Pvrchas his pilgrimage. Or relations of the world and the religions observed in all ages and places discouered, from the creation unto this present. In foure partes. This first containeth a theologicall and geographicall historie of Asia, Africa, and America, with the ilands adiacent. Declaring the ancient religions before the flovd, the heathnish, Jewish, and Saracenicall in all ages since. With briefe descriptions of the countries, nations, states, discoveries ... remarkable rarities of nature ... in the same / By Samuel Pvrchas.

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PVRCHAS his PILGRIMAGE.

OR

RELATIONS OF THE WORLD

AND THE RELIGIONS OBSERVED IN ALL AGES

And places discouered, from the CREATION *vnto this* PRESENT.

In foure Partes.

THIS FIRST CONTAINETH A THEOLOGICALL AND Geographicall Historie of ASIA, AFRICA, *and* AMERICA, *with the Ilands Adiacent.*

Declaring the Ancient Religions before the FLOVD, the *Heathnish, Iewish, and Saracenicall in all Ages since, in those* parts professed, with their seuerall Opinions, Idols, Oracles, Temples, *Priestes, Fasts, Feasts, Sacrifices, and Rites Religious: Their* beginnings, Proceedings, Alterations, Sects, Orders and Successions.

With briefe Descriptions of the Countries, Nations, States, Discoueries, *Priuate and Publike Customes, and the most Remarkable Rarities of Nature, or Humane Industrie, in the same.*

By SAMVEL PVRCHAS, Minister at Estwood in Essex.

Vnus DEVS, *vna Veritas.*

LONDON,

Printed by WILLIAM STANSBY for *Henrie Fetherstone*, and are to be sold at his Shoppe in Pauls Church-yard at the Signe of the Rose. 1613.

TO THE MOST REVEREND FATHER IN GOD, GEORGE† BY THE DIVINE PROVIDENCE, LORD ARCHBISHOP OF *CANTERBVRIE*,

Primate and Metropolitane of all ENGLAND, and *one of his Maiesties most Honourable Priuie* COVNCELL.

MOst Reuerend, *Dutie makes me bold, euen at my first looking and leaping out of the dungeon of Obscuritie, which hitherto had inclosed me, to interrupt your more serious affaires, with the view of these my labours. It is not their worth, but your worthinesse that causeth this presumption. For to whom should I rather present my* first-fruits, *then vnto the High Priest*, That hee might shake them before the Lord, to make them acceptable? *Neither is any meeter to Patronise a Historie of Religion, then he, to whose Person Religion giueth, and from the same mutually receiueth, Patronage. And therefore I, the meanest of* Leui's *sonnes, doe here offer vnto your Grace,* ASIA, AFRICA, *and* AMERICA, *and that in their withered and fouler hue of passed*

† Br. George Abbot

out-worne rites, or present Irreligious Religions; not washed with the purer streames of sacred Baptisme. EVROPE *challengeth a roome in this kind by her selfe: nor would* Christian Historie *vouchsafe these* Strangers *her holy companie, and therefore hath enioyned me a second Pilgrimage, and Perambulation ouer the World, to trace her footsteps, and obserue euery where her Planters, Corrupters, and Reformers.*

Great is this burthen of a twofold World, and requires both an Atlas *and an* Hercules *too, to vndergoe it. The newnesse also makes it more difficult, being an enterprise neuer yet (to my knowledge) by any, in any language, attempted; conioyning thus* Antiquitie *and* Moderne history, *in the obseruations of all the rarities of the World, and especially of that soule of the world,* RELIGION. *Yet haue I aduentured, and (I speake it not to boast, but to excuse my selfe, in so haughtie designes) this my* first Voyage *of Discouerie, besides mine owne poore stocke laide thereon, hath made mee indebted to seuen hundred Authors, of one or other kind, in I know not how many hundreds of their Treatises, Epistles, Relations and Histories, of diuers subiects and Languages, borrowed by my selfe; besides what (for want of the Authors themselues) I haue taken vpon trust, of other mens goods in their hands. Wherein had I enioyed that* Academicke *leisure,*

Ἐν εὐσκίοις δρύμοισιν Ἀκαδήμου θεοῦ,

Or the benefits of greater Libraries, or conference with men more skilful: my Braine *might haue yeelded a fairer issue, a more compleate and better-armed* Minerua. *But besides the want of these, the daily cares of my Family,*

mily, the weekly dueties (in Preaching and Catechising) of my Ministerie, the grossenesse of the Aire where I liue, which (some say) makes a duller wit, I am sure, a sicklier body; may pleade excuse for me. If not,

Clades Authore leuatur,

The VVorld *is the weight that presseth me, and my booke shall haue this praise in the greatest dispraise,*

Magnis tamen excidit ausis.

Howsoeuer; I shall thinke my selfe happie in your Graces Examination and Censure, if it be not Impietie in me to offer to intercept, and with interposition of these lines a while to Eclipse, your Gracious aspect and influence vnto our Church and State. And though your Grace cannot, for more necessarie imployments, and needes not, as knowing them better alreadie, afford your Precious time *to these things of baser worth: Yet if your Recreations shall vouchsafe them as Remembrancers, out of my labours to refresh yours, I shall bee more then sufficiently recompenced. Others may hence learne by that most laborious, though not most learned argument of* Induction, *two lessons fitting these times, the* Vnnaturalnesse *of* FACTION *and* ATHEISME: *That law of Nature hauing written in the practise of all men (as we here in the particulars doe shew) the profession of some Religion; and in that Religion, wheresoeuer any societie of Priests or* Religious *persons, are, or haue beene in the World, no admittance of* Paritie; *the Angels in Heauen, Diuels in hell, (as the Royalleſt of Fathers, the Father of our Countrie hath pronounced) and all Religions on Earth, as here we shew, being equally subiect to inequalitie, that is, to the equitie of subordinate Order. And if I*

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liue to finish the rest, I hope to shew the Paganisme *of Antichristian Poperie, and other Pseudo-Christian heresies; and the Truth of Christianitie as it is now professed and established in our Church, vnder the Great* Defender of the Faith: *for whose long* Raigne, *and your Graces prosperous seruice vnder so Religious a Soueraigne, I heartily pray vnto the* King *of* Kings, *and cheefe* Shepheard *of our Soules,* IESVS CHRIST.

Nouemb. 5.

1612.

Your Graces in all

duetie,

Samuel Purchas.

TO THE READER.

AND now, Reader, I come vnto thee, with whom I dare bee 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 kind. 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 here bring *Religion* from *Paradise* to the *Arke*, and thence follow her round about the World, and (for her sake) obserue the World it selfe, with the seuerall Countries and peoples therein; the cheife 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 find 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, Priestes, Feastes, Fastes, 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 partes. This first exhibiteth, 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 hold 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 wee haue others foot-prints to guide vs, (though not exactly naming the day and yeare, and determining questions in Chronologicall controuersies, yet in some conuenient sort) from the Ancient times, and by degrees descending to the present. If thou demaundest what profit may bee hereof; I answere, That here Students of all sorts may find matter fitting there Studies: The naturall Philosophers may obserue the different constitution and commixtion of the Elements, their diuerse working in diuerse places, the varietie of heauenly influence, of the yearely seasons, of the Creatures in the Aire,

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 here contemplate the workes of God, not in Creation alone, but in his Iuſtice and Prouidence, purſuing ſinne euery were with ſuch dreadfull plagues; both bodily, in rooting vp and pulling downe the mightieſt Empires; and eſpecially in ſpirituall Iudgments, giuing vp ſo great a part of the World vnto *the efficacie of Errour in ſtrong deluſions, that hauing forſaken the fountaine of liuing waters, they ſhould digge vnto themſelues theſe broken pittes 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 practiſe thereof.

Likewiſe our Miniſters may bee incited vnto all godly labours in their function of preaching the Goſpell, 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 glorie of God, and the good of our Church; I cannot find any Prieſtes in all this my Pilgrimage, of whom wee haue any exact Hiſtorie, but take more bodily paines in their deuotions, than is performed by not-preaching Miniſters, eſpecially in Countrie-villages, where on the weeke daies they cannot haue occaſion, or companie, for publique prayers: and therefore if they onely read the ſeruice then, and neuer ſtudie for more (which I would it were not the idle practiſe of ſome) euen the Heathen ſhall riſe vp in judgment againſt them. I ſubſcribe with hand and practiſe to our *Liturgie*, but not to ſuch *Lethargie*: whoſe darkneſſe is ſo much the more intolerable, in this Sun-ſhine of the Goſpell, wherein wee haue a gratious *King*, ſo diligent a frequenter of Sermons; and *Reuerend Biſhops* (notwithſtanding other their weightie Eccleſiaſticall employments) yet diligent Preachers.

The ſtudious of Geographie may ſomewhat be helped in that kind: not that wee intend an exact Geographie, in mentioning euery Citie with the degrees of longitude and latitude, but yet limiting euerie 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 *wil-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 Chaldæan, Ægyptian, and other fountaines of Paganiſme; as in the later taske we ſhall haue more occaſion to ſhew. Here euerie Engliſhman 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 foundeth

the

the ſacred name of IESVS; and of thoſe that profeſſe it, how infinite are the ſectes and ſuperſtitions? *God hath ſhewed his Word vnto our* IACOB (THE DEFENDER OF HIS FAITH) *his Statutes and his iudgments vnto this Iſrael* of Great Britaine. *He hath not dealt ſo with euery Nation, neither haue the Heathen*, nor ſcarſely, if ſarcely any other Chriſtian Nation, ſo much *knowledge of his iudgments*. 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 Deuiliſh Sinne of Swaggering, ruffling in deformitie of clothes, like monſtrous *Chimeras*, and barking out a multiformitie of oathes, like helliſh *Cerberi*, as if men could not be *Gallants*, vnleſſe they turned *Deuils*: Theſe are the payments we returne vnto the Lord, inſtead of prayers for, and loialtie 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 diuerſely, according to the differing Copies which I followed, which thy diſcretion will eaſily conceiue. I doe not in euerie queſtion ſet downe my cenſure; ſometimes, becauſe it were more then needes; ſometimes becauſe of the difficultie. I mention Authours ſometimes, of meane qualitie, for the meaneſt haue ſenſe 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 Authours, ſetting their names to their allegations: the want whereof hath much troubled me, whilſt the moſt leaue out their Authors, as if their own 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 diſcoueric, 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, afford: 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 ſtaie a while with obſeruation and wonder; beſides that varietie, of it ſelfe, is delightſome.

If any miſlike the fulneſſe in ſome places, and the barrenneſſe of wordes in others; let them conſider, wee handle a World, where are mountaines and vallies, fertile habitations, and ſandie deſarts: and others ſteps, whom I follow, hold me ſometimes in a narrower way, which elſewhere take more libertie. I touch ſometimes a *Controuerſie*, both for illuſtration of Hiſtorie; and in ſeaſon, and out of ſeaſon, to ſhew my affection 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

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 Idolatrie 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*, and *Auguſtine*, haue gone before vs in their large Catalogues of Hereſies and falſe Opinions. And what doth more ſet forth the glorie 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 be, if God leaue thee to thy ſelfe? Reade therefore, with praiſes vnto God, *the father of thy light*; and prayers, for theſe Heathens, that GOD may bring them out of the *ſnare of the Deuill*, and 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.

(**)

ΕΙΣ τὴν ΣΑΜΟΥΗΛΟΥ τοῦ ΠΟΥΡΧΑΣΟΥ ΑΠΟΔΗΜΙΑΝ.

Ἠερίης, Λιβύης, περάτης περὶ, κ' Ἀσίδος αἴης
Γράμματ' ἀρ ἀμφιλαφῆ νοῦν καταπαίστον ἔχει.
Ὠγυγίων τε Νέων τελετῶν τε Πόπων καὶ ἑορτῶν
Μοχθοῦντες σποράδην σκιδναμένων μέμαμεν.
Γραψάμενοι σπόραδην στεφανίσκους τῇδε φέρεσκον
Οἱ μὲν ἀπειρέσιοι, κ' ἀλλοδαποι, μέροπες.
Εὖ μάλα σωρηδὸν Πουρχάσος ταῦτα Βρεταιοῖς
Καὶ λιγέως ἐρέει· τῷ στέφος εἶο πόσον;

Eiusdem Hendecasyllabum.

Solamen Fidei, Salutis aras
Diámq; Effigiem, Deíq; Veri
Æternum placitum piè docendo,
Mystes *quam meritò celebris audis.*
At, PVRCHASE, *tui nouâ Coronâ*
Iam circundatur, endóq; ore docto
Viuet Nomen, Honosq́; : qui prophana
Scrutas Numina (*Gentium Nefastos*
Errorisq́; Deos;) Volumine *horum*
Sacro *multa reperta*, * *prodiêre hinc*
Multa; *hæc sic studijs tuis benè aptas*,
Pulchreq́; Historias, Locósq; *pandis.*
Hoc vnum adijciam : DOCERE quiqui
Nôstis quid fuerit, Reconditumq́;
SCIRE, haùt invideatis Huic merenti.

Io. SELDEN, I. C. *è Soc. Int. Templi.*

* Nimirum a S. S. Alia in impietatis opprobrium notata, atq; ex impiâ linguæ Sanctæ interpretatione Alia primùm ficta. Ex תהו ובהו Genes. 1. fortè Phœnicum & Ægyptiorum *Thoth* & Βαῦ. *Thoth* autem siue *Theut* ab Hermete seu Mercurio haùt alium fuisse facilè suadent Platonis Phædrus, Lactantius, & Eusebij Præparat. Euangelica. Qui insuper Bæoticè dictus Κάδμιλος & Κάσμιλος; vbi תכם aut קדם אל, *i. antiquus, Oriens, aut Sapiens Deus* (quę Mercurio quadrant) latere suspicor. Consulas Isac. Tzetz. ad Lycophron. p. 33. & 44. & Scholiast. ad Apoll. Rhod. α. Et quis non videt *Beli* nomen ex Hebraico בעל provenisse, *i. Domin°*, (v. Iudic. c. 2.) vnde Thurijs (testatur Euphorion in Scholijs ad Æschyli Persas) & ipsi Æsch. *Rex* dicitur Βαλήν. Hinc Midianitarum *Baal-phæor*, Num. 25. Deut. 5. Hos. 9. forsan *Priapus*, cui *obscœna pars sine veste aperta* erat, vti in Priapeis lusit ille, quod nec ab ipso *Phæor* abludit; פער n. est *Aperire*. *Baal-zebub*, cuius quiquid in causa sit nominis, eum haut malè dixeris quem Ζῆνα ἀπόμυιον indigetarunt in Elide, quo & Hercules vocamine Romanis cultus; vt è Pausaniæ Eliac. α. & Clem. Alexand. Protreptico discimus. Nec prorsus a בעל existimo alienum *Belini* nomen, pro Apolline priscis Gallis & Britannis nostris, quod Ausonio legitur & vet. Inscriptionibus. Ægyptiorum *Horus*, *i.* Apollo, nonne הוא, *i. Lux*, Genes. 1. disertè loquitur? qui eâdem mente Græcis Λύκος ἀπὸ τοῦ λευκοῦ dicitur, vt benè emendauit Macrobium μέγα θαῦμα Batauorum ille Hug. Grotius ad Arati Diosemeia. Vbinam *Dercitidis* (deprauatè legitur *Architidis* Macrob. Saturnal. 1. cap. 21.) siue *Atergatidis* etymon si non ex אדר, & דגה, *i. piscis magnificata?* apage n. illud Antipatri apud Athenæũ Dipnosoph. 8. & visas Nobiliss. Ios. Scalig. ad 4. Varronis de LL. Is eam ipsam *Dagon* illud Philistæorum idolum (Iudic. cap. 16. cuius & fanum dicitur Βηθδαγὼν Hasmon. lib. cap. 10. com. 83.) fuisse proculdubiò recte sensit; &, quo minus sanè a דגן, i. *frumentum* (quod nonnullis placet) deducatur, faciunt quæ è Xantho, Mnasea, & Antipatro excerpsit Athenæus, quin & Erithracus & Hegesias apud Hygin. Fab. 197. & Poet. Astron. 2. Phurnutus de Nat. Deor. in Rhæa, cui & *Artaga* appellatur, Cæs. Germanicus ad Arati phœnomena in Pisce, & Aquario (vbi malè *Phacetis* pro *Dercetis* scribitur) Ouid. Fast. 2. Lucian. περὶ τῆς Συρίης θεοῦ,

θεῦ, & quæ pleno horreo demensa sunt a summo illo literatorum Principe Ios. Scalig. ad Manilium & Hug. Grot. ad Imagines. Vnde & hanc ipsam *Venerem* fuisse (Diuûm antiquissimam) a *Columbarum* cultu & *Piscium* (hi vero iam nunc Astrologis sunt Veneris Exaltatio) iure autumâris; cum & Phœniciam τῶς Αφροδίτας πολύπορον αἶαν iam diu est quod scripsit Æschylus in Supplicibus; & Veneris Οὐρανίης Ascalonitarum dum menimit Herodot. hist. α. hanc, nisi fallor, voluit. Confusa sunt nonnunquam, Latinis & Græcis, Huius & *Astartes* vocabula. *Astarte* (quæ שתרות Iudic. 2. Com. 13. πληθυντικῶς, & שתרת 1. Reg. 11. Com. 5.) non Assyrijs modò, vt videtur, verum & Phœnicibus Dea. Vide quæ suprà citauimus, & Achill. Tat. α. Atq; hanc forsan ipsam Mineruam *Oncam* Thebanorum (de qua Æschylus in ἑπτ. ἐπὶ θήβ. Steph. περὶ πολ. & maximè Æschyli Scholiastes, qui, sibi non constans, nunc Phœniciam nunc Ægyptiacam vult esse vocem Ὄγκα) non iniuria putaueris, si modo in Minerua *Siga* (quam velut corruptam apud Pausaniam, lib. θ. noui mutatam, à nonnullis, in *Oncam*) non lateat quid *Dagonis*: nam *Piscem* Phœnicas, etiam *Sidon* vocasse autor est Trogus Hist. 18. & certè cum שדה, Eccles. 2. Com. 8. sit quibusdam *Pulchra* siue *Honorata fœmina* (nec aliam Phœnicum linguam, quam Syriacam, i. ferè Hebraicam non potes non nosse) quis non videt & eiusdem vestigia in *Siga?* Nec enim ego Pausaniam temerè corrigendum (pace doctorum) arbitror, nisi Σίδα fortè legêris. Quæ & *Veneri*, i. *Dagoni* & *Astartæ* (fortassè Mineruæ) æquè tamen potest tribui. Nam & Lycophroni Minerua φοινίκη θεά dicitur; & Suidas, Ἀστάρτη παρ' ἕλλησιν Αφροδίτη λεγομένη. Quæ, è Rabbi Kimchi, & id genus alijs, de Ouis imagine producuntur haut flocci facio. Quid Samothracum illi Θεοὶ Κάβειροι (queis de, ante alios, Mnaseas in Schol. ad Apoll. Argonaut. α.) aliud, quam *Dij Fortes*, Δύνατοι, & *Potes*, vt Varroni dicuntur, & *Potentes* Tertulliano lib. de spectaculis. כבר enim *potens* seu *magnus* in sacris sæpius interpretatur; quod etymon Magno Scaligero me debere agnosco. Vnde melius *Satyri* quam a שעירים, i. *Pilosi dæmones*, vel *capri*, Leuit. 17. & ibi Chald. Paraphras. & P. Fagium vide, cum Ies. 13. Com. 21. & Rabbi Mos. Ben-Maimon Perplex. 3. cap. 47. Habemus & ἐνόδιον *Mercurium* in במרגשה, Prouerb. 25. Com. 8. quin & Εἰλειθυίας vocabulum τὸ לולית in Ies. 34. Com. 14. resipere censeo. Imò & *Tetragrammaton* illud summè venerandum nomen & ineffabile Veri Dei, in Oraculis dicitur Ιάω, vnde *Iouis* fluxit. Mitto *Remphan*, *Molech*, & id genus alia; & adnotes licet, quod in Hasmonæorum libri editione Drusiana cap. 3. Com. 48. legitur de Iudæis ab Antiocho miserè oppressis; Καὶ ἐξεπέτασαν τὰ βιβλία τοῦ νόμου περὶ ὧν ἐξηρεύνων τὰ ἔθνη τὰ ὁμοιώματα τῶν εἰδώλων αὐτῶν, vbi in plerisq; habetur τοῦ ἀπιγράφειν αὐτῶν τὰ ὁμ. &c. Eò magis verò in his nimius fui vt manifestius redderetur quantum sacræ ad prophanas, prophanæ vicissim ad sacras literas intelligendas mutuò conducunt, ne fortè scilicet malè impingat quis ad illius Monachi morem, qui Act. Apost. 28. Com. 11. pro παρασήμῳ διοσκούροις, in Latinâ Hieronymi versione, scripsit *cui erat insigne Castrorum* (vti & vetustus MS. penes me, & perpulcher habet) cum nihil minus nempe, quam qui fuerint Castores (ita nonnullis dicti) intellexerit ille indoctus librarius. Quis autem Gentium Theologiæ prorsus expers siue hoc nomine hos siue alio illo Syriaco דתאמא, i. Geminorum, satis apprehenderet. Verum, Lector, non immeritò me incusas, quòd affectare videor ἐν σταδίῳ δολιχόν.

On the learned Preachers Pilgrimage *Religionis ergô.*

THe Body of this Booke is *HISTORIE*,
Clad in quaint garments of *GEOGRAPHIE*,
Adorn'd with Iewells of *CHRONOLOGIE*,
Fetch't from the Treasur's of *ANTIQVITIE*.
The *better part* thereof, *THEOLOGIE*,
Soule of the World; Religious *PIETIE*
Addes life to all, and gives *ETERNITIE*.

I. W. Theol.

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I Haue here muſtered in thy view, Courteous Reader, thoſe Authors which from mine owne ſight I haue mentioned in this Worke. Some of them, I confeſſe, are of no great note, and ſome are noted for notorious counterfeits: but all are of ſome vſe, and meet to be here placed, that they may haue their due: ſome of thankefulneſſe for their worthie and great induſtrie (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 lies and meere changelings: I was the rather induced to giue thee a Table of their names, becauſe nothing in the Impreſſion hath eſcaped more faultie then the miſſe-naming (beſides the * Marginall miſſe-placing) of Authors; of which I thought good here to giue notice; the other faults being ſuch (except a few which haſt in the Preſſe hath cauſed) as the iudicious Reader may eaſily ſee and amend. I acknowledge that *Ramuſius* and M. *Hakluyt*, in their Bookes of Voyages, haue beene two Libraries vnto me of many Nauigations and Diſcoueries, here mentioned. In this, and all kinds, Sacred, Prophane, Learned, Vnlearned, Ancient, Moderne, Good, and Bad; I haue toyled my ſelfe to benefit thee. Some hundreds more I could haue added to this Catalogue, if I ſhould follow others examples: but ſome I did not mention in my booke, as hauing nothing new; ſome for ſome cauſes I would not, and ſome were nameleſſe, and I could not: beſides, ſuch as I borrowed at the ſecond hand; alſo the holy Scriptures, and Apocrypha-Authors: many Dictionaries of diuers ſorts, ~~as of~~ Maps, Tranſlators, and Tranſlations in diuers languages of the ſame Bookes, wherewith I conſulted, many Manuſcripts, and many Relations from friends of mine yet liuing: all which I haue made vſe of, and mentioned the moſt in my Booke, but haue not here added, leſt it might ſauour of Arrogance and Ambition: and the Table is long enough without them. The letter *F* ſignifies that we haue but a fragment of the ſaid Author: and *Pſ* ~~it~~ brands him for a counterfeit.

* Where you haue not the Authors rightly placed in the Margin, you ſhall finde it neare the ſame place.

A

DOct. *Abbot.*
Abdias, pſ.
Chriſt. Adrichom.
Ado Viennenſis.
Clement Adams.
Ælianus.
Æſopus.
Abidenus, f.
Agathias.
A. Gellius.
Albacem Arabs.
Alcuinus.
Alcoran.
P. Æmilius.
Ambroſius.
Ambroſ. de Axmariolo.
Iac. Anton.
Alex. ab Alexandro.
Alex. Polyhiſtor. f.
Adrianus Romanus.
Pet. Alcaçeva.
Ioſeph } *Acoſta.*
Chriſtophorus } *Acoſta.*
Emanuel } *Acoſta.*
L. Almeida.
Alex. Aphrodiſeus.
Alexand. 6. Bulla.
Phil. Amadas.
Baptiſta Antonio.
Io. Alphonſe.
Fer. Alarchon.
Apollonius.
F. Alvarez.
C. Agrippa.
Angiolello.
A. Arivabene.
Arabs Nobilis.
Appianus.
Albricus.
Apollodorus.
Annius.
Ariſtoteles.
Arrianus Nicomed.
Arriani Perip.
Athenagoras.
P. Alvarez.
Athenæus.
Aretius.
Arnobius.
Auguſtinus.
Ariſtophanes.
Auſonius.
Aventinus.

G. Arthus Dantisc.
Athanasius.
T. Aquinas.
Ant. Arnauld.

B

B Asilius.
Beda.
T. Beza.
I. Barros.
C. Baronius.
Bellarminus.
Mar. Barletius.
Du Bartas.
Iosafa Barbaro.
Gas. Balby.
Hist. of Barbarie.
Berosus, f.
Berosus, ps.
Ph. Beroaldus.
Mat. Beroaldus.
I. Bale.
P. Bellonius.
G. Best.
P. Bertius.
Odoardo Barbosa.
L. Bayerlinckus.
Ed. } Barker.
An. }
I. Bermudesius.
Hier. Benzo.
Vinc. Beluacensis.
Bardesanes Syrus, f.
Bernardus.
T. Bibliander.
T. Blundevile.
I. Bodinus.
S. T. Baskervile.
Biddulph.
P. Bizarus.
Ia. Boissardus.
Boskhierus.
D. Bound.
H. Buntingus.
Brocardus.
I. Boemus.
G. Botero Benese.
B. Breidenbachius.
Mar. Broniouius.
Theodorus } de Bry.
Ioannes }
Israel }
Boetius.
Stephen Burrough.
Herman de Bree.
Steph. de Brito.
And. Boves.
A. Busbequius.
H. Broughton.
Bucanus.
Burgensis.
T. Brightmannus.
Mat. Burgklebnerus.
Buxdorfius.
Bullingerus.
Io. Brereton.

C

M. T. Cicero.
C. I. Cæsar.
I. Calvinus.
G. Camdenus.
Chrysostomus.
Seth. Calvisius.
D. Carleton.
Ioac. Camerarius.
Ph. Camerarius.
Dionys. Carthusianus.
Cato Annij, ps.
Eman. Carvalius.
I. Cassianus.
Canariæ Insulæ d.
Iaques Cartier.
Christ. Carlile.
G. Chaucer.
Lop. Castaneda.
Catholike Traditions.
Cartwrights Trav.
Carion Chron.
Iul. Capitolinus.
T. Cavendish Nauig.
Melch. Canus.
Laon. Chalcondyles.
Centuriæ Magdeb.
Cedrenus.
Chronicle of the Bible.
Castaldo.
Leon. Chiensis.
Catullus.
Claudianus.
D. Chytræus.
Nat. Comes.
Nic. di Conti.
Comito Venetiano.
Codomannus.
Contugo Contughi.
Gil. Cognatus.
Cæl. S. Curio.
Cornel. de Iudæis.
Car. Clusius.
Q. Curtius.
Costantinus Porphyrogenitus.
Io. Copley.
Ric. Cheiny.
Ctesias, f.
Melch. Cotignus.
Hen. Cuyckius.
Bar. de las Casas.
Vrb. Calveto.
Chronic. Saracen.
Chronic. Græc.
Al. Cadamosto.
R. Chanceller.
And. Corsali.
R. Couerte.
R. Clark.
Alan. Copus.
Vasq. de Coronado.
P. Cieça.
Nic. Challusius.
Christoph. Columbus.
Comestor.
Costerus.
Ed. Cliffe.
I. Chilton.
L. Corvinus.
N. Cusanus.

D

D Iodorus Siculus.
Ant. Dalmeida.
Davidis Æth. lit.
N. Damascenus, f.
Io. Davis.

Diogenes

Diogenes Laertius.
Dion Niceus.
Dion Cassius.
Dares Phrygius.
Dictys Cret. ps.
D. Downam.
Drusius.
Dionys. Halicarnasseus.
Dorotheus.
Nic. Doglioni.
Durandus.
Durantus.
Mat. Dresserus.
Dionys. Areopag. ps.
Hermannus Dalmata.
Wol. Dreschlerus.
S. Fr. Drake nav.
Draudius.
G. Ducket.
Dorbel.
P. Diaconus.

E

G Aspar Ens.
R. Eden.
Epiphanius.
Enoch ps. f.
Baptista Egnatius.
Arthur Edwards.
Tho. Ellis.
Io. Etrobius.
Erasmus,
Evagrius.
Nic. Euboicus.
Euripides.
Eutichius.
I. Evesham.
Eusebius.
I. Eldred.
Th. Erastus.

F

M Arsilius Ficinus.
Io. Forsterus.
Fortalitium fidei.
Iac. Fontanus.
Io: Fox.
Ralfe Fitch.
L. Florus.
Rob. Fabian.
Damiano Fonseca.
Descript. of Florida.
Minutius Felix.
Fran. Fernandez.
G. Fenner.
Ab. France.
Nova Francia.
H. Fracastorius.
Lud. Frois.
Cæs. Frederike.
Froissart.
Martin Fumee.
Fulgentius.
I. Funccius.

G

T Heod. Gaza.
Balt. Gagus.
Pet. Galatinus.
Vasco de Gama.
Genebrard.
Gregor. Magnus.
Gregor. Nazianzenus.
Conrad. Gesnerus.
I. Gerardus.
S. R. Greenvile Nav.
D. Gourgues.
Hesselius Gerardus.
Ant. Guevara.
Glossa ordinaria.
Dam. à Goes.
Step. Gomes.
Ant. Geufræus.
Ant. Galvano.
A. Guagninus.
Bened. Goes.
Io. Goropius B.
Lud. Georgius.
Gramaye.
R. Greenham.
F. Guicciardin.
B. Georgiovitz.
P. Gyllius.
Grafton. Chron.
Lopes de Gomara.
Nic. Gibbins.
Fra. de Gualle.

H

R. Hackluyt.
Steph. ab Hagen.
Halls Chron.
D. Hall.
W. Hareborne.
Haiton Armen.
Th. Harriot.
Ed. Haies.
S. Io. Hawkins Nav.
Henry Hawks.
I. Hart.
A. Hartwell.
Hegesippus.
Herodianus.
Heroldus.
Heliodorus.
Christop. Hall.
Holland. Navig.
Io. Hermannus.
Iob Hortop.
Herodotus.
Helenæ Aethiop. lit.
Honterus.
Nic. Honiger.
Horapollo.
Sig. Herberstein.
Ed. Hogan.
Io. Hondius.
Hospinianus.
D. Harding.
Horatius.
Homer,
R. Hooker.
Hieronimus.
Hugo de S. Victore.
A. Hyperius.
Iulius Higinus.
Garcias ab Horto.

I

I Acobus Rex.
Th. Iames.
Io. Iane.
Iamblichus.
Pierre du Iarric.
Ignatius.
Ios. Gorionides ps.

Iosephus,

Iosephus.
Paulus Iouius.
Mich. Isselt.
G. Interianus.
Siluester Iourdan.
A. Ingram.
Da. Ingram
A. Ienkinson.
Ireneus.
Isidorus.
Io. Isacius.
Iosephus Indus.
Iuuenalis.
Iustinus Mart.
Iustinus Historicus.
F. Iunius.
Iunilius.
R. Iohnson.
B. Iewell.

K

D. King.
La. Keymis.
Bart. Kecherman.
Io. Knolls.

L

Lactantius.
Ralfe Lane.
W. Lambert.
Rene Laudonniere.
Io. Lampadius.
S. Ia. Lancaster.
Lauaterus.
And. à Lacuna.
Wol. Lazius.
Legenda aurea.
Io. Leo.
Leunclauius.
I. Lerius.
Le. Lemnius.
Char. Leigh.
Io. Lock.
Nic. Longobardus.
Ed. Linely.
Liuius.
Lindanus.
I. Lipsius.
Lidyat.
T. Linton.
Lucianus.
Lucretius.
Petrus Lambardus.
T. Lopez.
Ph. Lonicerus.
Lucanus.
Nic. Lyra.
I. Linschoten.
Lutherus.

M

Macrobius.
Am. Marcellinus.
Val. Maximus.
Gab. Matosus.
Simon Maiolus.
Maldonatus.
A. Masius.
A. Maginus.
P. Mart. Flor.
P. Mart. Mediolan.
P. Masseus.
Nestor Martinengo.
Bapt. Mantuanus.
Marbodius.
Cor. Matelivius.
L. Madoc.
T. Masham.
W. Magoths.
Martialis.
Manetho. f.
L. Masonius.
Mercerus.
Io. Meursius.
Mermanny theat.
A. Menavino.
Gonsales de Mendosa.
Ant. de Mendosa.
Iaques Morgues.
N. Monardus.
Hen. Morgan.
Sir Th. Moore.
Moresinus.
Mat. Westm.
Mat. Michovius.
Pomp. Mela.
P. Messia.
S. Munster.
D. Morton.
I. More.
Megasthenes f.
Metasthenes pf.
Sir I. Mandeuile.
Ar. Montanus.
Methodius pf.
Mercator.
P. Merula.
Ph. Mornaeus.
Ph. Melanethon.
T. Moresinus.
Manetho. f.
Manetho pf.

N

Iacobi Necey Navig.
I. Neander.
L. dela Nou.
Marco de Nisa.
T. Nichols.
T. Nicholas.
Nicephorus Greg.
Nicephorus Cal.
Nic. Nicolay.
Dom. Niger.
Oliver Noort Navig.
Melchior Nunnes.
Christ. Newport.

O

Olivarius.
Odoricus.
Opmeerus.
A. Ortelius.
Organtinus.
Orpheus f.
Olaus Magnus.
Origenes.
Osorius.
P. Orosius.
Ovidius.
Oviedo.

P

Pausanias.
M. Parker.

H. Pan-

H. Pantaleon.
Pagninus.
M. Paulus.
Paludamus.
Ia. Paludamus.
Fran. Pasius.
St. Parmentus.
Palæphatus.
Parkhurst.
B. Pererius.
Perkins.
Fabr. Paduanus.
Christ. Pezelius.
Galeotto Perera.
Fr. Patritius.
Pappus.
Henricus Penia.
C. Peucerus.
Persius.
Pius Papa.
Philo Iudeus.
Philo Antiq. Ps.
P. Pigafetta.
Ant. Pigafetta.
Philostratus.
Phrygio.
S. G. Peckham.
Phornutus.
Pilgrimage to Mecca.
Nic. Perrotus.
Nic. Pimenta.
Eman. Pinnarus.
La. Pignorius.
Mat. Paris,
Pierius.
Miles Philips.
Vinc. Pinzon.
Mel. Petoney.
Plato.
Plutarchus.
Platina.
Plautus.
Io. de Plano Car.
Perondinus.
Plinius.
Polibius.
Polyænus.

A. Possevinus.
Pomp. Lætus,
Hen. Porsius.
Io. Pory,
I. Bap. Porta.
Policic. T. Emp.
Postellus.
Poly-olbion.
Plotinus.
D. Powel.
Procopius.
S. A. Preston.
Am. Polanus.
Ptolomæus.
Proceeding ag. Traitors.
Æmilius Probus.
Trebel. Pollio.
Propertius.
Rob. Pont.

Q

Quadus.
Fern. de Quir.

R

Ramusio.
I. Ramus.
D. Rainolds.
S. W. Ralegh.
Rabanus.
Rich. Rainolds.
Relat. di Persia.
Rel. de Regno Magor.
B. Rhenanus.
Mat. Ricci.
Mart. del Rio.
Io. Ribault.
A. Riccobonus.
El. Reusnerus.
Rein. Reineccius.
Io. Reaclinus.
L. Riseburgius.
Chr. Richerius.
Richardus frat.
Relat. of Relig. West.
L. Regius.
Ribera.
Ric. Rogers.
Th. Rogers.
Cæl. Rhodiginus.
Rob. Retenensis.
Ia. Rosier.
Hen. Roberts.
Fra. Roberuall.
Rhemistæ.
W. de Rubruquis.
Russinus.
Is. Ruthenus.
W. Rutter. Nau.
G. Russelli.
Rupertus.

S

Simon Sa.
Sabellicus.
Salustius.
Saconiatho F.
Io. Saracol.
Th. Sanders.
Sardus.
Iul. Scaliger.
Iosep. Scaliger.
F. Sansouino.
Scala Mahometica.
H. Sauonorala.
Serarius.
Sixt. Senensis.
Septemcastrensis.
I. M. Sequanus.
Seneca Philos.
Seneca Trag.
Dionise Settle.
Sulpit. Seuerus.
Servius.
Ios. Siluester.
Sibillæ.
S. P. Sidney.
Car. Sigonius.
Admiranda Sinens. Reg.
Dial. Sinensis.
Nunho de Silua.
S. A. Sherly.
Huld. Shmidel.
I. Sleidanus.
Sheldon.
P. di Sintra.

Hugh

Hugh Smith.
D. Smith.
Cap. Smith.
Æl. Spartianus.
G. Spilbergius.
Socrates.
Sozomenus.
Soranzo.
Solinus.
Mel. Soiterus.
Ed. Spenser.
I. Stadius.
Stadius Brasil.
Stobæus.
I. Stow.
Bilib. Stobæus.
Reg. Scot.
T. Scot.
Sommario di pop. orient.
Suidas.
Th. Steuens.
Strabo.
Strabus.
Henry Stephanus.
Surius.
Stuckius.
Suares.
Suetonius.
Did. Stella.
Io. Mar. Stella.
Tileman Stella.

T

TAtianus.
C. Tacitus.
Fri. Thamara.
Theodoretus.
Theophilus.
Tertullianus.
Terentius.
Theophilactus.
Temporarius.
Thesoro Politico.
Theophanes, F.
A. Theuet.
Thucidides.
Tibullus.
Ro. Thorne.
Timberley.
Ro. Tomson.
W. Towerson.
Trelcatius.
Tremellius.
Mas. Transiluano.
Tripartita hist.
Mer. Trismegistus.
Trithemius.
Toletus.
Turrianus.
G. Tyrius.
Con. Trident.
Turselinus.

V

LOp. Vaz.
Fr. Vaez.
Ioa. Vadianus.
F. Vatablus.
A. Valignanus.
R. Verstegan.
Com. de Vena.
L. Vertomannus.
Eman. de Veiga.
Io. Verrazano.
Verhuffi Nauig.
Viperanus.
Viaggio in Persia.
N. Life of Virginia.
F. à Victoria.
S. A. Victor.
Victor Vticensis.
Nic. Villagagnon.
Casp. Vilela.
Gerar. de Veer.
Virgilius.
Pol. Virgil.
Viguerius.
Voy. du Villamont.
L. Viues.
Fr. de Vlloa.
R. Volateranus.
Vrsinus.
Luys de Vrreta.
Fla. Vopiscus.
A. Vesputius.

W

TH. Walsingham.
L. De la Ware.
D. Whitakerus.
D. Willet.
Whitney.
Ia. Wesh.
Webb.
T. Windam.
L. Warde.
Siluester Wiet.
Seb. de Wert.
Io. White Nau.
D. White.
T. Wiars.
The World.
Descrip. of the World.
Henr. Wolfius.
Io. Wolfius Theol.
Io. Wolfius, I.C.
Wolf. Wissenberg.

X

XEnophon.
F. Xauier.
Hier. Xauier.

Z

HIer. Zanchius.
A. Zachuth.
Zaga Zabo.
Zonaras.
Zeni Nau. &c.

THE FIRST PART OF THE RELATIONS OF THE WORLD, AND THE RELIGIONS OBSERVED IN ALL AGES AND Places discouered, from the Creation, vnto this present.

THE FIRST BOOKE.

CHAP. I.

Of God, one in Nature, three in Persons, the Father, Sonne, and Holy Ghost.

THE Poets were wont to lay the foundations and first beginnings of their poeticall Fabrikes, with inuocation of their Gods and Muses, although those workes were sutable to such workmen, who according to their names were *Makers*, of those both Poems and Gods. I, as far short of their learning, as beyond them in the scope of my desires, would so farre imitate their maner, in this matter which I intend; that, although I enuie not to some their foolish claime of that Poeticall (not prophetical) inheritance, *to make my Maker*: and my matter, as in a Historie (not a Poeme) must bee made to my hands: Yet in a Historie of Religion, which hath or should haue God to be the [a] *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 me 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 seruiceable to the least of the least therein:

Homer, Virgil, Ouid, &c.

a *Apoc.* 1. 8.

Apoc.1.8. that he as he is in him selfe the beginning and ending, so he would bee, in some measure, of this worke the Author and finisher, that in 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
b *Apoc.3.14.* let all Christian readers say with me Amen, to him which is [b] *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 whither soeuer he goeth, and will not heare the voice of strangers.

In the next place, I hold it not vnfit briefely to expresse somewhat of Him, which indeede and throughly can neuer be expressed. For the wisest of the Prophets hath
c *1. King.8.27.* said of him and to him, that the [c] heauens and heauens of heauens, are not able to con-
d *2. Cor.12.11.* taine him: and the [d] chiefe, or at least he which was not inferiour to the chiefe of the
e *Ro.11.33.* Apostles, as rauished with such a height, and swallowed in such a depth, cried [e] *O Altitudo, O the deepnesse of the riches both of the wisedome and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out?* As for my selfe, I may
f *Prou.30.2.* most fitly borrow the words of AGVR, [f] *Surely I am more foolish than any man, and*
Ver.3. *haue not the vnderstanding of a man in me: For I haue not learned wisedome nor attai-*
Ver.4. *ned to the knowledge of holy things.* Yea indeede, *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
Ver.5. testifie: *Euery word of God is pure*: Of the other elsewhere: [g] *The heauens declare the glo-*
g *Ps.19.1.* *rie of God*: [h] and *The inuisible things of him, that is his eternall power and god-head, are seen*
h *Ro.1.20.* *by the creation of the world, being considered in his workes.* [i] *God hath not* (therefore) *left*
i *Act.14.17.* *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 *threefold Cord* might not easily be broken, and by the mouth of two or three witnesses, we might learne plainely *that* he is, and in some measure *what* he is. That there is a God: Heauen and Earth, Angels and Deuils, Man and Beast, Reason and Sense, Greeke and Barbarian,
k *Act.17.28.* science in the most, in the rest conscience, as a thousand witnesses, all that wee see, and
l *D. King lect. in Jon.4.* which we see not, say and proclaime, that all may see, and in maner palpably feele his present deitie; in [k] whom we liue, moue, and haue our beeing. [l] 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 die whiles the soule liueth. What a one he is, is not so deeply ingrauen in Nature, whose owlish eies are dazled with the brightnesse of this light. But when heere wee might renue the question, *What is his name, and what is his sonnes name?* he himselfe answereth in scripture by attributing to himselfe such names, whereby wee may know him as the Creator from all creatures, as the true God from all false Gods: and so farre as is meet and necessary to our saluation. Hee then that dwelleth in light inaccessible, whom no man hath seene, nor can see [m] *as he is*, in this our infancie, hath manifested himselfe vnto vs, [n] *as through a glasse darkely*, that we may with MOSES haue some glauncing [o] view of his hinder parts.

κυρίαι δόξαι. κοιναι ἐννοίαι. Hiero. ille Cicero. Nat. Dei. li.1. Nomen quia dat notitiam.
m *1. Io.3.2.*
n *1. Co.13.12.*
o *Exod.34.6.*
* *Dionys. de Diuinis nomin. P. Galatin. de Arcanis, l.3. Zanchius de. Nat. Dei. l.1 Bullinger. de Origine erroris, l.1.*

These names and diuine attributes I meane not with large explications heere to expresse, as not so fitting my abilitie, or purpose, & being by *others learnedly done already: Yet to say a litle, where the tongues of men & Angels cannot say enough: the scripture attributeth, or he in Scripture attributeth to himselfe, names, in regard both of author & obiect diuine; sometimes (as they terme it) in the * concrete; sometimes in the *abstract; the first signifying his perfect subsistence; the other his supersubsisting perfection; those more fitted to our capacity; these to his diuinitie: who eternally & essentially is, whatsoeuer he is said to be, or in himselfe to haue. And therefore all perfections are in him but one, and this one himselfe, euery way infinite and incomprehensible, nothing

* As true, wise, liuing &c.
* As truth, wisedome, life, &c.

thing being in him either by participation, or as a qualitie, or as a naturall faculty, or as a mutable passion, or in such sort simply, as wee (whose vnderstandings are limited in their finite bounds, and for that cause receiuing in a finite measure, conceiuing in a finite maner) do or can comprehend. Who can take vp the Ocean in a spoone? and yet these are both finite, and hold neerer proportion than the great Creator, and the greatest of creatures. Yet is this glimpse of this bright shining Sunne comfortable through this chinke and key-hole of our bodily prison, and euen the Taste of these Delicacies, more than sweete and delectable. Some of these names are attributed to him in regard of his being, in it selfe considered, as *Iehouah, Iah, Eheieh*; and some in regard of the persons which al haue that one being, and euery of which haue all that being, which [p] in it selfe is indiuidually one: and their seueral manners of hauing it, is that which is called their personall proprietie and incommunicable. Such a name is, *Elohim*, applied to the Father, Sonne, and Holie-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 he is God blessed for euer; some relatiuely with respect vnto his Creatures. Some againe are Negatiuely spoken, others affirmatiuely: some properly, others by a figure. But this is indeed a thornie waie, of which we may say with AVGVSTINE, Nothing is missed more dangerously, nothing sought more laboriously, nothing found more profitably. Euen the Angelicall Seraphins had their [q] fixe wings, whereof two serued to execute their prompt obedience; two couered their feet, because of mans weakenesse not able to comprehend their glory; 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 [r] sobriety. Let vs go to the *Lambe* to vnclaspe this sealed booke. [s] For *in him all the treasures of wisedome and knowledge are hid*. Let vs so know as we may be knowne, and so [t] comprehend as we may rather be comprehended. Let vs feare, loue, beleeue, and serue him: and then God will [u] *teach the humble his waie*, and [*] *They which will doe his will* shall know *of the doctrine*. This is our way to eternall life, thus to know him, and whom he hath sent Iesus Christ: if namely we so learne [x] *Christ as the Truth is in Iesus, if we* [y] *become fooles that we may be wise, and putting off the old man be renued in the spirit of our mindes, and put on the new man which after God is shapen in righteousnes and true holynesse*. Otherwise, we [z] *know nothing as we ought to know*, otherwise, we know nothing more, nor so much as the Diuels know. [a] *The feare of the Lord is the beginning of this wisedome*. And for this cause hath he called himselfe, and proclaimed those his names, [b] *Iehoua, Iehoua, strong, mercifull and gratious, slowe 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, wee may beleeue and walke in the light, that wee may be children of the light. Iehoua the most essentiall (and after the Iewish superstition ineffable) name of God, is not therefore only reuealed to vs that we may know him in himselfe and of himselfe *to be*, [c] *Yesterday, to day and the same for euer*, [d] *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 known by his name *Iehoua* as himselfe [e] 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 *simplicity, Immutability, Infinitenesse, blessednesse, eternity, life, perfection* and other attributes of God. When he calleth himselfe strong, therein is declared his almightie power, whether wee vnderstand it actually in producing and preseruing all things in heauen and earth; or absolutely, whereby he is able to do euen those things which in his wisedome he doth not: whereby he is able to doe all things which either [*] in themselues (as implying contradiction) or with him (as imperfections) are not impossible, both those kindes not excluding, but concluding the power of God, which because he is almightie, [f] cannot lie or denie himselfe.

What should I speake of his wisedome, whereby all things are open in his sight, both

p *Hook. Eccles. Polit. li. 5.*

De Deo etiam vera loqui periculosum. Arnob. in Psal. 91.

Aug. de Trin. li. 1. c. 3.

q *Es. 6. 2.*

r *Rom. 12. 3.*

s *Col. 2. 3.*

t *Phi. 3. 10.*

u *Ps. 25. 9.*

* *Io. 7. 17.*

x *Eph. 4. 21.*

y *1. Co. 3. 18.*

z *1. Co. 8. 2.*

a *Pro. 1. 7.*

b *Ex. 34. 6.*

c *Heb. 13. 8.*

d *Apoc. 1. 8.*

e *Ex. 6. 3.*

* *Quæ contradictionem implicant sub diuina omnipotentia non continentur. Non pro defectu potentiæ, sed quia non possunt habere rationem patibilis vel possibilis. Conuenientius dicitur quòd ea non possint fieri, quàm quòd Deus non possit facere. Aq. 1. q. 25. art. 3. & d.*

f *2. Tim. 2. 13.*

both himselfe, and his creatures, past, present or to come, and that not as past or future, but with 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 in him as a root, 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, mercy, 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-sufficience; *Ehie*, his eternall stabilitie; and others. Yea in one Chapter [g] PETRVS GALATINVS rehearseth threescore and twelue names of God out of the Rabbines workes, multiplied and diuersified in ten sorts, which make in all seuen hundred and twentie names. To dilate of these at large would aske so many large Commentaries, and yet euen then should we still finde this God incomprehensible; of whom we may, in respect of our capacitie, rather say what he is not, than what he is, whose goodnesse is not to be distinguished by qualitie, or his greatnesse discerned by quantitie, or his eternitie measured by time, or his presence bounded by place: of whom all things are to be conceiued, beyond whatsoeuer wee can conceiue.

[g] P. Gal. l. 2. c. 13. 14. Cod.

Deus vbique est, vel magis proprie est ipsum vbique. Trelcat.

Deus vnus in Trinitate, trinus in vnitate. Arnob. in Psal. 145.

The Persons, which communicate in this Diuine Nature, are three: 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 mysterie was manifested in the [h] baptisme of Christ, and in our baptisme in the name of the Father, Sonne, and Holy-Ghost. The Angels vnto this glorious Trinitie [i] sing their Holy, Holy, Holy: the Scripture it selfe applying that which there may be interpreted of the Father, both to the Sonne *Io.* 12. 41. and to the Spirit, *Act.* 28. 25. These with other places do also signifie their personall distinction. The creation was not only the Fathers worke, but also of the other persons, as appeareth by that nowne plurall ioined to a verb singular in the first words of MOSES, and other like plurall appellations *Es.* 44. 24 and *Es.* 54. 5. 2. *Sam.* 7. 23. & many such places. The Apostles apply the couenant, worship, and works 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 maner 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 proprieties, the workes, the worship peculiar to God, are applied to the *Sonne* and *Holy Ghost*, equally with the Father. Which they, that list, may learne in such as especially treate of this subiect: where this mysterie of the Trinitie is auerred against all heretikes, Iewes, and Infidells: Yea by some [k] also, out of their owne authentike Authors, whether they receiue Scriptures, Rabbines, Philosophers or any other. I intend only to annoint the doore-posts of this house with this discourse, that I may make a fitter entrie thereinto, leauing the fuller handling of this mysterie to such as purposely frame their whole edifice with large common places heereof; which yet alway must be more certainely receiued by faith, than conceiued by reason: according to that of IVSTIN MARTYR, *Vnitas in Trinitate intelligitur, & Trinitas in Vnitate noscitur: id vero quemodo fiat, nec alios scrutari velim, nec ipse mihi possum satisfacere. li. Confes. fidei.* Thinke of one: a threefold light wil dazle thee; distinguish into three, & an infinite vnitie wil swallow thee. *Vnus, & si dici debet, vnissimus*, saith BERNARD. Hauing thus with trembling hand written of that dreadfull mysterie of the Trinitie, of which wee 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 workes 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 all the proprieties of God are infinite, as they are immanent

[h] *Mat.* 3. *Zanch. de 3. Elohim hæc fusè.*

[i] *Esay.* 6.

ὁ φθόνος τὸ ἓν νεῦσαι, ἐν τοῖς περὶ θεολόγιαν πρωτεύσαι. ὁ φθόνος τὰ τέλεα διελεῖν, καὶ εἰς τὸ ἓν ἀναφέρεσθαι *Naz.*

[k] *Marn. de ver. C. R. P. Gal. l. 12. alique plurimi.*

Ber. ad Eugen. D. Abbot. pars 3. Defenc. pag. 9.

nent

nent in himselfe, yet in their transitiue and forren effectes are stinted and limited to the modell and state of the creature wherein the same effects are wrought. Such an immanent worke we conceiue and name that *decree of God touching the creation* of the World, with his prouident disposing all and euery part thereof, according to the counsell of his owne will, and especially touching the reasonable creatures, Angels and Men, in respect of their eternall state in Saluation or Damnation. The outward workes 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 vnity of one person, without [l] confusion, conuersion, or separation. * This is very God and life eternall, Iesus Christ the Sonne of God our Lord, which was conceiued by the holy Ghost, borne of the Virgin MARY, suffered vnder PONTIVS PILATE, who was crucified, dead and buried; descended into Hell; rose againe the third day; hee ascended into Heauen; where he sitteth at the right hand of God the Father almighty, from whence he shal come to iudge the quicke and dead. And to such as are sonnes, [m] God 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 Iesus.

Trelcat. Zanch. de Na D. l.3. c.1,2.

l ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως καὶ ἀχωρίστως.

* 1.Io.5.20.

m Gal.4.6.

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 eie 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 darknesse*, 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, maner, 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 than the World. In proouing this, or illustrating the other, a large field of discourse might be ministred: neither do I know any thing wherein a man may more improue the reuenues 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 maner) by so many, Iewes, Ethnikes, 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 Historie: 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 modern 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 Iam.1.17.

b 1.Io.1.5. *Qui scrutator Maiestatem opprimetur à gloria.*

Ne si forte suam repetitum venerit olim, Grex auium plumas, &c.

c *In the beginning* (saith MOSES) *God created the Heauen and the Earth.* Wherein (to omit the endlesse and diuers interpretations of others, obtruding allegoricall, anagogical, mystical 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 Trinity, the Father as the fountaine of all goodnesse, the Sonne as the wisedome of the Father, the

c Gen.1.1.

the Holy Ghoſt as the power of the Father and the Sonne concurring in this worke. The action is creating, or making of nothing, to which is required a power ſupernaturall and infinite. The *time* was the [d] beginning of time, when as before there had neither beene time, nor any other creature. The worke is called *Heauen and Earth*; which [e] ſome interpret all this bodily world, here propounded in the ſumme, and after diſtinguiſhed in parcels, according to the ſixe dayes ſeuerall workes. Some vnderſtand thereby the [f] *Firſt matter*; which other [g] apply only to the word *Earth*, expounding *Heauen* to be that which is called *Empyreum*, including alſo the ſpirituall and ſuper-celeſtiall inhabitants. Againe, other, whome I willingly follow, [h] extend 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 flie, reaching from the Earth to the Sphere of the Moone: the ſecond, thoſe viſible Orbes of the 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 hoaſt 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, [i] viſible and inuiſible, perfected in [k] ſixe dayes, as many places of Scripture teſtifie: which, as concerning the viſible, *Moſes* handleth after particularly, largely, and plainely, contenting himſelfe with briefe mention of thoſe inuiſible creatures, both [l] good and [m] bad, as occaſion is offered in the following parts of his Hiſtorie. In the preſent, [n] he omitteth the particular deſcription of their Creation, leaſt 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 carried to worſhipping of Angels: a ſuperſtition which men haue embraced, towards the viſible creatures, farre inferior both to Angels and themſelues. *Moſes* proceedeth therefore to the deſcription of that 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 Diuines, [o] 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 labor rather to be like the Angels in grace, that we may be like vnto thē in glorie, than prie too curiouſly into their Nature (to our vnderſtandings in manner ſupernaturall) and endeuor 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 we 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, [p] *many dwelling places*, moſt ſpacious and ample: in qualitie, 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 [q] *Tabernacle of God ſhall be with men, and he will dwell with them, and ſhall be* [r] *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 we ſee, were in the beginning or firſt degree of their being, an Earth without forme, and void, a darkened 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 [s] 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, [t] *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, here deſcribed by that part next vs, *Earth*, which was *without forme*, as is ſaid, *and void*. This was the internall conſtitution: the exter-

nall

[d] ἐν ἀρχῇ τῇ κατὰ χρόνον. *Baſil. hom. 1. in principio temporis, id eſt ſimul cum tempore.*
Th. Aqu. 1. q. 46. art. 2.
[e] *Merula & Pererius interpretationem hanc Chryſoſtomo tribuunt.*
[f] *Caluin. in Gen.*
[g] *Theodoret. Beda. Alcuinus, Lyra, & plerique ſcholaſtici.*
[h] *Zanch. de oper. Dei, pars 1. l. 1. c. 2. Polanus, Bucanus, &c. Paul. Merula. Coſmogr. part. 1. l. 1. Perer. in Gen.* interprets by Heauen the heauenly bodies thē made: and after perfected with light and motion; by Earth the element of Earth. *Iunius* by Heauen vnderſtands the outmoſt circumference, and by Earth thoſe things vnder it, or the matter of them.
[i] *Col. 1. 16.*
[k] *Gen. 1. 1. Exod. 20. 11. Iob. 38. 7.*
[l] *Gen. 32. 1.*
[m] *Gen. 3. 1.*
[n] *Pet. Martyr. in Gen.*
[o] *Zanch. de operib. part 1. l. 1. c. 4.*
[p] *Iob. 14. 2.*
[q] *Apoc. 21. 3.*
[r] *1. Cor. 15. 28.*
[s] *Heb. 11. 3.*
[t] *Ariſt. Phyſ. l. 1. Iun. præf. in Gen.*

nall was, *darkneſſe vpon the face of the Deepe.* Which Deepe compriſeth both the earth before mentioned, and the viſible Heauens alſo, called a Depth, as to our capacitie infinite, and plyant to the Almightie hand of the Creator: called alſo *Waters*, [u] not becauſe it was perfect waters, which was yet confuſed, but becauſe of a certaine reſemblance, not onely in the vniformitie thereof, but alſo of that want of ſtabilitie, whereby it could not abide together, but as the Spirit of God moued vpon theſe Waters, to ſuſtaine them; and [x] as the Henne 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. Here 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 [y] 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: and *Virgil* moſt elegantly and diuinely ſingeth, and ſeemeth to paraphraſe on *Moſes* words:

[z] *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 bodie nouriſheth;
Through all infus'd this *All* containes.

The firſt creatures which receiued their naturall forme, were the Elements: the firſt, lighteſt, and higheſt whereof is *Fire*, whoſe effect is the light, whereof it is ſaid, that God ſaid, *Let there be Light*. For howſoeuer ſome vnderſtand this of the *Sunne, which they will haue then to be created, [a] ſome of a qualitie diffuſed through that confuſed matter, [b] ſome of a Cloud formed of the waters, which as a charriot of light with his circular motion cauſed day and night: to omit the more friuolous interpretations of ſuch as apply it allegorically or myſtically to men or Angels, in reſpect of the regeneration of the one, or firſt generation of the other; I rather follow the opinion of *Iunius*, * who applyeth this to the fierie element, whoſe act and qualitie is to enlighten; although perfectly to affirme what this Light was, muſt be by our enlightning from him, who commaunded this Light to ſhine out of the darkeneſſe. This Light God made by his Word, not vttered in ſound of ſyllables, nor that, *which in the [c] beginning was with God, and was God* (and therefore could not be this Word, which now had a beginning) but by his powerfull effecting, calling things that are not as though they were, and by his calling or willing cauſing them to be; thereby ſignifying his will as plainely, and effecting it as eaſily, as a word is vnto a man. This Word was common to the Father, Sonne, and Holy Ghoſt, each and all, by doing, vttering this will or decree, the manner of doing neuertheleſſe being diuers, according to the diſtinction of perſons. Here yet is a teſtimonie of the Trinitie: for as by ſuſtaining that matter the power of God appeared, and therefore it is attributed to the Spirit; ſo by the order and diſpoſition of the creatures his wiſdome is manifeſt, which is the eſſentiall Word of the Father, [d] *without which was made nothing that was made,* which after *became fleſh, and dwelt among vs.* [e] The Trinitie decreed, the ſecond Perſon effected, *Let there be Light, and there was Light*: for *by the word of the Lord were the*

u *Gibbins on Geneſ.*

x *Hier. l. trad. Hebr. Trem. & Jun. Baſil. hom. 2. ex Ephrem. Syro.*

y *Merc. de Fab. Mundi, & ante eum, Tertull. ad Hermog. Theodoret. qu. 8. in Gen. Caietan. de Angelis interpretatur.*

z *Virg. Æneid. l. 6.* on which words *Seruius* commenteth, *Deus eſt quidam diuinus ſpiritus, qui per 4. infuſus elementa, gignit vniuerſa:*

* *Vatab. in Ge.*

a *Baſil. hom. 6.*

b *Zanch. de op. D. part. 2. l. 1. & B. Pererius recenſet multos fautores huius ſent.*

* *Iun. in Gen. c. 1. ſic Damaſcenus de Fide, l. 2. c. 7. Greg. Nyſſen. homil. ſuper Hexemeron.*

c *Ioh. 1. 1. Verbum Dei ſignificat imperium, decretum & voluntatem eius efficacem. Pererius in Gen.*

d *Io. 1. 3.*

e *Gibbins on Gen.*

the Heauens made. That vncreated Light commaunded this elementarie Light to be, that so the thinner and higher Element, seuered from the Aire, might by his enlightning operation, effect; and the Aire, according to the nature thereof, receiue this lightsome shining: which to the Fire was an essentiall propertie, to the Aire an accidentall qualitie, approued of God, as good both in it selfe, and to the future creatures. This Light did God separate from the darknesse (which indeed is nothing in nature, but the absence of Light) so disposing thereof, that Light and Darknesse should in their Hemisphere succeed each other. Whether it were so moued by the motion of the ninth Sphere, or first moueable, the highest of the moueable Heauens, and outmost circumference, created in the beginning, as [f] some interprete the first words of *Moses*, or by any other meanes, then appointed by God, it is hard to determine. For we may not reason *à facto ad fieri*, from the order of their constitution, in which they now are, to the principles of their institution, whiles yet they were in making, as [g] *Simplicius*, and other (Philosophers may I call them, or Atheists?) haue absurdly done, in this and other parts of the Creation. This was the first dayes worke.

f *Iun. in Gen. prælec.*

g *Simpl. arg. 22. confutat. à Iunio.*

In the second, *God said let there be a Firmament in the middest of the waters, &c.* The word *Rakiah*, translated *Firmament*, signifieth [h] *expansum*, or a thing stretched out; or as some [i] say, a thing made strong by stretching out, designing that vast and wide space and ayrie Region, by the extension thereof, made thinner, purer, and stronger, able to beare those waterie Clouds, which it separateth from these inferior waters, in their proper and elementarie Seat. In which sense He is said *to stretch out the Heauens like a Curtaine, and to lay the beames of his chambers in the waters.* *Psal.* 104. 2.

h *Trem. & Iun.*

i *Gibbins on Gen.*

Æther hath two parts, higher and lower; and so the Aire.

After the Æthereall Region (reaching in the hither part thereof from the middle Region of the Aire to the Moone, and from thence in the higher part to the highest Heauen) and the Aire (distinguished also into two parts, the middle, and the lower part, as the Philosophers tearme them, when they consider not the whole, as here we doe, but that part, wherein the Meteors are caused) after these two Elements, thus in the two first dayes ordered and disposed: in the third day followeth the perfecting of the two lowest Elements, the Water and Earth, which yet were confused, vntill that mightie Word of God did thus both diuorce and marrie them, compounding of them both this one Globe, now called *Drie Land, and Seas.* The waters which yet oppressed, and by their effusion and confusion did tyrannize, rather than orderly subdue, and gouerne this inferior myrie masse, were partly receiued into competent chanels, 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 [k] *God stablished his commaundement vpon it, and set barres and dores, and said, Hitherto shalt thou come and no further, and here shall it stay thy proud waues.* Otherwise, [l] *the Deepes, which then couered it as a garment, would now stand aboue the Mountaines. At his rebuke they flie,* who with fetters of sand (to shew his power in weakenesse, with a miracle in nature) chayneth vp this enraged Tyrant, that the creatures might haue a meet place of habitation. Thus did not onely the drie Land appeare, but by the same hand was enriched with Hearbes and Trees, enabled in their mortall condition, to remaine immortall in their *kind*. And here beginneth *Moses* to declare the creation of compound bodies; hitherto busied in the Elements.

k *Iob.* 38. 10. 11.

l *Psal.* 104. 6, 7.

Now when the Lord had made both Plants, Trees, and Light, without the influence, yea before the being of Sunne, Moone, or Starre, he now framed those fierie Balls, and glorious Lights, whereby the Heauens are beautified, the Aire enlightned, the Seas ruled, and the Earth made fruitfull. Thus he did the fourth day, after those other things created, least some fooliſh Naturalist should bind 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 solide Globes, or by gathering that fierie substance into them, or by both, or by other meanes, I leaue to others coniectures. These be appointed to distinguish day and night, to dispose the diuers seasons of the yeare, to

exercise

exercise also a naturall influence into inferiour compounded bodies, although not in such vnlimited power as the [m] *Star-gazers* imagine; which yet if they had, could neuer be knowne of vs in such a multiplicitie of causes, and suddennesse of change, in that vnspeakeable swiftnesse of the Heauens, as appeared by [n] *Nigidius Figulus* his wheele, which he turned with the swiftest violence, and making a blot or marke therin, as it turned made another spot in or neere the same place, as it seemed in that swiftnesse of motion to the beholders, but at the standing still of the wheele, appeared much distant. Of these lights the greatest, not in quantitie, but in operation and seeming, are the Sunne and Moone, the greatest lights after [o] abused to the greatest darknesse: the greatest of which seemeth to our eyes little, and yet by rules of Arte is found farre greater then the earth; that we may learne not to trust our sense too much in heauenly things.

m *Esai.41. 22. & 44.25. Jer.10.2.*

n *Aug. de ciuit. Dei. lib.5.cap.3.*

o *Macrob. Omnes ferè deos ad solem refert. Satur.lib.1.cap.17. Luna ἀστροάρχη, regina cœli, &c. Alij octies, alij 170. solem faciunt terra maiorem, &c.*

In the fifth day God created the Fishes and Fowles, blessing them with power of propagation.

The like he performed the sixth day, in forming the Beasts both wilde and tame, and creeping things: thus furnishing the aire, water, and earth, with their proper Inhabitants.

p *Sanctius his animal mentisq; capacius altæ,*
Deerat adhuc, & quod dominari in cætera posset.
Natus homo est.

p *Ouid. Metamor. lib.1.*

After hee had thus prouided his cheere, hee 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 testimony 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 *faith*, and not by *sight*: yet to preuent cauillers, we haue other witnesses both of reason and authoritie, 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 & mightie order and ordering of both, lead men vnto a higher and more excellent Nature, which, of his goodnes, 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: Wee can no more ascribe these things to chance, than a Printers barrell of letters could by chance fall into the right compositi on of the Bible which he printeth, or of *Homers Iliads*; to vse [p] *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 moue, 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 bodie shall haue an ending? How little a while is it, that the best

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

Natura naturans.

p *Cic. de Nat. Deor.*

q Stories in euery Nation, shew the cradle & child-hood therof? Their later receiued Letters, Arts, Ciuilitie? But what then, say they, did God before he made the World? I answere, 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 answere according to the foolishnesse thereof, saying, He made Hell for such curious inquisitors. r *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.* s 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 t *delighting and reioycing* together. To communicate therefore (not to encrease, or receiue) his goodnesse, he created the World, u *quem Græci* * κόσμον, (saith *Pliny*) *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, alleaged by *Iustin Martyr, Lactantius* and other Ancients, and especially by x *Philip Morney*, do plainly manifest. To him therefore, to *Viues*, and others which haue vndertaken this taske, by reason, and by humane authoritie, to conuince the gain-sayers of our faith, let such resort, as would be more fully resolued in these curious doubts. As for all such y strange and phantastical 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 wee shall find fitter place afterwards. I will heere adde this saying of *Viues* to such vnnaturall Naturalists, as vpon slight and seeming naturall reasons, call these things into question. z *Quam 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, Atomi*, the Stoikes *Æterna materia, Plato's Deus, exemplar & materia*, as * *Ambrose* termeth them, or as a others, *vnum* or *bonum, Mens & Anima* (a Trinity without perfect vnitie) the *Manichees* two beginnings, and an endlesse world of errors about the Worlds beginning, because they measured all by Naturall axiomes. b *Orpheus*, as *Theophilus* the Chronographer, cited by *Cedrenus*, alleageth 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 Poeticall Worlds at pleasure.

q So *Lucret. l. 5 Cur supra bellum Thebanum & funera Troiæ, Non alias alij quoque res cecinere Poetæ? — recensq; Natura est mundi, neq; pridè exordia cepit. Deus nunquam minus solus, quàm cùm solus. Totus cum Deo mundus, non pluris est, quàm Deus solus.*

r *Confess. lib. 11. cap. 12 & 13.*

s *Tert. aduers. Prax.*

t *Prou. 8. 30.*

u *Plin. lib. 2 c. 4.*

* *Pythagoras* is reported the first which called it κόσμος. *Merula.*

x *De veritate C. R. Viu. de veritate Christianæ fidei.*

y Of the opinions of Philosophers touching the originall of the world, see *Merula Cos. p. 1. l. 1.*

z *De veritate fidei, lib. 1. c. 10.*

* *Hex li. 1. c. 1.*

a *Plotinus Enn. 1. lib. 2. vnum* or *bonum, Mens, Anima*, the *Platonikes Trinitie.* b *In Euseb. Chron. Græc. Scalig.*

CHAP. III.

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

HItherto wee haue spoken of the framing of this mightie Fabrike, the Creation of the visible World, leauing that inuisible to the spirituall Inhabitants, which there alway behold the face of the heauenly Father, as not daring to prie too farre into such mysteries, a *Rashly puft vp with a fleshly mind*: This whereof we treate they need not, as finding all sufficience in their Al-sufficient Creator: The inferiour Creatures (which hitherto haue been described) know it not, but content * 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, an Epitome and Mappe of the World, a compendious little other world, consisting of a visible and inuisible Nature, so resembling both the worke and the Worke-man: the last in execution, but first

a *Col. 2. 18.*

* *Bernard. sup. Cant. Serm. 5.*

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 sustaineth a two-fold consideration, of integritie and corruption: For [b] *God made man righteous, but they sought to themselues many inuentions.* His first puritie in his Creation, his fall from thence by sin, his endeuour to recouer his former innocencie by future glory, either in the by-waies 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 briefely propounded: the two last historically and largely related.

b *Eccles. 7. vlt.*

In that first state, his Author and Maker was *Iehouah Elohim*, God in the plurality 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 [c] that he in this Creature did shew his counsaile 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 [d] the whole Trinitie consult and agree together, to make Man: which * 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 bodie, 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 nosthrils.

c *Quia rationalis creatura, quasi cum consilio facta videretur. Iunilius in Genes.*

d *Socrat. lib 2. cap. 25.*

* *Cyril. Alexand. Iul. lib. 1.*

Thus hath Man cause to glorie in his Creators care, in himselfe to be humbled, hauing a bodie framed not of solid earth, but of the dust (the basest and lightest part of the basest and grossest element, [e] *So vaine a thing is man*) his soule of nothing, lighter then vanitie, in the infusion created, and in the Creation infused, to bee the dweller [f] *in this house of clay, and habitation of dust*, yea not a house, but a [g] *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 onely is in full resemblance, *the* [h] *Image of the inuisible God,* [i] *the brightnes of his glory, and 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 humane Nature.

e *Psal 62. 9.*

f *Iob 4. 19.*

g *2. Cor. 5. 1.*

h *Col. 1. 15.*

i *Hebr. 1. 3.*

This Image of God appeared in the soule properly, secondly in the bodie (not as the [k] Anthropomorphite Heretikes, and * 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: to which some adde the resemblance of the holy Trinitie, in this, that one soule hath those three essentiall faculties of Vnderstanding, Will, and Memorie, 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 she measureth the heauens, bringeth them to the earth, lifteth vp the earth to heauen, mounteth aboue the heauens to behold the 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, [l] *Adam* was without studie the greatest Philosopher, (who at first sight knew the nature of the beasts, the originall of the Woman) and the greatest Diuine, (except the second *Adam*) that euer the earth bare. The will also, in free choice of the best things, in [m] righteous disposition towards man, and true holines towards God, was conformed to his will, *for whose willes 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, ([n] *so feare-fully and wonderfully made* *) and as the organ of the soule, whose weapon it was to righteousnes, had some shadow thereof. The whole Man in his natural Nobilitie beyond, & Princely dominion ouer the other Creatures (that we mention not the hope

k *Epiph. her. 71.*

* *Papists picture the Trinitie, the creation, &c.*

l *Genes. 2.*

m *Ephes. 4. 24.*

n *Psal. 139. 14.*

* *Pronaq; cum spectent animalia cætera terram, Os homini sublime dedit, &c. Ouid.*

of future blessednesse) sheweth after what Image Man was created, and to what hee should be renued. The end whereunto God made Man, is God himselfe, who hath made all things for himselfe: the subordinate end was Mans endlesse happinesse, the way whereunto is religious obedience.

o Gen.1.27. p 1.Cor.11.7. *Moses* addeth, o *He created them male and female*, thereby to shew, that the Woman in OEconomicall respect is p *the image and glorie of the Man*, being 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.

q Gen.2.21. The order of the Womans creation is plainly related. God q *finding not a meet help for Adam*, in his sleepe tooke one of his ribs, whereof he built the Woman. This in a mysterie 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, as r some say, to this mysterie; or the signification rather of the *thing it selfe* heere declared, then of the words, which properly and plainely set downe the Historie of a thing done, after the literall sense to be expounded.

r Whitak. de Script. quæst. 5. f Habet sacrum eloquium proprietatem quandam ab aliis Scripturis differentem, quòd in eo primum per verba quæ recitantur, de rebus quibusdam agitur: quæ rursum res, vice verborum, ad significationem aliarum rerum proponuntur. Hugo de S. Vict. 19. 1.

According to this sense, *Moses* expresseth the Creation, the making and marrying of the Woman. The Maker was God, the matter a ribbe 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 be one flesh with the Man, and of a ribbe, to be a helpe and supporter of him in his calling, which requireth strength: neither could any bone be more easily spared, in the whole bodie, which hath not such varietie of any other kind: nor could any place more designe the Woman her due place, not of the head, that shee 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) be fast ioyned. The building of this bodie of the Woman was, in regard of the Progenie, which was in that larger roome to haue the first dwelling. The soule of the Woman is to bee conceiued, t as the soule of the man before mentioned, immediately infused and created by God, herein equall to man.

t Ne animus aduertat externo homini; integumentum est hoc. Anima sanè & anima æqualis est: in velaminibus differentia est. Basil.

Being thus made, she is married by God himselfe vnto *Adam*, who brought her vnto him, to shew the sacred authoritie of marriage, and of parents in marriage: A mutuall consent and gratulation followeth betweene the parties, least 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 nakednes, 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 u *appeareth filthie*, 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 x *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.

u Apoc 3.19.

x Gen. 1.29.

But least any should thinke this but a niggardly and vnequall gift, whereas since the floud more hath been added, and that in a more vnworthinesse through mans sin: let him consider, that, since the fall, y the earth is accursed, whereby many things are hurtfull to mans nature, and in those which are wholesome, there is not such varietie of kinds, such plentie in each varietie, such ease in getting our plentie, or such quality in what is gotten, in the degree of goodnes and sweetnes to the taste & nourishment. Which had they remained in this sickely and elder age of the world, we should not need to enuie *Cleopatra's* vanitie, or *Heliogabalus* his superfluity & curiositie. And had not man sinned, there should not haue needed the death of beasts to nourish his life,

y Gen 3.17. Gen.9.3.

which

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 and bountifull was Gods allowance, which yet as man abused in eating the forbidden fruit, so whether any sinfull men did transgresse by eating the flesh of beasts, as iniquitie increased, it is vncertaine. And yet it is likely, that when the earth was [y] *filled with crueltie*, as men escaped not beastly butchery, so beasts escaped not butcherly inhumanity: and men, that stay not now for commission to eate mans flesh, would then much lesse aske leaue to feede on beasts. Then did the godly Patriarches liue many hundred yeeres * without such foode, whereas now wee reach not to one with this helpe, that I speake not of those which by abuse heereof are as cruell to themselues, (in shortning their dayes by surfeits) as to the Creatures, making their bellies to become warrens, fish-pooles, shambles, and what not, saue what they should be? Had not man bin diuellish in sinning, he had not bin beastly in feeding, nay the beasts had abhorred that which now they practise, both against their Lord and their fellow-seruants. [z] *The Woolfe should haue dwelt with the Lambe, the Leopard should haue lien with the Kid, and the Calfe, and the Lion, 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 mooueable world, *Noahs* Arke.

The place of *Adams* dwelling is expressed by *Moses*: *And the Lord God planted a garden Eastward in Eden, and there he put the man whome he had made, Gen.* 2.8. Maruell it is to see the confusion which sinne bringeth, which appeareth not onely in the body, soule, diet 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 be 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 allegorie, as did the *Manichees*, and the *Originists*, confuted by *Methodius*, as [a] *Epiphanius* witnesseth. * *Hierome* in *Dan.* 10. saith, that seeking for shadowes in the truth, they ouer-turne the truth it selfe. *Vmbras & imagines in veritate quarentes, 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, raising mists ouer the Scripture-sense, which thereby they misse and cannot finde. [b] *Augustine* relateth three opinions, that allegoricall, which hee confuteth: the literall, and that which followeth both the one and the other, as himselfe doth. The [c] *Hermians* and *Seleucians* are said to deny, that there was any such place: And the naked *Adamites* accounted their Church to be Paradise. Others are as prodigall, and ascribe hereunto all the Earth, which was a Paradise, til sinne brought in a curse. Thus holdeth [d] *Wolfgangus Wissenburg*, *Goropius* also, and *Vadianus* are of like minde, That mans exile was but the alteration of their happy condition, that the fiery sword was the fiery Zone &c. 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. This hath [e] *Petrus Comestor* and *Strabus*: and many trauellers in old times haue trauelled with this conceit, but brought forth a lie, as appeareth by their Legends. [f] That saint *Brandon* sailed 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 Euensong:) or that they made fire on a fish (supposing it to be an Iland) which if he could once get his taile into his mouth, would ouerturn the world, as that Legend telleth. It should seeme the man in the Moone called him, and shewed him the way to this 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,

y *Gen.* 6. 11.

* The Fathers did not eate flesh before the floud. *Orig. in Gene. hom.* 1. *Chrysost. hom.* 27. *Genes.*

z *Es.* 11. 6.

* *Bas. hex. ho.* 11. *Iunil. in Ge. Pererius* relateth the opinions of *Bonauenture, Tostatus, Ephrem, Isidore*: Also *Vadianus, Goropius, Beroaldus in Chronico, Iunius* & others haue largely handled this question of paradise.

* *Ambrose* in his long Treatise *de Paradiso* leaneth too much this way.

a *Epiphan. libr. Ancor. & contr. hæres. libr.* 2.

b *De Gen. li* 8. *ca.* 1. *& de Ciu. Dei li.* 13 *ca.* 21.

c *Aug. de Hæres.*

d *Wolfg. Wissenburg oræfat. ad Dom. Nig. Gor. Bec. Beccef. Joac. 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.*

e *Histor. Scholast.*

f *Leg. aurea.*

runne, and are swallowed vp of the Earth, and after rising in diuerse places of the world, are knowne by the names of *Nilus, Ganges, Tigris, Euphrates.* [g] *Hugo de S. Victore* and *Adrichomius* are of this opinion: yea the great Cardinall [*] *Caietane* and *Bellarmine*, place *Henoch* and *Elias* in earthly Paradise, yet liuing there vntil the time of Antichrist, which wood he cannot see (being in the middest of it) for trees. But the discouery of the World by Trauellers, and description thereof by Geographers, wil not suffer vs to follow them (to the want of which Art, I meane Geographie, such phantasies may bee imputed) whereby also is confuted the opinion of them, which place it vnder the Equinoctiall circle, as *Durandus* and *Bonauentura*.

[h] 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 beene so couetous as his Posteritie, or so laborious as to husband so large Countries. The false interpretation of those Riuers to be *Nilus, Ganges* &c. was the cause of this errour, the [i] Septuagint translating in stead of *Sichor* (which is *Nilus*) *Gihon* the name of one of these streames.

Moses as it were of purpose by an exact chorography and delineation of the situation, doth meete with those errors, and with other the like, which I doe not heere 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* [*] hath largely and learnedly handled this matter, and added a Mappe also of Heden in which it stoode, and the course of the Riuers with the Countries adiacent. In him the Reader may finde satisfaction. He sheweth out of *Curtius, Plinie*, and *Solinus*, the miraculous fertilitie of that part of Babylonia, which *Ptolomy* calleth *Aurantis* or *Audanitis*, easily declined from Heden, the name given by *Moses*, mentioned after *Moses* time, 2. *Reg.* 19. 12. and *Es.* 37. 12.

For the foure Riuers he sheweth them out of *Ptolomey, 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 excellency, peculiarly called *Perath* or *Euphrates*; *Nehar-malca* or *Basilius, Pishon; Tigris*, [*] *Chiddekel*. For the fiery Sword he obserueth out of *Pliny li.* 2. *ca.* 106. a certaine miracle of Nature in Babylonia, where the ground is seene burning continually about the quantitie of an acre. But this place will not serue to dispute this poynt. If those Riuers doe not now remaine, or haue altered either channell or names, it is no new thing in so old a continuance of the world. It is more then probable, that heere in these parts Paradise was, although now deformed by the Floud, and by Time consumed and become a stage of barbarisme.

Neither hath the place alone bin such a pitched field of Opinions, but the fruit also which *Moses* expresseth to be the instrument & 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 certayne signe indeede, and fruit, of that once vnlawfull tasting. [k] *Goropius* a man addicted to opinions, which I know not whether hee did holde more strangely, or strongly, though he enlargeth Paradise ouer the world, yet he maketh *Adam* an Indian (maruaile he placeth him not in Dutch-land, for that was his language, if *Becanus* be to be beleeued.) About the riuer *Aceſines* betwixt *Indus* and *Ganges* (saieth he) groweth that admirable Figge tree, which hee at large describeth out of *Plinie, Theophrastus* and *Strabo*, whose branches spreading from the body, doe bend themselues downewards to the earth, where they take hold, and with new rooting multiply themselues, like a maze or wood. One told [l] *Clusius* that hee himselfe had 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 [m] *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 Olives, which is food only for birds. He telleth vs [*] of another Indian Fig tree,

growing

g *Hugo Annot. in Genes.*
* *Adric. Chron.*
* *Caietan in Genes.* 7.
* *Bell. de Rom. Pont. lib.* 3. *ca.* 6. *& de grat. primi hominis.*

h *Phil. Melanc. & Carion.*

i *In Es.* 23. 3. *& Iere.* 2. 18.

* See also, *Annot. Trem. & Iun. in Gen.* 2.

* *Tigris* is both the greater riuer and a smaller which runneth out of *Euphrates* into *Tigris*, which is heere meant.

k *Goro. Becan. Indoscythica.*

l *Car. Clus. Exoticorum.*

m *Linschoten lib.* 1. *ca.* 58.

* *C.* 55.

growing rather like a Reede then a Tree, a mans height, a spanne thicke, the leaves a fathome long, and three spannes 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 pleasantnes of the smel and tast. 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 hil in the Ile of Seilan; called *Adams* hill, where they shew his foot-print, to prove that he lived there: of which reade our discourse of that Iland, *li.5. ca.14.* *Boskhier* in his *Ara cœli* citeth out of *Moses Burcepha*, That wheat was the Tree of knowledge of good and euill; and so doe the Saracens hold: so curious and vaine is blinde Reason without a guide.

But I thinke I have 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 variety happily may please some, though it be to others tedious. And for a conclusion it is, I thinke, worth the noting, that M. *Cartwright* an eye-witnesse, [n] by the counsel of the Nestorian Patriark at Mosul or Niniuie visited the Ile of Eden, stil 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 country somtime called *Eden* in the East part wherof Paradise was planted, and not far (according to *Iunius* Map) from that happy vnhappy place.

n 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 history of Religions, the first (and therefore best) Religion, is in the first place to be declared. Only somwhat may be, not vnfitly, spoken before of the word. Religion in it selfe is naturall, written in the hearts of all men, which wil (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-denizen among vs, descended from the Romans, 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 have accustomed themselves to multiplicitie and varietie of Rites, so have they varied not a little about the Parents (as I may say) of this child, (as the Grecians sometimes, about *Homers* birth-place) some giving one etymologie and derivation 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] *Servius Sulpitius* (as *Macrobius* citeth him) calleth that *Religion*, which for some holinesse is removed and separated from vs, *quasi relictam à relinquendo dictam*. *Servius* deserveth to be relinquished, and his opinion removed and separated even with an *Anathema*, if he would remove and separate Religion from vs, which is the life of our life, the way to our happines. 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* in [b] *A. Gellius* hath the like words. *Religio*, with *Tully* is *Cultus deorũ* the worship of the gods, hereby distinguished from *Superstition* because they were, saith he, called Superstitious, that spent whole daies in praier & sacrifices, that their children might be *Superstites*, survivors after them: (or rather as *Lact. l.4. c.28.* *Qui superstitem memoriã defunctorũ colunt, aut qui parentibus suis superstites celebrant imagines eorũ domi, tanquã deos penates.* But they which diligently vsed and perused the things pertaining to divine worship, *& tanquam relegerent*, were called Religious, *Religiosi ex religendo tanquã ex eligendo eligentes, intelligendo intelligentes.* Saint

a *Saturnal. libr. 3. ca. 3.*

b *Noc. At. libr. 4 ca 9.*

* *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. ca. 6.*

c *De Ciuit Dei libr. 10. ca. 4.*

f *In fine.*

g *Vbi supra.*

* Saint *Augustine* better acquainted with religion than *Cicero*, commeth neerer to the name and nature thereof, deriuing it [c] *à religendo* of chusing 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* [f] acknowledgeth another originall of the word, which *Lactantius* before him had obserued, *à religando*, of fastning, as being the bond betweene vs and God. *Ad Deum tendentes*, saith *Augustine*, [g] *& 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 nodos exolvere.* And according to this etymologie is that which Master *Camden* saith, Religion in old English was called *Ean-fastnes*, as the one and onely Assurance and fast Anker-hold of our soules health. *Camden Rem.*

* *De vocabulo Religionis vide Suarez de Relig. li 1. & Stuckium de sacris & sacrificijs Gentium, qui Etymon dat etiam nominum, Cultus, Ceremonia, Pietas, &c. Græc. Latin. Hebr. huc pertinentium.*

h *83. Quæst. q. 31.*

* This is the effect of sinne and irreligion, that the name and practise of Religion is thus diuersified, else had there bin, as one God, so one 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 seek reconciliation, nor thus *relegere*, with such paines and vexation of spirit to enquire and practise those things which might *religare*, binde them surer and faster vnto God: and in these respects for seuerall causes Religion might seeme to be deriued from all those fountains. Thus much of the word, whereby the nature of Religion is in part declared, but more fully by the description thereof.

Religio est, saith [h] *Augustine, quæ superioris cuiusdam naturæ quam diuinam vocant, curam ceremoniamque affert.* Religion is heere described generally (whether falsely or truly) *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 serving 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 he may be saued.* This true way he alone can shew vs, who is the Way and the Truth, neither can we see this same, except hee first see vs, and giue vs both eyes to see, and light also whereby to discerne him.

i *Morn. de vera Christ. relig. c. 20*

But to come to *Adam*, the subiect of our present discourse. His Religion before his fall, was not to reunite him to God, from whome he had not beene 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 minde was enlightned to know the onely verie God, and his heart was engrauen, not with the letter, but the life and power of the Law, louing and prouing that good, and acceptable, and perfect will of God. The whole man was conformable, and endeuoured this holy practise, the bodie being pliant 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 happie was that blessed familiaritie with God, societie of Angels, subiection of Creatures, enuied onely of the Diuels, because this was so good, and they so wicked? Nature was his Schoolemaster; or if you will rather, Gods Vsher, that taught him (without learning) all the rules of diuine Learning, of Politicall, Oeconomicall, and Morall wisdome.

* *Iustitia originalis.*

The whole Law was perfectly written in the fleshie Tables of his heart, besides the

the especial command concerning the trees in the middest of the Garden, the one being an vniuersall and euerlasting rule of righteousnesse, the other by speciall authoritie 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 mediately giuen by the Ministerie of *Moses*, as to that particular Nation.

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 Morall: for, both the *Rest* is so farre Morall, as the outward actes of Diuine worshippe cannot bee 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 one day of seuen in euerie 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 being 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*, *Genes.* 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 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.

Hereunto agreeth the iudgement of *Aquinas*, [1] *Præceptum de sanctificatione Sabbathi ponitur inter præcepta decalogi, in quantum est præceptum morale, non in quantum est cæremoniale. 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,* [m] saith M. Hooker, *as of the rest, so of times to exact some parts by way of perpetuall homage, neuer to be dispensed withal nor remitted. The Morall law requiring therfore a seuenth part throughout the age of the whole world to be that way imployed, although with vs the day be 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 benefit of Creation, and now much more of renouation thereunto added by him, which was Prince of the world to come, we are bound to account the sanctification of one day in seuen, 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*, [n] *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 sin, 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 Countrie.*

To

k *Caluin. Fagius, Pagninus, Vrsinus, Hospin. Martyr, Iunius, Zanch. OEcolamp. Gibbins,* besides *Perkins, Pound, Greenham, Rogers* and others.

l The Heathens by the light of Nature had their weekes; 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, being esteemed most fit for contemplation and deuotion, as saith *Aretius, Probl. de Sab. 1 Secunda secundæ. q. 122. art. 4.*

m *Eccles. Pol. lib. 5. §. 70.*

n *Vbi supra.*

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, & to proue, that the Sabbath was borne at Mount Sinai, as of [o] *Tertullian, Iustin Martyr, Eusebius, Cyprian, Augustine*, which denie the Sabbatising of the Patriarchs before that time, and account it typicall. Why may we not interprete them of that Sabbath of the Iewes, which wee haue thus distinguished from the morall Sabbath, by those former notes of difference? *Broughton* in his Concent alledgeth the Consent of Rabbins, as of *Rambon* on *Gen.* 26. and *Aben Ezra* vpon *Exod.* 20. That the Fathers obserued the Sabbath before *Moses*. And *Moses* himselfe no sooner commeth to a seuenth day, but he sheweth, *that* [p] *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 answere, That the Commaundements are eternall, but yet subordinate. There is a [q] *first of all the Commaundements, and there is a second like to this*, like in qualitie, not in equalitie: and in euery Commaundement, the Soule of obedience (which is the obedience of the soule) taketh place of that bodie of obedience which is performed by the bodie. *Mercie is preferred before sacrifice, and charitie before outward worship*; [r] *Paul* stayeth his preaching, to heale *Eutychus*: Christ patronizeth [s] 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 necessarie to that time, yet doth it not follow, that the Sabbath is not morall, no more than the Commandement of almes is not morall, because (as [t] *Bernard* obserueth) the prohibitiue Commaundement of stealing is of greater force, and more bindeth. And in a word, the Negatiue Precepts are of more force, and [u] more vniuersally bind than 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 [x] fancies as some obtrude vnder the name of the Sabbath, esteeming it a greater sinne to violate this holy Rest, than to commit murther, cannot be defended.

Pardon this long Discourse, whereunto the longer Discourses of others haue brought me. But now mee thinkes I heare thee say, And what is all this to *Adams* integritie? Doubtlesse, *Adam* had his particular calling, to till the ground: his generall calling also, to serue God; which as hee 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, can not be a spurre, but a bridle to his deuotion: but they should consider, that we do not tie *Adam* to the seuenth day onely, but to the seuenth especially, wherein to performe set, publike, 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 helpes; which wofull experience in his fall hath taught. God gaue him power to liue, yea with an euerlasting life: & should not *Adam* therefore haue eaten, yea and haue had conuenient times for foode and sleepe and other naturall necessities? How much more in this perfect, yet flexible and variable condition of his soule, did hee 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

o Cited by *Bellarmin. de imagin. l. 2. c. 7.* and by others.

p *Gen.* 2, 3.

q *Mark.* 12. 28, & 31.

r *Act.* 20. 9.

s *Mark.* 2, 25.

t *Qualis praeceptorum praefigit metam. Est. v. g. mandatum*, non furaberis, *& est mandatum*, omni petenti te, da. *Virumque quidem magni, quoniã vtrumq; diuinum, sed de non furando, malus. Non aequè displicent tenaces atq; fures. Tert. de praecep. & dispensat.*

u 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. Cantarum.*

x *Refert. Tho. Rogers.*

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, *Gen.* 2. to be set downe by way of anticipation, or as a preparatiue to the Iewish Sabbath, ordained [y] 2453 yeares after.

If any shall aske why the same seuenth day is not still obserued of Christians; I answere, 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 answere, euen therefore, because it is the Lords day, not changed by the Churches *Constitution Meere*, as some seeme to hold; except by the Churches authoritie 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. sayth, *Ius diuinum requirebat vt vnus dies Hebdomadæ dicaretur cultui diuino: non autem conueniebat vt seruaretur Sabbathum: itaque ab Apostolis in diem Dominicum versum* [z] *est.* It was in the Primitiue Church called *the Lords day*, [a] *the day of Bread and 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, [b] *Bellarmine*, the great Patron of Traditions, sheweth out of *Iustin Martyr*, who sayth, *Christus hæc illis (Apostolis & Discipulis) tradidit. Iustin in fine* 2. *Apolog.* He there also reporteth, That they had their Ecclesiasticall Assemblies euery *Lords day*. The Rhemists, which ascribe it to *Tradition* in *Annot. Mat.* 15. acknowledge the *institution* thereof, in *Annot.* 1. *Cor.* 16. 2. *Ignatius* 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 eat*: but let euery one of vs keepe the Sabbath spiritually, not eating meat dressed the day before, and walking set spaces, &c. But let euery Christian celebrate the *Lords day*, consecrated to the Lords resurrection, as *the Queene and Princesse of all dayes.*

Now for the particular Commaundement, which was giuen him as an especiall proofe of his obedience, in a thing otherwise not vnlawfull, it was the forbidding him to eat 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 sharpnesse of wit. And although some thinke signes needlesse to so excellent a creature; yet being 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 denie 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-will, and obeying or disobeying his Creator?

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 Commaundement annexed, which he might by this Precept see to be grounded in obeying or disobeying the authoritie of the Law-giuer. An easie rule, and yet too easily broken. For when as God did hereby chalenge his owne Soueraignetie, 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 good-

nesse

y *Sethus Catris.* 2453. *Bur. Ormeerus, &c.* 1454.

z *Congerit ibi testimonia Ignatij, Tertull. Clem. Orig. Athanas. Ambros. Hieron. Gregor. Leonis. Hilarij.*

a *Chrys. Ser.* 5. *de Resurrect.*

b *Bell. de verbo Dei non scripto, l.* 4. *c.* 7.

neſſe 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 wee know, that in eating of this he loſt both bodily and ſpirituall life, which the name and inſtitution thereof fore-warned, and ſhould haue preuented: otherwiſe, in eating of the other, immortalitie had beene ſealed both in ſoule and bodie, to him and his for euer. Strange it ſeemeth, that he ſhould need no monitorie ſignes to preuent that, which, euen with theſe helpes 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; whome we haue ſomewhat leiſurely viewed in a naked Maieſtie, 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, greedie of the ſight and place which they could not hold: The Trees ſtouped to behold them, offering their ſhadie 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 than all, Content; which might, in all they ſaw, ſee their Makers bountie: 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 thankfulneſſe, to be thankfull in obedience, to obey with cheerefulneſſe, the Author of all this good: to the performance whereof they found no outward, no inward impediment; Sickneſſe, Perturbation, and Death (the deformed iſſue of Sinne) not yet being entred into the world.

In this plight did Sathan (that old Serpent) ſee, diſdaine, and enuie them. It was not enough for him and the diuelliſh crue of his damned aſſociates, for their late rebellion, to be baniſhed Heauen, but the inferiour World muſt bee 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 Deputie and Lieutenant, as a pettie God on the Earth, he chuſeth 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 beene bootleſſe, but a Serpentine ſleight, vſing that ſubtill creature as the meeteſt inſtrument to his Labyrinthian proiects. Whereas by inward temptation hee could not ſo eaſily preuaile, by inſinuating himſelfe into their mindes, 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 (whether ſhe had not yet experience in 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 ſhee held her to the Commaundement, yet the threatning annexed ſhee did ſomewhat mince and extenuate. What ſhee ſeemed to leſſen, he feared not to annihilate, and wholly diſannull, propounding not onely impunitie, but aduantage, That they ſhould be as Gods, in the enriching of their minds with further knowledge. This he perſuadeth by the equiuocating in the name of the Tree (the firſt equiuocation wee

* It is by all affirmed, that the fall was very ſoone after the Creation, as appeareth by circumſtances of the narration, by Sathans malice, the womans virginitie: and many hold, it was the very day of their Creation. *Bibliand. Broughtons Concent, Prater antiques Auguſt. Iren. Chryſoſt. &c.*

wee read of, [a] otherwhere plainely teamned a lye) charging God with falsehood and malignitie.

a *Io.8.44.*

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 vnthankfulnesse are more generall) after that she vnlawfully lusted after this new knowledge, bewitched with the pleasantnesse of the fruit to the taste and sight, she tooke & did eat, and gaue to her husband likewise. The highest power of the Soule is first intrapped, the lusting and sensible faculties follow after, iustly plagued by a correspondent inward rebellion, that the sense now ruleth the appetite; and this the reason, in our corrupt estate; which hence proceeded.

[b] Thus vnbeleefe brought foorth vnthankfulnesse; vnthankfulnesse, pride; from thence ambition, and all that rabble of contempt of Gods Truth, beleeuing the Deuils lyes, 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, & their whole posteritie for euer: and whereas yet they had done so little seruice to God, yet 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 (in stead thereof) the bodie to Sickenesse, Cold, Heat, Nakednesse, Hunger, Thirst, Stripes, Wounds, Death; the Mind to Ignorance, Doubtings, Vanitie, Phancies, Phrenzies; the Will to Vnstayednesse, Passions, Perturbations; the whole Man is made a slaue to Sinne within him, to the Diuell without; whence he must expect wages suitable to his worke, Death; Spirituall, Naturall, and Eternall: an infinite punishment for offending an infinite Maiestie.

b 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 he might be as well angrie 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 in obscure darkenesse: and if they were not presently cast into vtter darkenesse, it was Gods mercie (not their merit) which suspended the first & naturall death, to preuent that second and eternall. But spiritually they were euen alreadie dead in sinnes, as appeared by the accusations of their conscience; whereof *Moses* sayth, [d] *The eyes of them both were opened, and they knew that they were naked.* Conscience, before Vertues keeper, was now become Hels harbenger, thence flashing lightnings in the face of their mindes, to shew that their nakednesse did now appeare filthie 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 * to be a bridle of Nature, least they should runne into all excesse of villanie, and not leaue a face of the world in the world, and to be to others, by disposition and working of a higher & 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 read 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 nest. For what could a *Figge-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 bodie was a Clothing of Beautie, a Liuerie of Bountie, an Ensigne of Maiestie? Such [e] *broken pits seeke they that forsake the Fountaine of liuing Waters.*

d *Gen.3.7.*

* *Spiritus reprimens, & renouans.*

e *Ier.2.13.*

And yet when God commeth into Iudgement, and [f] makes the windes 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 than the disease, or a

f *Gen.3.8.*

diſeaſe in ſtead of a medicine is hypocriſie, that will not ſee her owne ſickneſſe, and ſeekes rather to couer, then to cure; to couer by charging others, then recouer by diſcharging it ſelfe; as if equitie pretended were not iniquitie doubled. God proceedeth to ſentence, a ſentence worthie 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, and *by his manifold Wiſdome taking that wiſe one in his craftineſſe*, who in the deſtruction of man had ſought Gods 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 aduerſarie, intended to his deſpite; in and by the promiſed Seed, diſpoſed to his glorie. g The Serpent hath a bodily curſe in his future bodily difficulties, which ſtill continue, for his inſtrumentall and bodily imployment.

g *Gen.3.14.*

The h old Serpent and ſpirituall enemie hath a ſpirituall and eternall curſe, *the breaking of his head by that Seed 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 ſhall be the womans conceptions*, but recompenced with the ioy which followeth (and is as it were the midwife in their trauell) becauſe of i *fruit borne into the world*; and more then recompenced, in that they are k *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 & not by ſight.

h *Verſ.15.*

i *Ioh.16.21.*

k *1.Tim.2.vlt.*

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. He that was before as an earthly God, is now become an incarnate diuell, and for aſpiring to be like his Lord, was made a ſeruant of his ſeruants; the nobleſt part in him becomming a baſe officer to degrade him, Reaſon it ſelfe dejected at the feet of ſenſe, to be a ſlaue, and a very Baud to ſenſuall pleaſures, a very Broker for dunghill-profits. And what is this but to metamorphoſe man into a beaſt? vnleſſe that ſome in a lower degree, liuing only to liue, ſuffocated with eating, drinking, ſleeping, are degenerated into plants? And if he deſcend not lower, to become torpide and lifeleſſe, yet doth he participate the imperfections of thoſe things, and that without their perfections, as if with an imperfect retrograde he would returne into his firſt elements. 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 he to temptation and ſinne? But thoſe things remaine in their nature, or naturall place: Man is a fuming ſmoake, a paſſing ſhadow. And yet if we could ſtay at our Elements, it were ſomwhat better, but we 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 ſeene of the Sunne. We ſeeme to rule the Skie, Windes, and Seas; indeed we aduenture our liues to their mercie, 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 bodie, and alway (except a power, with whom all things are poſſible, preuent) the Soule: And yet l *Thou foole, this night they may fetch away thy Soule; and whoſe then ſhall theſe things be?* And whoſe then, and where then, ſhalt thou be? Thou gaineſt faire to loſe thy ſelfe, to be taken with thy taking, to be 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 intolerably burthened,

l *Luc.12.20.*

thened, now to be in Hell, which will neuer be 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 & me, that by abusing it [m] we are like, & [*] *are of our father the deuill.* That erected countenance to be still grouelling in, & poring on the earth; that immortal soule to mind only such things as haue not the imperfect priuiledge to be mortall; those high excellẽcies to be abused to mischiefe, blaspheming, denying, forswearing God, & all for the basest of the basest creatures. Well might this deluge of corruption moue that [n] Cynick, in a throng of men to make search for a *man*, this man which is now left vs being but the ruines, the carkas of himself. But what needs all this? Why are we fallen into so long & tedious discourse of our fall? Euen because some are fallen further, beyond all sense & feeling of their fal, and beleeue not that man was euer any other creature then now they see: that if their goodnes cannot, yet their wickednes might teach them, that so perfect a world should not haue bin framed for so imperfect a wretch, now only perfect in imperfection. Our fall must teach vs to rise, our straying to returne, our degeneration a regeneration. And therfore was not that image of God wholly done out, but some remainder continued to the posteritie, to conuince thẽ of miserie in themselues, that so denying themselues, they might take vp their Crosse, & follow the second *Adam* vnto a durable happines.

But how (may some aske, as [o] the Pelagian did) came this miserie 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 soure grapes, the childrens teeth should be set on edge? I answere we are heires of our father, we need not seeke some secret craney, we see an open gate, [p] *by one man sinne entred into the world, and death by sinne.* A little leaue let vs borrow to cleare this difficultie. Sinne is [q] *a transgression of the Law*, or a defect of conformitie to the Law, (ἡ δὲ ἁμαρτία ἐστὶν ἡ ἀνομία) and cannot properly be said to haue an efficient, but a deficient cause, being in it owne nature and subsistence, ὄντως μὴ ὤν. The [r] Schoolemen say, in sinne are two things to be 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, being nothing else but a deformitie, irregularitie, and vnlawfulnesse in our naturall condition and conditions, as easie 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 tearmed *nequam*, as *nequicquam*, naught, as not ought. Not that sinne is simply nothing, *Non negatiuè sed priuatiuè Nihil*, sayth *Melancthon* [s], nor is it a meere and pure priuation, but to be 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 he abode not in the Truth himselfe, so he beguiled our first Parents, from whome, by the Conduit of Nature, it is conueyed to vs. I speake of originall sinne, which is our inheritance; for actuall sinnes are our own purchase & improuement, and yet bought with that stocke which our parents left vs. Our first parents are to be considered, not as singular persons only, whereby they defiled themselues, but as the root of mankind, which had receiued originall righteousnes, to keepe or to loose 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 [t] 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 braunches, 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 he sinned, he 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 body or soule, but the conformitie in that

m *Ignat. ad Magnes. Epist. Pius homo numisma est à Deo cusum: impius, adulterinum, non à deysed diabolo effectum.*

* *Jo. 8. 44.*

n *Diog. Laer. l. 6.*

o *Iul. Pelagian. in August.*

p *Rom. 5. 12.*

q *1. Io. 3. 4.*

r *Aqu. 1. 2. q. 71. 6. Dorbel. Viguer &c.*

s *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.*

t *Aqu. in Ro. 5.*

substance and faculties to the will of God, in righteousnesse and holinesse of truth.

Not so much therefore are wee here to consider the ordinarie course of Nature, wherein [u] *the soule that sinneth, it shall die:* as the Ordinance of God, who appointed the *first Adam* the Well-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, [x] *one old man*, in whom we all sinned; of and with the *second Adam* we are [y] all *one new man* in the Lord, euen one Bodie, one Spirit, one Seed, one Christ, in whome, and with whome, wee, as members of that Head, obeyed the Precepts, and suffered the Curse of the Law. [z] 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 loose for vs; all being alreadie forfeited in this first Sinne. The Author 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 restraining, 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 contrarie inclination to Euill, * *the imagmations 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 of that first instrument, by which this Nature descendeth. It is the root of actuall sinnes: and whereas they, as fruits, are transient, this still remaineth, vntill Christ by his death destroyeth this death in vs.

But here ariseth another difficultie; How this sinne can be deriued by Generation, seeing it is truly beleeued, that *God is* [a] *the Father of Spirits, the* [b] *Former of our Soules*, which doth by infusion create, and by creation infuse them: corruptible elements being 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 stained by involuntarie infusion into a polluted bodie.

I answere hereunto, That although the Soule be not *traduced* (as they tearme it) and by generation conferred; yet is it coupled to the bodie 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 bodie 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 Bodie be vnited. We are not so much therefore to looke to the concupiscence and lust of the Parents in generation, as [c] *Lumbard* teacheth vs, but to the Person; which, [d] *Scotus* sayth, is *filia Adæ, & debitrix institiæ originalis*. And although the Soule be not in the Seed, yet it is communicated to the Bodie (sayth *Aquinas*) by a dispositiue or preparatiue power of the Seed, which disposeth and prepareth the Bodie to the receiuing of the Soule, where it is receiued (after the [e] 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 such a subsistence, he may be said to procreate it, because his generation worketh towards the Vnion of the Soule and Bodie; which Vnion is made by the Spirits, Animall and Vitall. And [f] 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, & incorporating thereof, may be counted in the middle way betweene Creation & Generation. And therefore this originall corruption did not reach to Christ Iesus, although hee were true Man, because he was *the Seed of the woman*, and did not descend of *Adam* by generation (*per seminalem rationem, tanquam à principio actiuo*, sayth *Aquinas*) but was mira-

u *Ezek.* 18.4.

x *Eph.* 4.22.
y *Col.* 3.10. *1. Cor.* 12. *Rom.* 5.

z *Per solum primum peccatum sublatum est bonum naturæ, per alia peccata bona gratiæ personalis. Aqu. in Rom.* 5.

* *Gen.* 6.5.

a *Heb.* 12.9.
b *Ecc.* 12.7. *Gen.* 2.7. *Zac.* 12.1.

c *Lib. Sent.* 2. *Dist.* 31.
d *Super sent.*

e *Vnumquodq; recipitur secundum modum recipientis.*

f *Zanch. de operib. D. part.* 3.

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* g *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 we haue Faith to receiue it, and Charitie to expresse it: an absolute renewer and perfecter of the Image of God, beyond what we had in our first Parents lost.

g 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, a *That he lodged not one night in honour, but became as the beasts that perish.**) This Sinne (I say) did not wholly deprive vs of the Image of God, whereunto we 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 remaining was *foolishnesse with God*; not sufficient to one good thought, not able either to will or to doe that which might please God. And though the stumpe remained (the substance and the faculties of Bodie and Soule) yet was this stumpe left in the earth, *fast bound with Iron and Brasse*, his earthly mind captiued and chayned with worldly vanities and diuellish villanies. Or to vse *Lumbards* comparison, d hee was like the man e *fallen 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.

a *Psal.*49.13.
* *Broughton* out of the Rabbines in his Concent. *Perer.in Ge.*1.6.
b 1.*Sam.*5.4.
c *Dan.*4.12.
d *Lib.*2.*sent. Dist.*25.
e *Luc.*10.30.

In the state of Creation Man was made * able 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 glorie, wherein shall be no possibilitie of sinning, or necessitie of striuing against sinne. And howsoeuer 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, f accuseth, excuseth, condemneth, or absolueth; that hereby God may be g iustified, and all the world inexcusably sinnefull; and that hereby also a way might be left in Gods infinite mercie for mans recouerie. His intent was * 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 in pieces in his wrath, but by wrath to reclaime vs to mercie.

* 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.*
f *Rom.*2.15.
g *Rom.*3.4.
* We must vnderstand that God, though in the beginning he suffred 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. Defenc.*3.*part. pag.*68.

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 whome 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? [h] *If he then be 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 wee learne, That ſo perfect a hand, as made all theſe inferiour things in ſuch perfection, would not haue beene ſo imperfect in the perfecteſt of them all, ſo to haue left him in the Creation, as we now ſee him in Corruption. The [i] Philoſophers ſaw, Man was a little World, for whome the greater was made, who himſelfe was made for more then the World: and that hee, for whome ſo durable and ſubſtantiall a thing was made, muſt needes 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 wee 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 ſocieties of men; yea, where as neither Art, nor Induſtrie, nor ciuill Societie 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.

h *Mal. 1. 6.*

i *Morn. de ver. Ch. R.*

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 Hiſtorie to be ſhewed) they which neuer wore clothes on their bodies, neuer furniſhed their mindes with Arts, neuer knew any Law (beſides Reaſon growne almoſt lawleſſe) or Magiſtrate, but their Fathers: which, when they ſaw other men, could not tell whether they were [k] 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 deepelieſt indented: not Arts, not Policie, nay not Rayment, not Food, not Life it ſelfe eſteemed ſo deere, 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.

k The Indians ſeeing the Spaniards mounted, thought the horſe and man to be allone: they thought them alſo immortall, and fallen from Heauen.

Some, in the guiltie conſcience of their owne irreligion (as *Æſops* Fox, that being by caſualtie depriued of his tayle, ſought to perſuade all Foxes to cut off theirs as vnprofitable burthens) would tell vs that which they [l] 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 vniforme manner, and continuance of outward Rites? Whereas Religion it ſelfe is in the heart, and produceth thoſe outward ceremoniall effects thereof. In one Countrey men obſerue one habite of attyre, another in another: So likewiſe of diet: and yet is it naturall to be clothed, more naturall to eat, but naturall moſt of all, as is ſaid, to obſerue ſome kind of Religion.

l *Tibi, non ſibi: interdiu, non noctu.* D. King, on *Ionas.*

The

The Grecians [m] burned their dead parents, the Indians intombed them in their owne bowels: *Darius* could not by great summes procure the Grecians to the Indian, or these to the Grecian custome: yet was that which moued both, and began either custome, one and the same principle of pietie and religious dutie, howsoeuer diuersly expressed. Yea euen the most lasciuious, cruell, beastly, and diuelliſh obseruations, were grounded vpon one principle, That God must be 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 * hath Religion, yea Superstition yeelded? but who will lay downe his life to seale some Polititians authoritie? 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, and vnreasonable manner of reasoning, to perswade one obscuritie 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 Beast, stocke, or the basest creature, then professe no religion at all. The [n] 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 dogge, 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 be 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 labyrinthes of errour: 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 [o] *morte morieris*, to die, and againe to die a first and second death; yet vnasked, yea by cauilling excuses further prouoked, he by the promised seed erected him to the hope of a first and second resurrection; a life of Grace first, and after of Glorie. The *Sonne* of God is promised to be made the *seed of the Woman*: the *substantiall* [p] *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: that he, which in the [q] *forme of God thought it not robberie* (for it was nature) *to bee equall with God*, should bee made nothing to make vs something, should not spare himselfe that he might spare vs, should become partaker of our Nature, flesh of our flesh, and bone of our bone, that he might make vs [r] *partakers of the Diuine nature, flesh of his flesh, and bone of his bone*. This was that *seed of the Woman, that hath broken the Serpents head, which by death hath ouercome death, and him that had the power of death, the Diuell*, 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 seed. And this in the first seed and

m *Herodot. l. 3.*

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

n *Diagoras, Euhemerus, Theodor. Cyren.*

o *Gen. 2. 17.*

p *Coloss. 1. 15.*

q *Phil. 2. 6.*

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

and generation of man soone appeared: *Cain* and *Abel* were hereof liuely examples. It appeareth that God had taught *Adam* and *Eue* how they should worship him, and they faithfully instructed their children herein: These accordingly [f] *in processe of time brought and offered their sacrifices.*

[f] *Gen.* 4 3.

As concerning sacrifices, some hold opinion (according to their owne practise) that [t] Nature might teach *Adam* this way of seruing God: as if Nature were as well able to find the way, as to know that he is out of the way, and were as wel seene in the particular manner, as in the generall necessitie of Religion. We cannot see the Sunne without the Sun, nor come to God but by God, to whom [u] *Obedience is better then sacrifice, and to harken, better then the fat of Rammes. Abel,* saith the Scripture, [x] *offered by faith,* without which faith it is impossible to please God: but faith hath necessarie relation [y] to the *word of God,* who otherwise will be [z] *wearie* of our solemnities, and asketh, *who hath required them at our hands.* These sacrifices also, besides that they were *acknowledgements of their thankefulnes, and reall confessions of their sin and death,* due to them therfore, did lead them by the hand *to Christ that Lambe of God that should take away the sins of the world,* figured by these slaine beasts, confirming their faith in the promise and hope of the accomplishment: of which Nature could not once haue dreamed, which hath rather * the impression of some confused notions, that we haue lost the way and ought to seek it, then either light to discerne it, or wisdome to guide vs in it.

[t] *Peter in Gen. lib 7. Potuit id Abel naturali ratione cognitum habere & tacito quodam naturæ instinctu adduci, &c.*
[u] *1 Sam.* 15.22.
[x] *Hebr.* 11.4.
[y] *Rom.* 10.17.
[z] *Esay* 1.14.

* The mystery of our redemption by Christ is meerely supernaturall: * Δώρα καὶ Θυσίαι.

Of sacrificing there were from the beginning two kinds, the one called * *Gifts* or oblations of things without life: the other *Victims* (so our Rhemists haue taught vs to English the word *Victime*) slaine sacrifices of birds and beasts: Againe, they were propitiatorie, 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 Sun, to dilate much of them: these being the same in signification with the Leuiticall, and little (if little) differing in the manner of doing. *Cain* brought his 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 * fire from heauen, according to *Theodotions* translation, * as in the sacrifices of *Aaron, Gideon, Manoah, Dauid, Salomon, Elias*: or by some other meanes, both comfortable to *Abel* and enuied of *Cain*, who therefore slue him; thus in this member bruising the heele of that blessed seed, as a type of that which the head himselfe should after sustaine.

* *Hieron. Traslit. Heb. in Gen.*
* *Inflammauit super.*

Here is the first Apostasie after that first Euangelicall promise, and the first diuision of Religion, *Cain* being the first builder of the [a] *Earthly Citie*, not that which he called after the name of his sonne, [b] *Henoch*, but of that spirituall citie of the wicked, the seed of the Serpent, which he founded in his brothers bloud: euen as that later *Compendium* thereof, which calleth her selfe *Caput mundi*, the head of the world (and indeed [c] *the World* is vsually in Scripture applied to that seed of the Serpent, as it is opposed 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 *Cain*) which neither came from heauen, nor can guide to heauen, being *earthly, sensuall, diuellish.*

[a] *Aug. de ciu. Dei, lib. 15. c. 5.*
[b] *Gen.* 4.17.
[c] *John.* 17.6.9. 16. *&c.*

Cain was for this his fact conuented by that All-seeing Iustice, who both by open sentence and inward terrors accused & accursed him, continuing his life, euen for the same cause that other murtherers lose it, that he might liue an example (which then in that vnpeopled world by his death he could not haue been) to the future generations, branded * also by the Lord with some *sensible marke*, to exempt him, and terrifie others, from that bloudie crueltie: this mercie being mixed with this iudgement, a

* Some thinke this marke to be a shaking of all the bodie, as fearing continually. *Peter.*

longer

longer time of repentance. God before [d] cursed the earth for *Adam*, he now [e] cursed *Cain from the earth, to be a runnagate*, and wanderer thereon. For how could hee that had so forsaken God, but be forsaken of the earth and of himselfe? the * *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 remouings; 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 bodie 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 miserie 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 sin and sinners, (without Christ) dead whiles they liue, mouing sepulchers, the Deuils captiues, hels heires, exiled from heauen, and vagabonds on the earth, euen on that which they call their owne land.

d *Gen.* 3.17.
e *Gen* 4.11.
† *Vi stãdo Vesta vocatur. Ouid.*

Cain, 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 [f] in regard of the visible societie of the Church, cradled yet in his fathers houshold, where God did especially shew his present prouidence, protection and grace, who otherwise filleth the heauen and earth, of whom and in whom they are: from hence, as *Adam* before out of Paradise, so *Cain* was, as it were, excommunicated, expelled, and out-lawed, and *dwelt in the land of Nod*, which [g] some take to be appellatiuely spoken, as if his misery had giuen name of *Moning* vnto the place where he dwelled, or roamed rather: [h] *Iosephus* saith, he 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 been buried at Hebron. Afterward, his posteritie being multiplied (his wife, *Epiphan.* out of *Leptogenesis* calleth *Shaue*, [i] *Comestor* calleth her *Chalmana*, * *Philo, Themech*) *he built a city which he called by the name of his sonne* [k] *Henoch*: to crosse that curse of his wandring to and fro on the earth, or to arme him against others, which his guiltie conscience caused him to feare, or to be a receptacle & store-house of those spoiles, which *Iosephus* saith he 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 to him other cities, *Mauli, Leed, Tebe, Iesca, Celet, Iebbat*, adding that he liued 730. yeares. These things may be probable, although that Author be otherwise fabulous, considering that men did ordinarily liue many hundred yeares in those times, and were also exceeding fruitfull, especially after that *Polygamy* was embraced of that family. And if that in *Abrahams* posterity the seed of *Iacob* in lesse then 300. yeares was multiplied to so [l] great a people, it is like that the *Cainites* were no [m] lesse populous, liuing in more freedome. He first (saith *Iosephus*) found out weights and measures, and assigned proprieties in possessions of land, before common as the aire and light, & was author to lewd persons, of a lewd and vngodly life. Probable it is that the city 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.

f *Caluin. in Gen. Martyr. in Gen. Chrysost. hom.* 20.
g *Hieron. Heb. Trad.*
h *Antiq. lib.* 1. *cap.* 2.
i *P. Comest. hist. Schol.*
* *Pseudo-Philo in antiq. Bibl.*
k *Pseudo-Berosus* nameth the citie *Oenus* by *Libanus*.
l 600000. men of warre.
m *Joseph.* saith that *Lamech* had 77. children.

Thus let vs leaue this family multiplying in numbers, in sciences, in wickednes, sauoring nothing diuine, or at least nothing but humane in their Diuinity: (therfore called the sons of men, *Gen.* 6.1.2.) let vs looke backe to *Adam*, who in this wicked fruit of his body might reade continuall lectures of repentance for the sin of his soule. *Adam* begat a child in his owne likenes, that is, not in that likenes of God wherein he was created, but like vnto himselfe both in humane nature, and naturall corruption, his

his name he called *Seth*, of whoſe poſterity the whole world was by *Noah* repeopled. Vnto *Seth* was borne *Enoſh*. *Then began men*, ſaith MOSES, *to call vpon the name of the Lord*. This ſome [n] interpret of the beginning of idolatry, that men began to prophane 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 poſterity, which was now multiplied in diuers families, [o] Religiō which before had bin a priuate in-mate in *Adams* houſhold, was now brought into publike exerciſe, whereof *Prayer* hath alwaies bin accounted a principal part, & God himſelfe in both Teſtaments calleth his houſe *a houſe of prayer*; the calues of the lips, & the eiaculations of the heart being the body and ſoule of Diuine worſhip, whereof ſacrifices were in a manner but the apparell, faſhioned to that infancie of the Church. Of the names of the poſterity of *Adam*, & his hundred yeares mourning for *Abel*: of *Sheth* his remouing after *Adams* death to a mountaine neere Paradiſe, and ſuch other things, more fauouring of fabulous vanity, in the falſe-named [p] *Methodius*, *Philo* and others that follow them, I liſt not to write.

n *Broughton. Concent. Martyr. in Gen.*

o *Luther. in Geneſ. Tremell. Vatablus, Caluin. in Geneſ. Perer. in Geneſ. lib. 7.*

p *Methodij Reuelat. Philo de Antiq.*

CHAP. VII.

Of the cauſe, and comming of the Floud.

THus we haue ſeene in part the fulfilling of the Prophecie of the ſeed of the Woman, & of that other of the Serpēt, in the poſterity of *Cain* & *Seth*. The family of *Cain* is firſt reckoned, and their forwardnes in humane Arts, as * *the children of this world are wiſer in their generation*, in the things of this life which they almoſt only attend, *then the children of light*. As for the [a] Iewiſh dreames, that *Lamech* was blind, & by the direction of *Tubalcain* his ſon guiding his hand ſlew *Cain*, ſuppoſing it had bin a wilde beaſt, which, when he knew, ſo enraged him, that he killed his ſon alſo, they that liſt may follow.

Moſes reckoneth the Generations according to the firſt-borne in the poſteritie of *Seth*, as enioying the Principality & Prieſthood, that ſo the promiſed ſeed of the Woman (after ſuch a world of yeares comming into the world) might iuſtify the ſtablenes of Gods promiſes, his lineall deſcent from *Adam* with a due Chronologie being 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, & *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 he ſhould be ſtill in [b] an earthly Paradiſe, & that he and *Elias* ſhould come and preach againſt Antichriſt, and of him be ſlaine, is a Popiſh dreame: the *Scripture* [c] ſaying, that *Henoch was taken away that he ſhould not ſee death*; of *Elias* that he *is* [d] *already come in the perſon of* IOHN *Baptiſt*: the ſpirit & power, or ſpirituall power of walking with God, reforming religion and conuerting ſoules, being communicated to many of thoſe Miniſters which haue lien ſlaine in the *ſtreets of that Great citie*.

This his aſſumption is [e] ſuppoſed to be viſibly done, He was a Prophet, and *Iude* doth in his Epiſtle cite a teſtimony of his, * which either by [f] tradition went frō hand to hād, as it ſeemeth the whole word of God was deliuered before the daies of *Moſes*; God by viſions & dreames appearing vnto the Patriarks: or els it was written & ſince is loſt. Some hold it was penned by ſome Iew vnder the name of *Enoch*. [g] *Auguſtine* thinketh that the book, entitled *Enoch*, was forged in his name, as other Writings vnder the names of Prophets & Apoſtles: & therfore calleth it *Apocripha* (as [h] *Hierome* doth alſo) [i] *Chryſoſtome* and *Theophilact* account *Moſes* the firſt Pen-man of holy Scripture. Although it ſeeme that letters were in vſe before the floud, if [k] *Ioſephus* his teſtimony be true, who affirmeth that *Adam* hauing prophecied two vniuerſal deſtructiōs, one by fire, another by water, his poſterity erected two pillars; one of brick, another of ſtone, in both which they writ their inuētions of Aſtronomy: that of ſtone was reported to remain in his time. [l] *Pliny* was of opinion that letters were eternall.

Howſoeuer

* Luke 16.8.

a *Martyr. in Gen. ex Rab. Solom.*

b *Bellar. tom. 1. cont. 3. lib 3. c. 6.*

c *Heb. 11. 5. &c.*

d *Luke 7. 27. Matth. 17. 12.*

e *Gib. ex Rab. Akiba, Racanati, Targum.*

* *Perer lib. 7. in Gen.* thinketh that *Iude* knew of this prophecie by Reuelation, and reuealed the ſame to the Church.

f *Perk. Reſor. Cathol.*

g *De Ciuit. Dei. lib. 15. cap. 23.*

h *Eò quòd earū Scripturarum occulta origo non claruit patribus. In his autem Apocryphis etſi inueniuntur aliqua veritas, tamen propter multa falſa nulla eſt canonica authoritas. Hier. in Tit. c. 1.*

i *Chryſoſt. Hom. in Matth. 1.*

k *Antiq. lib. 1. cap. 2.*

l *Plin. lib. 7. cap. 56.*

Howsoeuer, it is more then apparant, that the booke bearing *Enochs* name, is very fabulous, which, because the tables therein professe antiquitie (although they were later dreames) I thought it not vnfit to borrow out of [m] *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 been the worke of some Iew: the antiquitie appeareth in that [n] *Tertullian* citeth it. And it came to passe when the sonnes of men were multiplied, 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, * *Let vs chuse vs wiues of the daughters of men of the earth.* And *Semixas* their Prince said vnto them, *I feare me you will not do 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 mind 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.*

These tooke them wiues, and three generations were borne vnto them. The first were great Giants: The Giants begate the *Naphebin*, 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 mettals. 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 Giants began to eate the flesh of men, and men were diminished: and the remnant cried 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 Spirites 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 *Exael* hath done, he 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, Go to, *Noe*, tell him of the end approching, and a flould shall destroy the earth, &c. To *Raphael*, he said, Go *Raphael* and bind *Exael* hand and foot, and cast him into darknesse, and open the wildernesse in the desert of *Dodoel*, and there cast him, and lay vpon him sharpe stones to the day of Iudgement, &c. And to *Gabriel* he said, Go *Gabriel* to the Giants, and destroy the sons of the Watch-men from the sons of Men, set them one against another in warre and destruction. To *Michael* he said, Go *Michael*, bind *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 be finished, and then they shall be brought into * *the confusion of fire*, and vnto triall, and vnto the prison of the ending of the world, and whosoeuer shall bee condemned and destroyed, from hence-forth shall bee cast together with them till the finishing of their generation. &c. And the Giants 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 be euil spirits, because they were engendred of the Watchmen and Men.

But it were tedious to recite further. The antiquitie of it, and because it is not so common, and especially because [o] some of the Ancients, and of the Papists haue bin misse-led 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 reade it) haue

m *Not. in Eusseb. Chron. pag. 244. Frag. Græc. ex lib. 1. Enoch.*

n *Tertull. de Idololat.*

* This fable arose of the false interpretation of *Moses* words. *Gen. 6. 12. The sonnes of God, &c.*

* Εἰς τὸ κατὰ τῶν πυρὸς.

o *Ioseph. Antiq. lib. 1. Iustin. Tertull. Athenag. Cyprian. Lactantius, Euseb. Hugo de S. Vict. Strabus, Burgensis, Sulpitius Seuer. sac. hist. lib. 1.*

This fable of Angels, &c the Saracens also retaine. see *lib. 3. cap. 5.*

haue moued me to insere those tables. Notable is the diligence of the Purgatory 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 Præp. Euang. lib.* 5. *cap.* 4. as if they had been *Viues* owne words, to be left out in the impression. The words, because they sauour of the former error, haue I heere placed. *Non ergo deos, neque bonos dæmonas Gentiles, sed pernicioſos ſolummodo venerantur. Quam rem magis Plutarchus confirmat, dicens fabuloſas de diis rationes res quaſdam ſignificare, à dæmonibus antiquiſſimis geſtas temporibus, & ea quæ de gigantibus ac de Titanibus dicuntur, dæmonum fuiſſe operationes. Vnde mihi ſuſpicio* (saith *Eusebius*, but *Viues* is fined for it) *nonnunquam incidit, ne illa 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 fabuloſe de dijs conſcribebantur. Lactantius lib* 2. *cap.* 15. saith, that when the world was multiplied, God sent Angels to keepe men from the frauds of the Diuell, to whom he forbad all earthly contagion. These were by the Diuell insnared with women, therefore depriued of heauen: and their progenie of a middle nature betwixt men and Angels, became vncleane spirits: so that hence grew two kinds of *Dæmones* or diuellish spirits; the one heauenly, the other earthly, which would now seeme to be keepers, and are destroyers of men.

p *Iob* 1. 6. *and* 38. 7.
q *Ephes* 2. 3.

The Angels are sometimes called p the *sonnes of God*: but that name is communicated to men, who q *by Nature children of wrath*, by faith in the naturall and onely begotten Sonne of God, haue this prerogatiue to be the sonnes of God, and fellow-heires with Christ. But some of the children of the kingdome shall be cast out, because they haue rebelled against their Father that begot them, professing themselues to be the sonnes of God, but r *doe the workes of their father the Diuell*: and of these Hypocrites and Apostates, it is said, that louing pleasure more then God, they matched themselues in *Cains* familie, a prouocation so mightie to euill, that strong *Sampson* and wise *Salomon* are witnesses, that s the strong men are slaine by this weaker sexe. This was the Serpents policie at first, *Balaams* policie after, *Babels* policie now; * and *Balaams wages* doe moue many still to make such linsey-woolsey marriages, that the t *children speake halfe Ashdod*, and whilest the father professeth one religion, the mother another, the children become *Giants*, 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.

r *Ioh.* 8. 44.
s *Prou.* 7. 26.
* *Sheldon* in his Motiues obserueth these matriages to be a great meane for propagating Poperie.
t *Nehem.* 13. 24.

I deny not that then there were Giants also in regard of bodily stature, u 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 flood. Yea such haue been in all ages: which (to omit other Ethnike Authors) x *Augustine* affirmeth, that at *Vtica* he saw a mans tooth as great as an hundred of the ordinarie sise. *Viues* on that place, saith hee 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 cubites and an hand, as the other for his smalnesse, like to a Partrich in bignesse, yet wittie and learned. Our Histories of y *Arthur*, Little *Iohn*, *Cucy* Earle of Vlster, and one in our times, 1581. seene in London, do shew some such here and there, now and then in the world, which *Goropius* in his *Giganto machia*, 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 z Captaine *Smith* reporteth, and especially about the Straits of *Magellan*, * neere which he found Giants, and in the same Straits were such seene of the a Hollanders ten foot in height, where as yet other families were but of the ordinary greatnes. One *Thomas Turner* told me that neere the Riuer of Plate he saw one twelue foot high, and others whose hinder part of their head was flat, not round.

u *Gibbins in Genes.*
x *De Ciuit. Dei. lib.* 15. *cap.* 9.
y *Giral. Camb. Hector. Boet. Camden Brit.*
z Mappe of *Virginia.*
* *Pigafetta.*
a *Oliuer Noort.* and *Sebastian de Weert.*

round. [b] Authors tell of *Maximinus* the Romane Emperour, that he was eight foote and a finger high, whose wiues bracelets might serue him for rings, that he often in one day drinke an *Amphora*, which is almost six gallons of wine, and eate fortie pounds of flesh: *Cordus* saith sixtie; he 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.* [c] We reade in *Pliny* of one of forty six cubits, in Crete, foūd by the force of an earth-quake, breaking the hill wherein he stood, supposed to be *Orion* or *Otus*: more credible is that he telleth of one *Gabbora* in *Claudius* time, nine foot and nine inches; and in *Augustus* time of another halfe a foot higher.

b *Iul. Capitol. Herodianus.*

c *Plin. lib. 7. cap. 16.*

Howsoeuer the bodies of these men before the Floud were composed, certaine their minds were disposed to all monstrous inhumanity 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 hee gaue them an hundred and twentie yeares space, in which *Noah* might bee *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 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 *Methushelah*, 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, ([d] *Ætas parentum peior auis tulit Nos nequiores, mox daturos Progeniem vitiosiorem*) a deluge of sinne first, and a deluge of iudgement after, drowned the world.

d *Horat. Carm.*

For the circumstances of the Floud *Moses* hath more plainely related them, then that I should heere expresse them. *Noah* with his three sonnes, and their wiues, entered 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 diet, for which those, called by the Israelites cleane, were most fit, and most in vse: and in that respect more of such kindes were reserued, as more necessarie for mans vse in food, cloathing, 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 loathing that which others esteemed 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 vnbeleefe, of some, who by diuine iustice were in a manner depriued of sense and reason, hauing before, through diuelish wickednesse, lost their conscience and Religion. Thus [e] *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*, contrarie 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 *Sampsons foxes* their heads are diuers waies, but they are tied together by the tailes, agreeing in disagreeing both from *Moses* and themselues.

e *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 mightie a Fabrike? doth not ſenſe and experience ſhew buildings not much leſſe both on the ſea and on the land? And what Arithmeticke or Geometrie, nay what witte or common ſenſe, had *Apelles* in his aſſertion? The Arke was too little (forſooth) for ſo many creatures and their prouiſion for a yeare. We neede not ſeeke for ſhifts from helpe of the Geometricall cubite knowne to *Moſes* in his AEgyptian learning, of three, ſixe or nine foote to the cubite; as *Origen* and [f] *Hugo* doe: nor of the ſacred cubite, imagined twice as much as the common: nor of the larger ſtature and cubites of of men in thoſe youthfull times and age of the world. The length whereof three hundred cubites, and the breadth fiftie, do make of ſquare meaſure by common rules of Art, fifteene thouſand cubites. Three floores or roomes were therein of that quantitie, each containing ten foote in height. As for the beaſtes; a floore of fifteene thouſand cubites might yeeld fiftie cubites ſquare to three hundred ſeuerall kindes, many more then are knowne by relation of the moſt Writers, *Ariſtotle*, *Pliny*, *Geſner*, &c. which ſcarce reckon halfe that number, and but fortie kindes or thereabouts, that would take vp any great roome. The height might yeeld commodious roomes for the fowles on perches: and all this might one roome or floore afford. Iudge then whether two other roomes, of equall bigneſſe, might not bee ſufficient for all other neceſſarie 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 mee for adding this of the roofe to *Moſes* deſcription, I ſay that ſo it is tranſlated by [g] 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, hee may (among others that haue handled this queſtion) reſort vnto [h] *Goropius Becanus* his *Gigantomachia*, whom in this point I would rather follow, then in many other his *Becceſelanicall* paradoxes.

f *Hugo de Arca Noe, lib. 1.*

g *Tremel. & Iunius.*

h *Becceſel. Antiq. Antuerp.*

Noah and his family with this their retinue being entered, the fountaines of the great deepes were opened, and the windowes of Heauen: the two ſtore-houſes of waters which God had ſeparated in the Creation, being 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 cloathed themſelues with blacke, as bewailing the worlds funerall; the aire is turned into a ſea, the ſea poſſeſſeth the airie region, the earth is now no earth but a mirie 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 doe all [i] Creatures deteſt *Sin* 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.

i *Rom. 8. 20.*

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 [k] *Mercator* thinke that the Floud drowned not thoſe parts, becauſe they were not yet peopled, and becauſe the beaſtes there are moſt-what differing kinds from theſe in our world) the people haue retained the tradition hereof: *Mnaſens* among the Phœnicians, *Beroſus* a Chaldæan, *Hieronimus* *Egyptius*, *Nicolaus* of Damaſcus, the

k *De Fab. Mundi.*

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 retaining firmer memorie of this miracle: so plainely doth he attribute to his *Deucalion* the Arke, the resort and safegard of the Lions, Bores, Serpents, and Beastes: the repairing of the World after the 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 Chaldean 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 haue cited in other Authors that conuince this Bastard.

Among others, somewhat of the Floud hath escaped drowning: his testimonie whereof, set downe in *Polyhistor* and *Abidenus*, is in [l] *Eusebius*. Hee affirmeth that *Saturne* gaue warning to *Sisithrus* of this deluge, and willed him to prepare a great vessell or shippe, wherein to put conuenient food, and to saue himselfe and his kindred, and acquaintance, which hee builded of length fiue furlongs, of bredth two. After the retiring of the waters, he 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 out by *Deucalion*. *Plut. de animantium comparatione.*

l *Euseb. Chron. Grec. Scalig. lib. 1 & de Præpar. lib. 9.*

CHAP. VIII.

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

NOw [a] 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. (*Ambrose* interpreteth this *Winde* of the HOLY GHOST, *lib. de No. Rupertus lib.* 4. of the Sunne. The most, of a winde, which yet naturally could not bee produced from that *waterie masse*, but by the extraordinary hand of God [*]) Then did the Earth *remember* her first inheritance, being freed from the tyrannicall inuasion and vsurpation of the waters. And what could then forget or bee forgotten, when GOD *remembred* NOAH *and all that was with him in the Arke?*

And in the [c] seuenth moneth, the seuenteenth day of the moneth, the Arke rested vpon the Mountaines of Ararat. This fell out in the yeare from the Creation 1656. The [d] Septuagint, and the Fathers that followed them, reckon farre otherwise: which errour of theirs, differing from the Hebrew veritie, [e] *Augustine* ascribes to the first Copiers of that Translation: [f] Others to their owne set purpose, that they might contend with other Nations in the challenge of Antiquitie: for that cause, and

a *Genes.* 8. 1.

b *Hos.* 2. 21. 22.

* *Perer. in Genes. lib.* 13.

c *An. Mund.* 1656. the Floud.

d After the Sept. 2242. and after the most ancient copies 2262. *Scalig.*

e *De Ciu. Dei, lib.* 15. *cap.* 11. *& dein. ad* 13.

f *Iunius. Broughton.*

and left the often halfing of ages should trouble the faithlesse, saith Master *Broughton*, they faine *Cainan*, betwixt *Arphaxad* and *Selah*: in which account if [f] *Luke* in his Genealogie hath followed them, it is to be ascribed to them which would correct *Luke* by their corrupt translation of the Septuagint, for [g] some copies of the Gospell haue wanted it. The place is commonly thought to be Armenia. [h] *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, * Naugracot.

He imagined, that the place first inhabited after the Floud was Margiana, whence those Colonies passed that with *Nimrod* built Babylon. His reason is, because [i] *they went from the East* to the Plaine of Shinar, whereas Armenia beareth somewhat Eastward from thence. As though that iourney had beene presently after the Floud, which was an hundred yeares after: in which space it is likely that 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 meete, that a few coniectures should counterpoise the generall consent of all ages. *Iosephus* saith, the place in Armenia was called Apobaterion, of this their going forth of the Arke: and alleageth *Berosus* testimonie, that a part of this Arke was then said to remaine in the Cordyæan (or Gordyæan) hilles, the pitch whereof some scraping away, wore the same for Amulets. And out of *Nich. Damascenus, lib. 96*; There is (saith hee) aboue the region of the Minyæ, a great hill 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 hee that *Moses* the Iewish Law-giuer writ of. This mountaine or mountainous Region the Chaldean Paraphrast calleth [k] *Kardu*; *Curtius*, *Cordæi montes*; *Ptolomæus*, *Gordiæi*: the people are called *Cardyæi* or *Gordyæi*. In this Tract (saith *Epiphan.*) *lib. 1. contra Haref.* 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 bee corruptly written for *Lubaris*.

The Armenians through all ages haue (as it seemeth) reserued the memorie hereof: and euen [l] in our dayes there standeth an Abbey of Saint *Gregories* Monkes neere to this hill, which was able to receiue * *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 climbed in the day. *Cartwright*, an eye-witnesse, saith that this hill is alwayes couered with snow; at the foot thereof issue a thousand springs; there are adioyning three hundred Villages of the Armenians. Hee saith also that there are seene many ruinous foundations supposed to bee the workes of this first people, that a long time durst not aduenture into the lower countries for feare of another Floud. [m] *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 Religion: and therefore he [n] *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 ancient blessings and promises to *Noah* and his Posterity. The liuing creatures were also permitted to their food, and submitted to their rule, by whom they had in the Arke escaped drowning. Only the bloud was prohibited to them, as a ceremonial obseruation to instruct them

in

f *Luke* 3. 36.

g *Beza annot. Luc.* 3.

h *Ger. Bec. Indoscythica. pag.* 473.

* *M. Paul. Ven.*

i *Genes.* 11. 2.

k *Tremel. & Iun. Annot.*

l *Cartwrights* Trauels.

* The Persian King.

m *In Chron. Grec. Euseby & præparat. Euang. lib.* 9. *cap.* 4.

n *Genes.* 8. 20.

in lenity and hatred of cruelty: the politicall ordinance being annexed touching the bloud of man, against man or beast that should shed the same. This difference being ° alledged 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 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 bodie, is seuered also from the forme of 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 * 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 Spirites beeing the purest part of the bloud, as conduites conueying life to the bodily members, and as firme bands of a middle nature, betweene the body & soule, vniting them together; which bands and carriages being broken by effusion of bloud, the soule subsisteth a spirituall substance without the bodie, not subiect to substantiall corruption or mortalitie.

o *Gibbins in Genes. 9. Cic. de Fin. lib. 2.*

* *Vt sit pecudum anima qualitatiua, hominum vero substantiua. Aquin. Sanguis vehiculum animæ Aristot. de Gen. animal. lib. 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 Lion, king of forrests & sauage creatures, doth not easily giue onset, but on such occasions: yea the Moores meeting with this beast, do rate and braule at him; this magnanimous beast passing by with a leering countenance, expressing a mixt passion of dread and disdaine, fearing the voyce of one, that feareth not the weapons of many, which himselfe, by the terrour of his voice, maketh the beasts to tremble. Hereunto the Lord addeth the Rainbow, a new 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 vanity, whereto mans sin hath subiected them. And thus much do p some reade in the colours of * the Rainbow, of a waterish and fiery mixture, as a continued signe of the double destruction of the world, the first outward as already past, the other inward as yet to come. Wel indeed may this Bowe be called the q *Child of Wonder*; both for the naturall constitution and diuine ordinance: not that there was before no such creature, but that then this vse of the creature was ordained. The reflection or refraction of the Sunne-beames in a waterie cloude, the brightnes from the Sunne and from the cloud meeting together, the variety of colours proceeding from the varietie of matter; the fumish and drier part of the cloude yeelding a purplish, the watery a greenish sea-colour &c. borrowing the roundnes from the Sunne halfe eclipsed by the shadow of the Earth, are accounted the natural causes of this wonder of Nature; sometime also by reason of aboundance of matter, the same beeing doubled, one Bowe within the other, their colours placed contrarie, for that the one is the image (by reflection) of the other. Neither is it to be thought, that there was no Rainebowe before the Floud, ame more than that there was no water, bread or wine before the institution of our Christian Sacraments, which name and digaitie, not Nature, but Vse, by the appoyntment of the GOD of Nature and Grace doth giue vnto them. For not in the cloudes alone is this Bowe to be seene, but as further witnesse of the naturall causes and constitution thereof, the same effect may be shewed by concurrence of like causes in the waters and rockes where Riuers haue their falles; yea on the buildings of men: as I my selfe haue seene a perfect Rainebowe by the reflection of the Sunne-beames on a boarded wall of a Water-mill, the boardes thereof being very wet with the fall of the water, and opposite to the Sunne.

p *Gregor. Magnus homil. 8. in Ezech. Melanc. Comest.*

* *Rabbini tres Iridis colores referunt ad tres Patriarchas: sicut & Christian quatuor colores, ad 4. elementa. Gib.*

q *Iris Thaumant. filia.*

r *Alcuinum et Cheysost. accusat Pererius huius opin. l. 14. in Ge.*

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 [f] learned men gather by the [*] text) to be the eldest. Fabulous *Methodius*, contrary to *Moses*, speaketh of an other sonne *Ionithus* after the Floud, whereas the [t] Scripture saith, That of those three all the Earth was replenished.

[f] *Iunius & aly. Pererius contra lib. 15. in Gen.*
[*] *Gen. 10. 21.*
[t] *Genes. 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 wars, 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 doe in great part agree with the names of these first Patriarkes, as maister [u] *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 heere inserted. *Iapheth, Iapetus: Gomer*, or after the Septuagint *Gamer*: Camaritæ Cimmerij, and Cimbri. [x] *Iosephus* saith, That the inhabitants of Galatia were of *Gomer* sometime called Gomaræ. [y] Maister *Camden* deriueth the ancient Galls and Britans from this *Gomer*: the name which 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*.

[u] Broughtons Concent.
[x] *Iosiph. Ant. l. 1. Trem. & Iun. An.*
[y] *Camd. Brit.*

[z] *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 Ionés or Grecians. Of *Thubal* the Iberians, called sometime (saith *Iosephus*) *Thobeli*. 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 countrey. 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 *Moschicus mons*, and Moschos, and the Moscouites.

[z] *Magog Massagetæ & Getæ.*

From *Thiras* came the Thracians. The name Tros may cause men to ascribe the Troians to this beginning. Of the sonnes of *Gomer*, *Ascbenaz* was Author of the nations in Asia, Pontus, and Bithynia, where was the lake and riuer Ascanius, a proper name also of men in those parts: 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 hills in the North: the Amazonians were also called Aeorpatæ *in Herod. Melpom.* The Arimphei neere to the Riphean hilles.

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 author. These peopled Asia first, and from thence by degrees these parts of Europe: Of *Togarma*, *Africanus* deriueth the Armenians.

Of *Iauans* children, *Elisha* founded the Aeoles, called also Aelisei: of *Tarshish* came the Cilicians, whose mother-citie was Tarsus, *Paules* birth-place. *Montanus* thinketh that Tharsis was Carthage in Africa, which the Poeni after possessed: some referre the Venetians to Tharsis also. Cittim was an other 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 city *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 Aegipt; and *Ammon* the

the Idol and Oracle so notorious. *Cush* gaue name to the Aethiopians and Arabians knowne in Scripture by that name. *Mizraim*, to the Aegyptians, 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 [y] *Plin.* not far from *Atlas*. The *Cananites* I need not mention: *Moses* plainely describeth them.

Of the sons of *Cush*, *Seba* Author of the inhabitants of Arabia *deserta*, *Ps.* 72. 10. or after *Montanus* *Sabæa regio thurifera*. *Chauila* is a name more forgotten, supposed to be Author of a people neere the Persian Gulfe. [z] *Sabbetha* left the name to the inhabitants of Arabia Fælix, where was the city Sabbatha with threescore temples therein. Other people of Arabia Fælix came of *Raamah*, where *Ptolomæus* placeth Regama: the Garamantes also in Libya. *Sabtheca* was Author of the Sachalitæ in Arabia Fælix. *Nimrod* the sonne of *Cush*, some thinke to be *Zoroastres* some *Belus*.

Misraim begate *Ludim*, the inhabitants of *Maræotica præfectura* in Egypt: *Anamim*, the Cyreneans: & *Lehabim* the Libyans: & *Naphtuhim* the Aethiopians neare to Egypt, whose towne Napata is mentioned in *Ptolomey*: *Pathrusim* the Pharusians, *Casluhim*, at the entrance of Egypt, Cassiotis. *Montanus* interpreteth *Ludim* the Libyans; *Ghanaim*, the Troglodytes; *Lehabim*, the Cyrenaikes; *Naphtuhim*, Africa the lesse; *Chasluhim*, the Saracens; *Caphthorim*, the Cappadocians.

To *Shems* posterity befell the parts of Asia from Iudæa eastward.

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 Chaldeans 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.

Aram sonnes were *Vz*, of whom the region Ausanitis was named *Chut*, of whom *Choile* seemeth to haue his appellation in the Palmyrene desarts neare to Euphrates. *Gether*; *Iosephus* ascriheth 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*, *Misi*, and *Misia*, whom *Iuvenal* calles *Mesos* —*de grege Mesorum*.

Iokt an begat *Elmodad*, of whom the hill Emodus may seeme named: of *Shalah* the *Selebi* and *Sariphi*: of *Hatzarmaveth*, the Sarmatians: of *Iarach*, the Arachosians: of *Hadoram*, the Orites, people of India: of *Vzal* or *Auzal*, Auzakea a citie in Scythia, and the riuer *Oxus*: of *Diklah* (after *Arias 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 called *Aurea Chersonesus*, where Pegu and Malacca now are: *Montanus* thinketh it to be Peru: *Chanilah* hath not left so plaine impression behinde. *Montanus* ascribeth to him India. Of *Iobab*, *Arias Montanus* coniectureth Parias in the West Indies to haue come, but with little probabilitie which I can see. And of the most before named wee haue probable coniectures, not certaine proofes, as appeareth by the difference of opinions of Authors 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 his 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 he relateth & dilateth of them, whom it most concerned the Israelites to know, as the Canaanites, 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 took profitable paines, and *Eusebius* out of him, although both be in this part lost: somewhat hath beene barbarously translated into Latine by an vnknowne Author, 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 vncertainety * maketh me vnwilling to proceed in this argument further.

Of

[y] *lib. 5. ca. 1.*

[z] *Sabtha Stabei super finum Persic. & Mesabatha ex iis oriundi. Arias Montanus.*

* *Pererius, Oppianus*, and other Commenters on *Genes.* and Chronologians, haue done somwhat in this argument, which yet as in many we see much probabilitie, so very much is exceeding doubtfull of that they say.

Of this vncertaintie no greater cause can be alleadged, 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 [y] *Reason*, and abilitie to vtter the same by *Speach*: this benefite of God in Nature was turned into a conspiracie against God and Nature. They said one to another, [z] *Come, let vs make bricke for stone, and slime had they instead of morter. Also they said, let vs build vs a City and Tower, whose toppe 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 guilty consciences threatened a dissipation and scattering by diuine Iustice: they would thus harten & 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 Giant-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 counsells of his enemies, and taketh the wise in their craftinesse. Babel or confusion is alway the attendant of Pride. *Sibylla*, alleaged by [a] *Iosephus*, 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 ech of them seuerall Languages, whereof the citie was named Babylon. According to that of *Moses*, [b] *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 be 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 contrary effect to this of Babylon. Mans sinne caused this, Gods mercie that: the one came from Babylon, the other from Ierusalem, that old Ierusalem giuing a taste and earnest of that, which the new Ierusalem shal once fully accomplish, when all shalbe made new, all shall become one, and God shalbe all in all. It appeereth that these Builders lost the vnderstanding of their owne speach, and were indued with other language, whereto their Vnderstandings and Tongues were framed, in stead of that former.

What this former Language was, hath bin doubted, either of ignorance or of curiositie and self-loue. *Theodor. q. 59. in Gen.* esteemeth Syrian the first language and that Hebrew began with *Moses*, taught him by God as a sacred language. [c] *Psammetichus* K. of Egypt caused two children to be closely brought vp by a shepheard, who should at times put Goats to them to giue them suck, without euer hearing humane voice. After two yeeres they vttered the word *Bee Bee*, which was the voyce that they had heard of their nurses the Goates, but not so interpreted by *Psammetichus*; for he enquiring in what language *Bee* was significant, and hearing that the Phrygians so called Bread, ascribed to them the prioritie of all nations and languages. *Melabdim Echebar* the great [d] *Mogor* (as the Iesuites Epistles declare) made the like triall of thirty children, whom he caused, without hearing of man, to be brought vp, setting Guards to obserue the Nurses that they should not speake to them: purposing to be of that Religion whereto they should addict themselues. But neither could they euer speake, or would he euer addict himselfe to one certaine Religion. [e] *Goropius* by a few Dutch Etymologies grew into conceit, & would haue the world beleeue him, that Dutch was the first language; which if it were, we English should reigne with them, as a Colony of that Dutch Citie, a streame from that fountaine, by commerce and conquests since manifoldly mixed. But his euidence is too weake, his authority too new.

The [*] 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

y *Rationi & oratione differunt homines à bestijs.*
z *Genes.* 11. 3, 4
a *Ant. li. 1. ca. 4.*
b *Genes.* 11. 9.
c *Herodot. li. 2.*
d *Relat. Regn. Mogor. Ioan. Orani.*
e *In Scyth.*
* *Orig. in Num. 11. Hier. in Sophon. ca. 3. Chrys. in Gen. 30. Aug. de Ciuit. Dei li. 16. ca. 11. &c.*

learned men, grounding themselues vpon this reason, That all the names, mentioned in Scripture before the Diuision, are in that Language only significant: besides, it is not like, that *Shem* conspired with these Babylonians, & therfore not partaker of their punishmẽt. Now it is very probable, & almost manifest, that he was *the same which after is called *Melchisedech*, King of Salem; betwixt whom & *Abraham*, in that familiaritie, it is not likely, that there was much dissonance in Language. He is also called the father of all the sonnes of *Heber*, by a peculiar proprietie, although he had other sonnes, because the puritie of Religion & Language remained 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 he, more then others, haue so named his sonne?

*See Broughton on that argument. *Genebrard. Owen. Gen. 10. 21.*

CHAP. IX.

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

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 Authors of those Peoples and Nations, that from that time were scattered ouer the World, and after setled in their proper Habitations. Wee haue not followed the opinion of some, both of the [a] Antients, and later Writers, in defining the number of Nations and Languages through the World, reckoned by them 72. 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 be 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*? Neither could the World so suddenly be 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 meet for the Church (and specially 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. [b] *Africanus* hath reckoned the 72 by name. But how easie were it in these dayes to set downe 72 more, of differing Nations, both in Region and Language; and how little of the World was then knowne, shall presently be shewed. Besides, it may be a question, whether diuers of those, there mentioned, did not speake the same Language (as in Chaldæa, Syria, and Canaan) [c] with some diuersitie of a Dialect, a little more then in our Northerne, Westerne, and Southerne English: Which may appeare, both by the pilgrimages of the Patriarchs, *Abraham*, *Isaac*, and *Iacob*, in those parts (which had needed new interpreters, by that rule, in euery two or three daies trauell, except themselues had beene almost miraculously skilful in Languages) and by the Chaldæan & Syrian Monuments & Books, which some obserue to come nigh to the Hebrew. *D. Willet in Dan. c. 1. q. 25.* reproueth *Philo's* opinion, That the Chalde and Hebrew was all one, because *Daniel*, an Hebrew, was set to learne the Chalde: or that the Syrian & Chalde, according to *Mercerus* opinion, was the same: yet grants, that in the first times the Syrian & Chalde litle differed. Perhaps it was with these three Languages, as with the Frankes [d] Language, when they first seated thẽselues in Gallia, & that which is now called *French; or the Saxon & the present English: for there were no lesse mutations and transmutations, by times & warres, in those parts thẽ in these. It seemeth therfore probable, that at the first diuision of Languages, they that most disagreed, did furthest separate thẽselues, & they that spake either the same, or neere in likenesse to the same speech, obserued the same neighborhood of Nation, as of speech; which, the names and words of the Phenician, Syrian, Persian, Arabian, and Ægyptian Languages, testifie. The diuision of Tongues

[a] *Augustin. Hierom. Arnobius. Epiphan. Broughton &c.*

[b] *Excerpta barbaro-Latina apud Ios. Scalig. Eusebium.*

[c] *Gibbins in Gen. 11.*

[d] See *Wolfgang. Laz. de migg. gentium, lib. 2. Beat. Rhenanus; R. Verstegans Antiq.*

*The olde French and our old English are very like; both (in their original) Dutch.

was about a hundred yeares after the Floud, *An. Mundi* 1757. as *Calvisius* and *Buntingus* accompt.

Now that wee haue spoken of the first Authors of the principall and first Nations, let vs survey their 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 be small impediments, and are but as a few motes or dust sticking to a ball. *Posidonius*, *Eratosthenes*, *Hipparchus*, *Plinie*, *Ptolomey*, and others, skilfull in Geographie, haue endeuoured 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 times, by the Nauigations of [e] Spaniards, [f] Englishmen, and [g] 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 diuided the World into three parts, Asia, Africa, and Europe, and yet neither 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 [h] three other parts, no lesse (if not much greater) then the former, are added to them; namely, *America Mexicana*, and *America Peruviana*, 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 [i] from a Magician, a Frier 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 certainely knowne, whether it be ioyning to Asia, or whether it be Land or Sea) I therefore leaue it out in this diuision.

e *F. Magellanes*
f *F. Drake.*
T. Cauendish.
g *Oliuer Noort.*
h *A. Magnus Geog.*
i *Mercat. Tab. Vniuersal.*

Europe is diuided from Africke by the Mediterranean Sea; from Asia by the Ægean and Euxine, Mæotis, Tanais, and a line from the fountaines thereof Northwards: on the North and West parts washed with the Ocean; which running by the straits of Gibraltar, 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 *Peruviana*, are seuered by the narrow Straits of Dariene, in other places compassed by the Sea: The South Continent is verie little knowne, and containeth 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 old 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 Europe, 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 euerie worke, able euen out of euill to bring good, the Donations of Popes, the Nauigations of Papists, the preaching of Friers 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 steppe of an Atheist and Infidell to become a Proselyte, although with some soyle: and againe, the Iesuites there cannot play the States-men, as in these parts, yea [k] (themselues in their relations being witnesses) they rather take the Euangelicall courses of those, which here they count heretikes, & by laying open mens

k *Iesuitarum Epistole.* Thus did *Fr. Xauier*, and the rest of them.

sinne

sinne through the fall, and diuine iustice, onely by Christ satisfied, doe beat downe infidelitie with diligent Catechisings: 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 mercie 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 means 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 glorie of God? But he that by Fishers conuerted the old World, and turned the wisdome 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 raise vp children to *Abraham*. and that by the mouth of *Babes and Sucklings*, by weakest meanes, when it pleaseth him. Let vs therefore *pray the Lord of the Harnest 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 withdrawne me. The ancient [l] Geographers were ignorant of a great part of that three fold diuision: as appeareth by their owne Writings. The vse of the Loadstone, found out by *Iohn Gioia* of Melfi, an Italian (or, as [m] *Bellonius* obserueth, by one *Flauius*, but *Albertus Magnus* was the first that writ of the nature of it) was a great and necessarie helpe to further Discoueries, especially after that *Henry*, sonne of *Iohn* the first, King of Portugall, [n] began 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 whome the Astrolabe was applyed to the Art of Nauigation, and benefit of the Mariner, before vsed onely 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 encreasing, 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 countreyman Master *Linton* made [o] 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 Auncients: So the Histories of later times, but specially the great Trauels by Land of *Marcus Paulus*, *Odoricus*, *Will. de Rubruquis*, *Ioannes de Plano Carpini*, our Countreyman *Mandeuile*, and others, before this skill of Nauigation, haue giuen much light to the knowledge of the in-land Countries of Asia, which we are first to speake of.

As for the Circles, the Æquinoctiall, which parteth the Globe in the middest, the Tropickes of Cancer and Capricorne 23. degrees and a halfe from either side of the Æquinoctiall, the Arctike and Antarctike Circles 23. degrees and a halfe from the North and South Poles, or not much differing (which are vsually set in Mappes 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 wee see, from the nether halfe which wee see not: the Paralels of Latitude, which the old Cosmographers make (sayth *Blundeuile*) but 21, from the Æquinoctiall to the North, and as many on the other side toward the South, but now the * Moderne make them vp 39: The Climes or Climates, which are the spaces betwixt two Paralels: 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 60. myles (or after

l *Lege Ortelii Ævi veteris descrip. & Maris pacifici.*

m *P. Bellonii obseru. l. 2. c. 16.*

n *Barr. dec. 1. l. 1. Asiæ. Osorius de Reb. Eman. l. 1. Maffeus, l. 1. Hist. Ind. Dam. à Goes de mor. Æthiopum. Got. Arthus Hist. Indiæ.*

o Complement of the Art of Nau.

* *P. Merula.*

after *Cornelius de Indeis*, 68095 ¼ paces, which is a greater ſumme then the former) into 90 of which degrees euery fourth part of the world is diuided, and amount in the whole to 360. Alſo the Geographicall tearmes of *Littus, Fretum, Inſula, Sinus, Continens, Promontorium, Iſthmus*, that is, Shores, Straites, Iſlands, Bayes, Continent, Capes, or Head-lands, Neckes of Land, and ſuch like: All theſe (I ſay) and other things of like nature, needfull to this kinde of knowledge, the ſtudious ſhall finde in thoſe Authors which teach the Principles of Aſtronomie and Geographie, as Maſter *Blundeuile*, and others.

My intent is not to teach Geographie, but to beſtow on the ſtudious of Geographie, a Hiſtorie of the World, ſo to giue him meat 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: Hiſtorie without Geographie moueth, but in mouing 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 Countrey: but to take vp the whole World on my ſhoulder, 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 Hiſtorie of Actions and Accidents, eſpecially Religions (*olli robur & æs triplex*, thrice happie 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 ſlippes, 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 being? Yet ſuch is the neceſſity of ſuch a Hiſtorie, 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 Taleſ-man ſhall be 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.

Aſia (after [p] 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 diuideth it from Africa, the Mediterranean, Ægean, Pontike Seas, the Lake Mæotis, Tanais, with an imagined line from thence to the Bay of S. *Nicholas*. Some 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 being leſſe indeed, then that it ſhould ſuſtaine a member in that diuiſion. *Io. Barrius* diuideth it into nine parts, *Ortelius* into fiue, *Magnus* 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, betweene the frozen Sea and the Caſpian: thirdly, That which is ſubiect to the Turke, all from Sarmatia & Tartaria Southwards, betweene Tigris and the Mediterrannean Sea: fourthly, The Perſian Kingdome, betweene the Turke, Tartar, India, and the Red Sea: fifthly, India, within and beyond Ganges,

[p] *A Magnus, Gotardus Arthus Hiſtor. Iud. Orient. Cornel. cap. de Indeis. Abr. Ortel. & aly.*

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 varietie and vncertaintie in those Kingdomes. Many things doth Asia yeeld, not elsewhere to be had; Myrrhe, Frankincense, Cinnamon, Cloues, Nutmegs, Mace, Pepper, Muske, and other like, besides the chiefest Jewels. It hath also minerals of all sorts: It nourisheth Elephants, Camels, and many other Beasts, Serpents, Fowles, wild 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 forth that Monster of irreligion, *Mahomet*; whose Sect, in diuers Sects, it fostereth with long continuance of manifold Superstitions. It hath now those great Empires of the Turk, 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 Chaldeans 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 he extendeth from hence to Cilicia. [b] *Strabo* addeth, as farre as the Pontike Sea. But it 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* (*Act.7.21*) maketh Babylonia a part of Mesopotamia: *Ptolomey* more strictly diuideth them: whereunto also agreeth the interpretation of the *Land of Shinar*, that it was the lower part of Mesopotamia, containing Chaldæa and Babylon, lying vnder the Mount Sangara. *D Willet in Dan. cap.1.q.15.* In this Countrey was built the first Citie which wee reade of after the Floud, by the vngratefull world, moued thereunto (as some thinke) by *Nimrod*, the sonne of *Cush*, nephew of *Cham*. For as *Cains* posteritie, before the Floud, were called *the Sonnes of Men*, as more fauouring 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, whome *Age, Holinesse, Fatherhood, Benefits, and three greatest Functions of Monarchie, Priesthood, and Prophecie*, should haue taught him to reuerence: That he (I say) which at once could breake all these bonds and chaynes 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 he feared God, had he reuerenced man, had hee made but profession of these things in some hypocriticall shew, he could not so easily haue sitten downe at ease in that *Chaire of Scorning*, whence we reade not that euer he arose by repentance. From this *Cham* came *Nimrod*, [d] *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 Patriarchs.

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 & after the Floud. The fable of [e] *Saturnes* cutting off his fathers priuities might take beginning of that act, for which *Cham* was cursed. *Sem* is supposed to be that *Melchi-*

a *Plin.l.5.c.12.*
b *Strab. l.16.*
c *Ptol. Geogra. l.5. c.20.*
d *Gen.10.9.*
e *Saturnus filius Cœli, cui subsecuit virilia.*

Melchisedech King of Salem, the figure of our Lord, and the propagator of true Religion; although euen in his posteritie it failed, in which, *Abrahams* father, as witnesseth [f] *Iosua*, serued other Gods. *Iaphets* pietie causeth vs to persuade our selues good things of him; *Cham* and his posteritie we see the authors of ruine. [g] *Philo* and *Methodius* (so are the two bookes called, but falsely) tell, That in these dayes 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. *Abram* refusing to communicate with them (and good cause, for [h] 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. [i] Others adde, That *Aram*, *Abrams* brother, was done to death for refusing to worship the Fire. *Qui Bauium non odit, amet tua carmina Mœui.*

f *Iosh.* 24. 2.

g *Philo de Antiq. Method. Reuel.*

h The building of Babel was *An. Mund.* 1757. and *Abraham* was born *An.* 1948.

i Chronic. before the Bible.

To come to truer and more certaine reports, *Moses* sayth, That * the beginning of *Nimrods* Kingdome was *Babel, and Erech, and Accad, and Calne*, which three some interprete Edessa, Nisibis, Callinisum. And whereas commonly it is translated in the next words, *Out of that land came Assur, and built Ninive. Tremellius* and *Iunius* reade it, *Out of this land he (Nimrod) went into Assur* or Assyria, and built Ninive and Rehoboth, Calah, and Resen. But [k] most vsually this is vnderstood of *Assur* the sonne of *Sem*; who disclaiming *Nimrods* tyrannie, built Ninive, which after became the chiefe Citie of the Assyrian Empire, to which Babylon it selfe was subiected not long after. *Xenophon de Æquiuocis* (if his authoritie be current) saith, That the eldest of the chiefe Families were called *Saturni*, their fathers had to name *Cœlum*, their wiues *Rhea*: and out of a pillar, erected by *Semiramis* to *Ninus*, alledgeth this inscription; My father was *Iupiter Belus*, my grandfather *Saturnus Babylonicus*, my great grandfather *Saturnus Æthiops*, who was sonne of *Saturnus Ægyptius*, to whome *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 Ægypt is in Scripture tearmed [l] *the land of Cham*. *Saturnus Æthiops* is *Chush*; *Nimrod Babylonicus*, the father of *Belus*, who begat *Ninus*. But this cannot be altogether true. For Ninive hath greater antiquitie then *Nimrods* nephew (howsoeuer the Greeke Histories ascribe this to *Ninus* and Babylon to his wife *Semiramis*) except wee 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.

* *Gen.* 10. 9.

k *Ar. Montanus. Melancthon Chron. Gramay. Asia.*

l *Ps.* 78. 51.

[m] *Eusebius* in the first booke of his Chronicle attributeth the originall of Idolatrie to *Serug*, the father of *Nahor*. [n] *Beda* sayth, In the daies of *Phaleg* Temples were built, and the Princes of Nations adored for Gods. The same hath *Isidore*. [o] *Epiphanius* referreth it to *Serug*; and addeth, That they had not grauen Images of Wood or Mettall, but pictures of men; and *Thara*, the father of *Abraham*, was the first Author of Images. The like hath *Suidas*. These times, till *Abram*, they called *Scythismus*. The reason of their Idolatrie *Eusebius* alledgeth: That they thus kept remembrance of their Warriors, Rulers, and such as had atchieued noblest Enterprises & 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 fore-fathers) worshipped them as heauenly Deities, and sacrificed to them. Of their [p] *God-making or Canonization* this was the manner: In their sacred Bookes or Kalendars they ordained, That their names should be 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 (sayth *Suidas*) was an Image-maker, & propounded his Images (made of diuers matter) as Gods to be worshipped: but *Abram* broke his fathers Images. From *Saruch* the Author, and this Practise, Idolatrie passed to other Nations: *Suidas* addeth, specially into Greece: for they worship-

m *Chron. Gr. Edit. Scal. pag. 9. & 13.*

n *Bed. Chronic.*

o *Epiphan. con. haer. l. 1. in initio.*

p ἀποθέωσις.

ped

ped *Hellen*, a Gyant of the posteritie of *Iapheth*, a partner in the building of the *Tower*.

Not vnlike to this, we read the causes of Idolatrie in the booke of [q] Wisdome (supposed to be written by *Philo*, but, because the substance is *Salomons*, professing and bearing his name) which of all the Apocrypha-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 he alledgeth, *viz. the tyrannie of men, whose Images they made and honoured, that they might by all meanes flatter him that was absent, as though he had been present.* A third reason followeth: *the ambitious skill of the workman, that through the beautie of the worke the multitude being allured, tooke him for a God, which a little before was honored but as a man.* The like affirmeth [r] *Polydore de inuentoribus*, alledging *Cyprian de Idolis* for his author. [s] *Lactantius* (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 honored with such worship the surviuing memorie of their dead ancestors; or because surviuing and out-liuing their ancestors, they celebrated their Images in their houses, as household-Gods. Such authors of new rites, and deifiers of [t] dead men they called *Superstitious*: but those which followed the publikely-receiued and auncient Deities, were called *Religious*, according to that verse of *Virgil. Vana superstitio veterumq; ignara deorũ* But by this rule (saith *Lactant.*) we shall find all superstitious which worship false Gods, and them only religious, which worship the *one and true* GOD. The same * *Lactant.* saith, That *Noah* cast off his sonne *Cham* for his wickednes, & expelled him. He abode in that part of the earth which now is called Arabia, called (sayth he) of his name Canaan, and his posteritie Canaanites: This was the first people which was ignorant of GOD, because their founder & Prince receiued not of his father the worship of GOD. But first of all other the Ægyptians began to behold & 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 eclipses of the starres, and whiles they often viewed them more curiously, fell 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 & Temples worshipped them, and sacrificed to them *sub dio*, till in processe of time they erected Temples and Images to their most puissant Kings, & ordained vnto them Sacrifices and 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, either [u] in flatterie, or feare of their power, or because of the benefits which they receiued from them, this being (saith [x] *Pliny*) the most ancient kind of thankfulnesse, to reckon their benefactors 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 Romans their deceased Emperors.

The first that is named to haue set vp Images, and worship to the dead, was [y] *Ninus*, who when his father * *Belus* was dead, he made an Image to him, & gaue priuiledge of sanctuarie to all offenders that resorted to this Image: whereupon, moued with a graceless gratefulnesse, they performed thereunto diuine honours. And this example was practised after by others. And thus of *Bel* or *Belus* began this Imagerie, & for this cause (saith [z] *Lyra*) they called their Idols *Bel, Baal, Beel-zebub*, according to the diuersitie of Languages. * *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* [a] 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, & in admiration of the immortall heauenly Lights, together with the tyrannie of Princes, & policies of the Priests, begã this worshipping of the creature, with the contempt of the Creator: which how they encreased, by the mysteries of their Philosophers, the fabling of their Poets, the ambition of Potentates,

[q] *Wisedome ca. 14.14.*

[r] *Polid. li. 1. de inuentorib.*

[s] *Lactant. li. 4. ca. 28.*

[t] *Omnia idola ex mortuorum errore creuerũt. Hier. in Hos. 2.*

* *Lib. 2. c. 14.*

[u] *Bullinger. de orig. erroris li. 1. ca. 9.*

[x] *Plin. l. 34. c. 4.*

* *De Nat. D. l. 2.*

[y] *Ambros. in epist. ad Roman. cap. 1.*

* Some think, and with probable coniecture, that *Belus* was *Nimrod.*

[z] *Lyra. in Sap. 14. Petr. Comest. Hist. c. 40.*

* *Cyril. l. 3. cont. Iulian.*

[a] *Tertul. de idol.*

the Superstition of the Vulgar, the gainefull Colluſion of their Prieſts, the Cunning of Artificers, and aboue all, the Malice of the Deuils, worſhipped in thoſe Idols, their giuing Anſweres and Oracles, and receiuing Sacrifices, the [b] 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 be *the mother of Whoredomes and all Abhominations*. To which aptly agree the Paralels of Babylon and Rome in [c] *Oroſius*, the Empire of the one ceaſing, when the other began firſt to haue a being; which he further proſecuteth in many particulars.

But before wee 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* [d] citeth out of *Beroſus* his firſt Booke this report of himſelfe; and *Tatianus* [e] ſayth hee was the Prieſt of *Belus*, and wrote his Chaldæan ſtorie to *Antiochus*, the third after *Seleucus*, in three bookes. His name by *Scaligers* interpretation ſignifieth the ſonne of *Oſee*.

Alorus raigned the ſpace of tenne *Sari* (*Sarus* with them is three thouſand ſixe hundred yeares) *Alaſparus*, three *Sari*; *Amelus*, thirteene *Sari*; *Amenus*, twelue; *Metalarus*, eighteene; *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 Kalendar, which yet they racke higher to foure hundred threeſcore and tenne thouſand yeres. Here you haue the particulars, out of *Apollodorus* and *Abidenus*, which both borrowed them of *Beroſus*. [f] *Polyhiſtor* addeth, That there came one out of the red Sea, called *Oannes*, and *Annedotus* a Monſter (otherwhere like a fiſh, his head, feet, and hands like a man, as ſayth *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 meat, and taught them the knowledge of Letters, and all Arts, buildings of Cities, foundations of Temples, enacting of Lawes, Geometrie, and Husbandrie, 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, ſayth *Abidenus*, when *Daos* (whom *Apollodorus* calleth *Daorus*) raigned; their names were *Euedocus*, *Eneugamus*, *Enabonius*, *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 bodie, two heads, one of a man, and another of a woman, with the priuities of both ſexes: others with hornes and legges 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 & Beaſts, the Sunne, Moone, & Planets: Theſe things reporteth *Beroſus* in his firſt booke; in the ſecond he telleth of the Kings (before mentioned) which raigned till the floud. After the floud alſo the ſame *Polyhiſtor* out of him ſheweth, That *Siſuthrus* hauing, by *Saturns* warning before, built an Arke (as is before ſaid) & layd vp all monuments of Antiquitie in Sipparis, a Citie dedicated to the Sunne, & now with all his world of creatures eſcaped the floud, going out of the Arke did ſacrifice to the Gods, & was neuer ſeen more. But they heard a voice out of the aire giuing thē this precept, *to be religious*. His wife, daughter, & ſhipmaſter were partakers with him

b *Genomans* out of *Heſiod* affirmeth the number of Gods in the world to be 30000: which number he ſaith was then much encreaſed. *Euſeb. de preparat. l. 5. c. 17.*

c *Oroſ. l. 2. c. 2, 3.*

d *Polybiſt in Euſ. Chron.*

e *Tatianus apud Scalig.*

f *Fragmenta hæc extant in Chron. gr. Euſeb. l. 1. per Scalig.*

him of this honour. He said vnto them, the Country where they now were was Armenia, and he would come againe to Babylon, and that it was ordained, 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 repaire Babylon. Thus farre out of *Alexander Polyhistor*, a large fragment of the true *Berosus*.

* γράμματα.

CHAP. XI.

Of the City and Countrey of Babylon: their sumptuous walles, Temples and Images.

LEauing these Antiquities, rotten with age, let vs come to take better view of this stately City. *Herodot. l.* 2. *Philostrat de vita Apollon. l.* 1. *c.* 18. *Plin. lib* 6. *c.* 26. *& Solinus c.* 60. report concerning the compasse of Babylon, That the walles contained 480. furlongs, situate in a large plain, foure square, inuironed with a broad & deep ditch ful of water: *Diodor. l.* 2. *c.* 4. saith, That ther were but so many furlongs as are daies in the yeare, so that euery day a furlong of the wall was built, and 1300000. workmen imployed therein. *Strabo** ascribeth to the compasse 380. furlongs: and *Curtius l.* 5. 358 (ninety furlongs thereof inhabited, the rest allotted to tylth and husbandry.) Concerning the thicknes of the walls, or the height, they also disagree. The first Authors affirme the height 200. cubites, the thicknesse 50. They which say least, cut off halfe that summe. Wel might *Aristotle* esteeme it a country rather than a city: and, not without cause, was it reckoned among the *wonders* of the world. It had 100. brasen gates, & 250. towers. It was indeed a mother of wonders: so many miracles of Art accompanied the same, the works 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 can not, be so tedious in these kinds of relations. *Diodor. lib.* 3. (or after the Greek *l.* 2. *c.* 4.) thus addeth of *Semiramis*; She built also a bridge of fiue furlongs. The walls were made of bricke & *asphaltum*, a slimy kind of pitch which that country yieldeth. She built two pallaces, which might serue both for ornament and defence; one in the west, which inuironed sixty furlongs; with high brick walls: within that a lesse, and within that also a lesse circuit which containeth the tower. These were wrought sumptuously with images of beasts, and therein also was game and hunting of beasts: this had 3. gates. The other in the east, on the other side the riuer, contained but 30. furlongs. In the lower country of Babylonia she made a great square lake containing 200. furlongs: the walls whereof were of bricke, and that pitchy morter; the depth thirtie fiue foot. In the midst of the Citie she erected a Temple to *Iupiter Belus* (saith *Herodotus lib.* 2.) with brazen gates (now in his time remayning) foure square: each square containing two *furlongs, in the midst whereof is a solid tower of the height and thicknes of a furlong: vpon this another, & 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. Neither, as the Chaldæan Priests affirme, doth any abide here in the night, but one woman, whom this God shal appoint. They say the God himselfe there lieth. 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* forty foot long, weighing a thousand Babylonian talents; till his time remaining: an other of *Ops*, weighing as much, sitting in a golden throne, & at her feet two lions, & iust by, huge serpents of siluer, each of 30. talents: the third Image was of *Iuno* standing, in weight 800. talents. Her right hand held the head of a serpent, her left, a scepter of stone. To all these was common, 1 table of gold 40 foot long, in breadth 12, in weight 50 talents.

* Libr. 16.

* Politic. l. 3. c. 8

* τὸ στάδιον, a furlong is six hundred foot.

There were also two standing Cuppes of thirtie talents, and two vessells for perfume of like value: Three other vessells of gold, whereof one, dedicated to *Iupiter*, weighed twelue hundred Babylonian talents: (euery Babylonian talent is said to containe seuen thousand *drachmæ Attica*, sixtie three pounds, nine ounces, and an halfe, and halfe a quarter Troy weight.) All these the Persian Kings tooke away.

Without the Temple, by *Herodotus* testimony, was a golden Altar, and an other huge one besides, for their solemne sacrifices, the other being not to be polluted with bloud, except of sucking things. In that greater the Chaldæans burnt yerely 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 forbade him. I might heere also tell of those *Pensile gardens*, borne vp on arches, foure square, each square containing 4. 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 therof. This garden was made long after *Semiramis* time by [a] a king which heerein seemed to lord it ouer the Elements and countermaund Nature, being himselfe the seruant of his wiues appetite, who in this lowly vally wherein Babilon stood, would faine haue some representation of her owne hilly and mountainous country of Media.

a *A rege Syro. Diod.*

This King was *Nabuchodonosor*, as witnesseth [b] *Berosus* in *Iosephus*, who hauing conquered Egypt, Syria, Phœnicia, Arabia, inriched the Temple of *Belus* with the spoiles, and added a new citie to the olde, without the same. And prouiding that the enemy might not after turne the course of the riuer, and approch to the city, he compassed the inner city with three walls, and the vtter city with as many, these of brick, those also with bitumen, or pitchie slime of that countrey, adding thereunto stately gates. And neare his fathers pallace he built another more sumptuous: and this hee did in fifteene dayes. Therein he raised stone-works like vnto mountains, 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 fragment of *Berosus* cited by *Iosephus*, doth well serue vs to cleare both the holy and prophane Historie. In the one, *Daniel* [c] induceth *Nabuchodonosor* walking in his royall pallace 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 he will.* Well might he say he had built it, in regard of this new city & pallace, with other miracles thereof: with more truth then some Expositors, which accuse him herein of a lie, for arrogating that which *Semiramis* did.

b *Beros. fragm. apud Ioseph. contra Appian. lib. 1.*

c *Dan. 4. 27.*

And for *Semiramis*, profane histories generally make her the founder of this City, and among others [d] *Annius* his *Berosus*, who (contrary to this fragment of the true *Berosus* in *Iosephus*) saith, that *Semiramis* made Babylon of a towne, a great City, that she might be rather esteemed the builder thereof, then enlarger. *Nimrod* had before built the Tower, but not finished it, and did not [e] *found the citie*, which hee had designed and set out, and *Belus* his sonne had [f] erected those designed foundations rather of the towne then the city Babylon. *Moses* testifieth that at the first building, they were (by confusion of language) forced to cease their worke, *Genesis* 11. 8. 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 *Abydenus* affirme; *Hanc quidam*

d *Pseudo Beros. lib. 5.*

e *Nec designatam vrbem fundauit. lib. 4.*

f *Fundamenta designata Babylonie, oppidi magis quàm vrbis, erexit.*

quidam putant condidisse Babylon, quam quidem potuit instaurare. August. de ciuitate Dei li.18 ca.2. likewise *Abydenus in Euseb. Præp. lib.9* saith, that the walles being by inundation fallen, were built againe by *Nabuchodonosor*, and agreeth in other things with *Berosus*.

But the Græcians are children, in comparison of antient History, 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 he which (by diuine and humane testimony) there established that golden head of the Image, the seate of the Babylonian monarchie, raising it to that high top of worldly excellence. Yea *Daniel cha.3.* speaketh of one more sumptuous Image, then anie mentioned by *Herodotus* and *Diodorus* set vp by this king threescore cubits high, and six broad, enioyning a *Catholike* and vniuersall idolatry thereunto, which the three Saints *Shadrach*, *Meshach*, and *Abednego* refused, and in a *fiery triall*, were found both Martyrs and Confessors.

[i] *Strabo* out of *Megasthenes* (whom *Annius* hath set out as truly as he hath done *Berosus*, saue that he stutted at the name, and called him [k] *Metasthenes*) saith of this King whom he nameth *Nabocodrosor*, 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 farre as *Tearcon* the Aethiopian, and that he conducted an armie out of Iberia into Thracia, and Pontus. This *Tearcon* is he whom the Scripture calleth *Tirhaka*, which warred against *Senacherib*.

[l] But to returne to our pensile gardens, which *Diodorus* and *Curtius* attribute to a Syrian King (which was no other but this Conqueror of Syria, *Nabuchodonosor*) and both they and *Strabo* doe at large describe and account among the worlds wonders, as were also the bridge and the walles of the citie. And no lesse wonderfull was that *Obeliske*, or needle: a square stone made spire-fashion, cut by *Semiramis* out of the mountains of Armenia, one hundred and fiftie foot long, and foure and twentie thick, on many waines brought to the riuer, thence to Babylon, and there erected. *Plinie* testifieth, that the Temple of *Belus* still remained in his dayes: and that *Belus* was inuentor of Astronomie. This Temple was the same with the Sepulchre of *Belus*, which *Strabo* saith was rased by *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 cleansing of the earth required tenne thousand men two moneths worke) hee 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 sixe hundred foote in height, and each of the foure squares containing as much. *Arrianus* [m] affirmeth that *Alexander* had the same of other Temples also. The Temples, saith he, which *Xerxes* had ouerthrowne, he commanded to be repaired, and among them the Temple of *Belus*, whom the Babylonians with singular Religion worship. [n] At his returne homewards, *Belus* in thankfulnesse (it seemeth) sent his Chaldæan Priests to meet him, and forbid him to enter the citie, as he loued his life, whose oracle *Alexander* contemning, there ended his daies. The cause why he listened not to them, is thought a mistrust that he conceiued of the Chaldæans. For whereas *Xerxes*, at his returne out of Greece, had rased 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 loose, and therefore were willing to want his presence.

This Temple some suppose to be that Tower of Babel mentioned by *Moses*, *Gen.* 11. and supposed still in part to remaine. For about seauen or eight miles from Bagdat, as men passe from Felugia a towne on Euphrates, whereon old Babylon stood, to this new citie on Tigris (a worke of eighteene houres, and about fortie miles space) there is seene a ruinous shape of a shapelesse heap and building, in circuit lesse then a mile,

i *Strab. lib. 15.*

k *Metasthenes Anny.*

l 2. *King.* 19.

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

n *Ar. lib. 7.*

mile, (some say, but a quarter of a mile) about the height of the stone-worke on *Pauls* steeple in London: the brickes being six inches thicke, eight broad, and a foot long (as master *Allen* measured) with mattes of Canes laid betwixt them, yet remaining as sound, as if they had beene laid within a yeares space. Thus master *Eldred* & maister *Fitch*, maister *Cartwright* also, and my friend maister *Allen*, by testimony of their owne eies, 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 neare Euphrates: although I will not contend about it. Some affirme, (o I know not with what truth) that *Nimrods* Tower was in height fiue thousand one hundred seuentie and foure paces. But it is now, as we see, come to *confusion*. Also there is yet beyond Tigris some ruines of a Temple, which is called the Temple of *Bel*, with high yron gates, as is reported.

o *Verstegan Antiq.*

Dominicus Niger p hath these words: Seleucia in processe of time hath changed her state and her site. For it was on the westerne banke of Tigris, 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 City 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 bee the monuments of Babylons buriall, and confound againe this later world, with the reports of Babels Tower.

p *Dom. Nig. Asiæ com.* 4.

The Bitumen or slimie pitch which they vsed in stead of morter in their building, is, as *Dominicus Niger* p out of *Trogus* reporteth, common in those parts. *Herodotus* telleth, that eight dayes iourney from Babylon was another Citie, named I S, 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 daies iourney from Bagdat r at a place called Ait, is a mouth continually throwing forth boiling pitch, therfore by the Moores called Hel-mouth, which runneth into a great field alwayes full thereof: and herewith they pitch their boats. The water, as my friend maister *Allen* (who liued in Bagdat diuers moneths) told me, is warme & accounted medicinable, for which cause he hath drunke largely thereof: the liquid pitch floateth on the toppe of the water, like clouted creame, to vse his owne phrase.

r *R. Fitche. Hak. Voy.* to. 2.

The Country of Babylonia hath beene the most fruitfull in the world, s yeelding ordinarily two hundred, and in some places three hundred increase: the blades of the wheat and barly about foure fingers broad. t *Plinie*, somewhat otherwise: They cut (saith he) or mowe their corne twice, and feed it a third time in Babylonia, otherwise it would be nothing but blade: & yet so their barrener land yeeldeth fiftie, their best an hundred increase. Tigris and Euphrates ouerflow it, but bring not fatnesse to the soile, as Nilus in Egypt, but rather cleanse that superfluous fatnesse which naturally it hath.

s *Herod. lib.* 2.

t *Plin. nat. hist. lib.* 18. *ca.* 17.

The soile is of a rosennie clay, saith master *Allen*, and would still retaine in likelihood his antient fertilitie, if it were watered with like diligent husbandry: In digging it yeeldeth corrupt waters, sauouring of that pitchy slime. In the antient Babylon, it seemeth that in euery garden of any citizen of sort were rilles made out of the riuer. The ruines from the tower afore said to Bagdat (which some call Babylon) & 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 neighbor townes here built, Seleucia, Vologesocerta, and Ctesiphon: which I rather thinke, because they reach beyond Tigris aswell as on this side.

To returne to the religious places in Babylon: *Celius Rhodig. lect. Antiq. lib.* 8. *ca.* 12. tells, that in the Temple of *Apollo*, was found a golden Chest of great antiquity, 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* u hath the like Historie of the Image of *Apollo Chomens*

u *Ammian. l.* 23

at

at Seleucia, which was brought to Rome, and there placed by the Priests in the temple of *Apollo Palatinus*: and whenas a certaine hole which the Chaldæan *Wise-men* had by Art stopped, through the couetousnesse of certaine souldiers breaking in thither for spoile, was broken vp, the world was thence poysoned with a contagion from Persia, as far as France. [x] *Philostratus* tells 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* reigned: amongst other things he saw Galleries full of Greeke Images, as of *Orpheus*, *Andromeda*, &c. He came also into a Gallery, 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.

x *Philost. de vita Apol. lib. 1. cap. 18.*

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 applied 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 we 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 childe being instructed in his fathers science. They professed the interpretation of dreames, and prodigious accidents in Nature. Their opinions were, That the world is eternal, without beginning and end: the order and furniture of all was done by diuine prouidence: all heauenly things were perfected, not by chance, or 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 thirtie other Starres, the one halfe, aboue; the other, vnder the earth, beholding all accidents. And in ten 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 *Dio. Sic. l. 3. cap. 8.*

b *Dij Consuentes.*

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 foreknowne. Many things they foretold to *Alexander*, *Nicanor*, *Antigonus*, *Seleucus*, and to priuate men, beyond the reach of men. They number foure and twentie constellations without the Zodiake, twelue towards the North, and as many towards the South. These Northernely are seene, which they attribute to the liuing: those Southernely 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 dare not vtter their opinion thereof, nor foretell the time. The earth they conceiued to be hollow like a boat. They reckoned 473000. yeares, vntill the comming of *Alexander*, since first they had begunne their obseruations of the Starres.

These

These years *Xenophon de æquinocis* interpreteth of months: for so (saith he) the *Chaldeans* reckoned their antiquities; in other things they kept their computation according to the Sunne. But of their fabulous antiquities we haue heard before: where we haue also touched, that one beginning of Idolatry did arise of this curious & superstitious *Star-gazing*, especially in the countries of Egypt, where not at all vsually; and in Chaldæa, where diuers moneths [b] together they haue neither raines nor clouds. *Strabo* diuideth the Chaldeans into sects, *Orchoni*, *Borsippeni* & others, diuersly opinionate of the same things. Borsippa was a Citie sacred to *Diana* and *Apollo*.

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

Some [c] do call the Babylonian Priests, *Magi*; but because they were by this name best knowne & most esteemed among the Persians, which in that vicinity of regions had as neere neighborhood in religions, we will speake of these *Magi*, in our Persian relations. And it is thought that the Persian *Magi* came frō these Chaldeans. *Mornæus* [d] reckoneth among the Chaldeā opiniōs, that of *Oromases*, *Mitris*, & *Ariminis*, that is to say, GOD, *Mind* & *Soule*: which he applieth to the Christian doctrine of the holy Trinity. The Oracle of *Apollo*, pronoūced the Chaldeans & Hebrews to be only wise.

c *Philostrat. de vita Apol. lib. 1.*

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

The Chaldean opinion concerning iudiciall Astrologie, was not receiued of all the Chaldeans, as *Strabo* reporteth. And *Bardesanes Syrus*, the best learned of the Chaldeans (it is *Euseb.* testimony [e]) 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, & freedome of wil, is not subiect to that naturall seruitude; which at large he proueth by the diuers customes of men, both in diuers, & in the same coūtries, in diet, gouernmēt, and religion: as the Reader, willing to read so worthy a discourse, may find related at large in *Euseb. Alexander Polyhistor* [f] 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, & was the inuentor of Astrology among the Chaldeans. He by diuine precept went into Phænicia, and taught the Phænicians the course of the Sunne & Moone: & when the Armenians, warring vpon the Phænicians, had taken his brothers son prisoner, he by a band of his seruāts recouered him, & freely dismissed the captiues, which he had taken. He after liued with the Priests at Heliopolis in Egypt, & taught them Astrology; confessing that he had receiued that Art by succession from *Enoch*. He addeth that *Belus* reigned the second in Babylon, and was called *Saturne*, the father of a second *Belus*, and *Canaan*; which *Canaan* was the father of the Phænicians, and the AEthiopians, brother of *Mizraim* the Author of the Egyptians: with many other things not much differing from the Diuine Historie.

e *Euseb. de præpar. Ev. l. 6. c. 8.*

f *Euseb. de præpar. lib. 9. cap. 4.*

Astronomy in all likelihood was knowne to *Abraham*, to whom the heauenly starres might be Remembrancers of that promise, *so shall thy seed be*: his country also, where it was practised, might therin further him, & the excellence of the Science in it selfe. But this Star-gazing destiny, Iudicial, Cōiectural, Genethliacal Astrology, Reason, & Experience, GOD and Man haue condemned. Vr signifieth light, which agreeth to *the Fire*, the Chaldean deity, [h] which the Persiās & Chaldeans fained to haue receiued frō heauen, & kept euer burning; as the Vestals in Rome. They held Water and Fire to be the beginning of al things. They made a chalenge of this their *fiery God*, to contend with any other gods of the godlesse Heathen: an Egyptian encountred & ouercame them thus: he caused his *Canopus* to be made ful of holes, stopped with wax, & hollow in the middle, which he filled with water: & the Chaldeans putting their fire vnder, the waxe melting, opened a quiuer of watry arrowes, that cooled the heat of their deuouring god, and deuoured him. They had yet a more foolish God, euen an [i] *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*, saith *Claudian*.

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

i *Alex. ab Alexand. l. 6. c. 6.*

Euery day the King [k] offered a Horse, furnished, vnto the Sunne; as did also the Persians. *Philostrat.* saith, that it was a white Horse of the Nisæan race, sumptuously trapped, *lib. 1. cap. 20.* They obserued a feast in Babylon (*Athenæus* [l] citeth it out of *Berosus*)

k *Cœlius l. 8. c. 1.*

l *Athen. lib. 14. cap. 17.*

Berosus) on the sixteenth Calends of September, which continued fiue daies; in which the Masters were subiect to their seruants, and one of them, royally attired, was carried 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 Idol-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 he were telling the discourse of the mysteries of mystical Babylon in the West; so euenly they accord. The *Chaldeans inuocate their Belus, to doe miracles also* saith he, *inuocating a dumbe Idoll, to giue speech to another, which himselfe wanteth*. But aboue all, one beastly rite was in vse among them. *The women*, saith he, [m] *sit in the waies girded with cords of rushes, and burne straw: and if one of them be drawne away, and lie with any such as come by, she casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her cord broken*. Thus was their glorie their shame. [n] *Herodotus* will yeeld vs a Commentary on this place. The Babylonians haue an abominable law (saith he) that all their women once in their life do 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 he liketh best. And thus do these Votaries of *Venus* sit, holding it religion to be irreligious, none of them euer returning home, til 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 he defileth her. At the giuing of the mony he 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*) and this money is consecrated to a sacred vse. After this, with the Goddesse good leaue, she may returne home, although for no great price againe (saith our Author) to be hired. By this means the fairest are quickly dispatched, the rest endure a restles & irkesome penãce, sometime a yeare, two, or three, before they can be discharged of their honesty & the law together. And hence might arise that former ambitious vpbraiding in *Baruch*.

m *Bar.6.42.*

n *Hero. Clio. Strabo, lib.16.* mentioneth the same.

Among their many Idols, *Bel* bare the bell, not here alone, but in al the countries of Assyria, & adioyning thereto; as appeareth in the History of the Bible: where *Bel* or *Baal* is so often mentioned, as the Idol of so many nations, & the sin of the apostatical synagogue. *They* [o] *built vnto him high places*: or els in stead therof 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, & kissed him in token of subiection, vsed perfume & incense, obserued to him holy daies, cut & lanced themselues in his seruice*, with other extaticall furies, & religious frenzies, with ornaments of gold and iewels, inuocations and immolations, yea of their owne children: he had also his peculiar Prophets & Priests. These and such like doth the Scripture mention of this Babylonian Idol, whose contagion infected the East with a Catholike Idolatry that could plead *Antiquitie, Vniuersalitie*, and *Consent*, by euidence of Scripture-historie (which later Babylon cannot do) and yet was but Catholike and generall errour.

o *Ier.19.5. Ierem.32. 1.Reg.18.& 16. 2.Reg.23.& 10. Ose.2. Es.46.*

Ribera affirmeth [p] that diuers later Authors, & before them [*] *Theodoret*, do esteeme 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. [*] It was a name generall to their Idols, wh[ere] it was put alone, but particular with some addition, as *Bel-zebub*, *Baal-zephon*. And *Seruius* [*] is author, that *Belus* the father of *Dido* descended of that ancient *Belus the first King of the Assyrians, which people worshipped Saturne & 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

p *Rib. in Hos.2.*
* *In Ier.32.*
* *Nic. Serar. in Iudic.*
* On those words of *Virgil. Impleuitq; mero pateram, quam Belus & omnes à Belo soliti, &c. Æneid. 1.*

worshipped the Sunne, is followed by *Tremellius* and *Iunius* in their notes on *Esaiah*, 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 forren Idolatrie, dedicated horses and chariots, which *Iosias* [q] abolished, together with the Altars on the roofe of *Ahaz* his house, and the high places, where their God might see their deuotions. *Hierome*, on that place of *Esay*, saith, that *Bel* was *Saturne*, which *Suidas* confirmeth. *Augustine* [r] 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 Punike language, in which *Baalsamen* signifieth the LORD of Heauen; and for *Astaroth* (which he readeth *Astartibus*) he saith it is in the plurall number, in regard of the multitude of *Iuno's* Images, each bearing the name of *Iuno*. This also is exemplified in the blessed Virgin by *Ribera*, sometime called our Lady of Loretto, sometime our Ladie of Monteferato, &c. according to the diuersitie of places, wherein they worship, not *Mary* 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*-Idolatry: in hatred of which name, the Iewes called the Prince of Diuels, as the Acaronites did their principall Idols, by the name of *Beelzebub*.

Thus the Greekes and Latines haue confounded the Assyrian and Tyrian *Bel*, which by *Iosephus* [t] *Scaliger*, (who not vnworthily is called [t] the *Dictator of knowledge, and great Prince of learnings state*) are distinguished and made two: the one (saith he) is written בל and the later בעל and reproueth *Hierome* for making *Belus*, the father of *Ninus*, and the Virgilian *Belus* to be one: In *Photius* (559. 3.) is mentioned, that the Phœnicians and Syrians called *Saturne* ΗΛ, and Βὰλ, ἐΛ, and *Bel*, and *Bolathes*. Doctor *Willet* in his Comment vpon *Dan. cap.* 1. *q.* 16. hath these words: The Chaldeans had fiue Idols, three Gods, and two Goddesses. Their first God was *Bel*, a name contracted of *Bebel*, which commeth of *Bahal*, which signifieth a Lord: to whom was built that Temple before mentioned. The second was the *Sunne*, which they called *Rach*, that is, a King; because he is chiefe among the Planets: and the Persians call him *Mithra*, as *Iustinus Martyr* saith, *Dialog. in Tryphon.* the Priests of this Idoll were called *Racsophantæ*, *Obseruers of the Sunne*. Their third God was *Nego*, the *Fire*; so called of the brightnes, which was carried about among them. Their first Goddesse was *Shacha*, which was the *Earth*, worshipped also of the Romans vnder the names of *Tellus* and *Opis*: of the Syrians called *Dorcetha*. In the honor 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. 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 Polan*. But the chiefest of their Idols was *Bel*.

He also interpreteth * those words *Dan.* 1. 4. *Whom they might teach the learning and tongue of the Chaldeans*, of Schooles wherein youth were brought vp in good letters, to be after employed in the State. So among the Egyptians they had the like vse, where *Moses* was taught the *learning of the Ægyptians*. Among the Israelites eight and forty Cities were appointed for the Leuites, which were as the common Schools 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*. Thus farre Doctor *Willet* of their Idols and Schooles.

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 *Sucoth* vsed, *Amos* 5. 25. is by Saint *Stephen*, *Act.* 7. 43. interpreted. And so doth the [u] Glosse on that place of the *Kings* interprete; where *Lyra* [x] according to the signification of the words (a Tabernacle of wings) relateth out of *Rab. Sal.* that

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

[r] *Aug. tom.* 4. *quæst. lib.* 7. 16.

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

[t] *M. Drayton. Polyolb.*

* *Quæst.* 16.

[u] *Ra. in Gloss. ordin.*

[x] *Lyra in* 4. *Reg.* 17.

this

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 [y] apply it to the mysterie of their Idoll, (which CHRIST the Truth, truely saith of himselfe) protecting his worshippers, as a hen her chickens.

y *Wolph. in 2. Reg. 17.*

In the fourteenth chapter of *Daniel*, as the Latines reade, 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 cousenage *Daniel* detected, making it manifest by their foot-steps in the ashes, which he had strewed in the Temple, that they were the deuourers of that huge portion of fortie sheepe, twelue measures of meale, and six great pots of wine, daily consecrated for *Bels* break-fast. He after slew the *Dragon* also; for which the Babylonians forced the King to lodge him six dayes among the Lions. But howsoeuer generally more authoritie is to be ascribed to the Apocriphall bookes, then to any humane historie, or other Ecclesiasticall Authors, as *Zanchius* in his Confession religiously holdeth; yet for this fragment of *Daniel*, it is accounted [z] the worke of *Theodotion* a bad man, who foisted it into his translation. And not only 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 [*] 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 Draconisq; fabulas quas vero antepositio, eoq; iugulante, subiecit, ne videretur apud imperitos magnam partem voluminis detruncasse*: and alleageth *Eusebius*, *Origen*, *Apollinarius*, and other Ecclesiasticall Doctors, which were of his mind, and thought that they needed not to answere *Porphyrie*, who had hence raked some obiections against the Christians, for these things which had not authoritie of Scripture.

z *Whitak. de Scrip. quæst. 1. cap. 9.*

* *Bel. de verbo Dei lib. 1. cap. 9.*

As for *Pyramus* and *Thysbe*, with *Cyparissus* and such like, I leaue them to [a] *Ouid* and the Poets. It seemeth worthie relation that fell out at Assus, a Babylonian Citie, where a Dolphin so loued a Boy, that following too farre after their wonted sportings, he stucke fast in the sands: [b] which *Alexander* interpreting to be ominous, preferred the Boy to the Priesthood of *Neptune*.

a *Metamorph. 4. & 10.*

b *Solinus c. 18.*

For the present Saracenicall Religion, now obserued in these parts, our third book shall largely relate thereof. Concerning other Babylonian customes: *Herodotus l. 2.* telleth of three families in Babylon which liued on fish. It may be 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. [c] *Curtius* telleth generally that, for fleshly vices, the Babylonians were most corrupt. They prostituted their wiues and daughters to their guestes for rewards. They were addicted to excessiue banketting, and drunkennesse. In the beginning of their feasts, their women were modestly attired; by degrees they stripped themselues of their cloathes, beginning with the vpper-most, till nothing was left to couer their shame, or forbid their shamelessenesse. And not their Curtizans alone, but their Matrons, (yea, in token of ciuilitie) did thus prostitute themselues to those flames of lusts which haue come from hell, and carrie thither. Heere was *Alexanders* manly and victorious armie made effeminate, vnfit after to haue encountred with a strong enemie. [d] 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.

c *Quint. Curt. lib. 5.*

d *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.

a Chap. 10.

WE haue before [a] shewed the prodigious Chronologie of the Chaldeans, reckoning the reignes of their Kings before the Floud, 432000. yeares. They tell also after the Floud of diuers Dynasties or gouernments, in this countrey of Babylon.

b *Scaliger. Can. Isag. lib. 2. & 3.*
c The Chaldean Dynastie.
d The Arabian Dynastie.

First, [b] the [c] Chaldeans, *Euechoos* raigned 6. yeares, *Chomusbolos*, 7. *Poros*, 35. *Nechubes*, 43. *Abios*, 48. *Oniballos*, 40. *Zinziros*, 45.

He being dispossessed by the Arabians, [d] *Mardocentes* began the second Arabian Dynastie, and reigned 45. yeares, and after him, *Sisimardacos*, 28. *Abias*, 37. *Parannos*, 40. *Nabonnabos*, 25. ------- 41. The space of these two Dynasties is reckoned 440. yeares. Thus *Scaliger* relateth: but in my minde, as the former was beyond all possibilitie of Truth (which they tell of before the Floud) so this hath no great likelihood, at least for so long a space before *Belus*, with whom the most histories begin their relations, and *Scaliger* his [e] third Dynastie, of one and fortie Kings in this order.

e The Assyrian Dynastie. *Moses, Gen. 14.1* speaketh of *Amraphel* King of Shinar, that is, of these parts of Babylonia, as his companions reigned not farre hence.

1	*Belus*,	55	15	*Mamylus*	30	29	*Arabelus*	42
2	*Ninus*,	52	16	*Sparthens*	42	30	*Chalaos*	45
3	*Semiramis*	42	17	*Aschatades*	38	31	*Anabos*	38
4	*Ninyas Zames*	38	18	*Amyntes*	45	32	*Babios*	37
5	*Arius*	30	19	*Belochus*	25	33	*Thinaos*	30
6	*Aralius*	40	20	*Balatores*	30	34	*Dercylus*	40
7	*Xerxes*	30	21	*Lamprides*	30	35	*Eupaemes*	38
8	*Armamithres*	38	22	*Sosares*	20	36	*Laosthenes*	45
9	*Belochus*	35	23	*Lampraes*	30	37	*Pyritiades*	30
10	*Baleus*	52	24	*Panyas*	45	38	*Ophrataeus*	21
11	*Sethus*	32	25	*Sosarmos*	42	39	*Ephatheres*	52
12	*Mamythus*	30	26	*Mithraeos*	27	40	*Acraeanes*	42
13	*Aschalios*	28	27	*Teutamos*	32	41	*Tonos Concoleros qui & Sardanapalus.*	20
14	*Spharus*	22	28	*Teutaeus*	44			

The summe of this Dynastie, 1484. yeares.

f The Median Dynastie.

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

g The Persian Dynastie.

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

h The Macedonian Dynastie.

The sixth [h] Dynastie was of the Macedonians, the first of which was *Alexander*, who after the conquest of *Darius* reigned 6. yeares, *Antigonus* 12. *Seleucus Nicator* 32. *Antigonus Soter* 19. *Antigonus Theos* 15. (In the 12. yeare of his raigne, *Arsaces* the Persiã rebelled) *Seleucus Callinicus* 20. *Seleucus Ceraunus* 3. *Antiochus Magnus* 36.

Seleucus

Seleucus Philopator 12. *Antiochus Epiphanes* 11. *Antiochus Eupator* 2. *Demetrius Soter* 12. *Alexander Bala* 10. *Demetrius Nicanor* 3. *Antiochus Sidetes* 9. *Demetrius D. F.* 4. *Antiochus Grypus* 12. *Antiochus Cyzicenus* 18. *Philippus* 2. In all 237. And from the beginning of the first Dynastie 2622. These I haue heere inserted out of *Scaliger*, rather to shew the continued succession of the *Eastern* Empire, then with any intent to perswade, that all these were Kings, and ruled the countrey 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 stratageme, 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 (i saith *Orosius*) and sometimes the Chaldeans, and sometimes the Medes preuailing. Sometimes also (as the Scripture witnesseth) the Assyrians renewed their ancient power. Yea in the time of the Assyrian Dynastie, the Chaldeans are said to warre (in the reigne of *Panyas*) against the Phœnicians, which argueth that they were then free.

i *Oros. lib. 1. cap. 19.*

The Scripture and other Histories speake of *Phul*, *Teglath-Phalasar*, *Iareb*, *Sargon*, *Salman-asar*, *Senacherib*, *Asar-haddon*: which were great and mightie, 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 do, if they had not commanded both Assyria, and Media, with Babylonia.

k 2. *Reg.* 17. 24.

Nabonassar rebelled, as is said, against *Artycas*, and began the Chaldean Dynastie, from whom, for this restitution of libertie, the Chaldeans began their Astronomicall computations: he reigned 14. yeares, *Nassyus* 2. *Chinzerus and Porus* 5. *Dilulaus* 5. *Mardokempadus* 12. * Hee sent Ambassadours to *Hezekia*. *Arkeanos* 5. *Interregnum* 12. *Belibus* 3. *Aperonadius* 6. *Herigebalus* 1. *Nesnoemondacus* 4. *Interregnum* 17. *Ieraeden* 13. *Saosduchus* 9. *Kiniladachus* 14. *Nabopollasarus* 29. (In the seuenteenth yeare of his reigne, hee sent his sonne *Nabuchodonosor* into Syria with an armie.) *Nabuchodonosor* 30. *Euilmerodach* 6. *Neregasolarus* 5. *Nabonidus* 17. This was a Mede by linage (not as some say, King of the Medes) and therefore called *Darius Medus*, depriued by *Cyrus*, who after that reigned nine yeares. From the beginning of *Nabonassar*, to the end of *Cyrus*, are 217. yeares. 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 *Arsacida* 79. And the Dynastie of the Parthians continued 479. yeares: the last of them *Artabanus*, being slaine. These Kings, and the times of their reignes are not easie to set downe, and *Onuphrius* is therefore reproued of *Scaliger*, for vndertaking this taske, in which Authoritie faileth him. Of them wee shall speake in due place.

* Called *Merodach.*

The l second Persian Dynastie continued till the Mahumetans depriued them. The first, *Artaxares* reigned 12. yeares, *Sapores* 31. *Ormisdas* 1. *Wararanes* 3. *Wararanus* 2.—17. *Wararanes* 3. foure Moneths. *Narses* 7. *Ormisdas* 7. *Sabores* was borne King, and raigned 70. yeares, *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. *Cosroes* 39. *Siroes* 1. *Adeser* 7. moneths, *Barasas* 6. moneths, *Barans* 7. moneths, *Ormizda Iezdegerd* 3. in all 402.

l The second Persian Dynastie.

The Saracens succeeded, whose names and times you may see in our m Saracenicall relation. After the Saracens, reigned the Tartars; and since, sometime one family, sometime another, among the Persians, till *Soliman* dispossessed the Sophian of the Babylonian dominion, vnder which Turkish seruitude it groned, till our daies, in which the present Persian hath recouered it.

m *Lib. 3. cap. 1.*

I dare not take vpon me to bee vmpire and decider of those many altercations amongst

mong Chronologers: but haue simply followed *Scaliger*, whose verie name is able to shield mee from contempt, if not to yeeld mee commendation. Let others, that haue more lust and leisure, trauerse these matters at their pleasure: my intent is, most of all, the Histories of Religions: and the successions and alterations of States I haue lightly touched: But precisely to determine in what yeare of the world euery King began his reigne, and to dispute the same with all opponents, would bee somewhat tedious to the Reader: to mee (perhappes) 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 beginnes the Assyrian Monarchie at *Belus*, and not, as the most, with *Ninus*. That *Belus* some thinke to be the same with *Nimrod*, whom *Ninus* as wee said before, consecrated. *Semiramis* is [n] reported to bee the first, that caused Eunuches to bee made. *Ninias*, which succeeded, left not like monuments of his great exploits, as his Predecessours before him. *Buntingus* thinkes him to bee that *Amraphel King of Shinar*, mentioned, *Genes.* 14. and that *Arioch King of Elasser* was his sonne. How euer, it breedes much difficultie, 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, as all the Historie of *Moses* and *Ioshua*, concerning the Kings in those parts, for ought can bee gathered, yeelding no 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* daies reiected: *Semiramis* being weakened with her Indian expedition, and *Ninias* by killing her, giuing occasion of 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 pettie kingdomes. *Arius* (happily) restored the Empire thus decayed, if it bee true that *Buntingus* writeth, that hee was a great warriour, therefore called *Arius* and *Mars*, and, as the God of warre, inuocated by the Assyrians. When *Tentamos* reigned, [o] *Diodor. lib.* 3. testifieth, that *Priamus*, then besieged by *Agamemnon*, as vassall and tributarie to the Assyrians, sent to him for aide, who sent to his succour *Memnon*, with 20000. souldiers.

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 [*] others, that *Arbaces* (whom *Iustin* calleth *Arbactus*; *Orosius*, *Arbastus*) was by *Sardanapalus* made captaine of the armie which was yearely sent to Nina, or Niniue, where a conspiracie was contracted betweene him and *Belesus* a Chaldean Priest, Captaine of the Babylonians, who by his Chaldean skill in diuination, had foretold *Arbaces* this destined Empire, and was promised, for his share, the Babylonian principalitie. Thus the Medes, Babylonians, and Arabians, enterprising rebellion, assembled to the number of 400000. whom *Sardanapalus* ouerthrew in battaile twice; but being still animated by [p] *Belesus* predictions, which (said he) the Gods by the Starres fore-signified: and by corrupting of the Bactrian armie, sent to succour the King, and adioyning themselues to the enemie, they at the third battell ouerthrew the forces of *Sardanapalus*, led by *Salamenus* his wiues brother. The King fled into Niniue, trusting to a prophecie, That the Citie should neuer bee taken till the riuer were enemie to it. After two yeares siege, by extreame raines, the riuer swelling ouerflowed part of the Citie, and cast downe twentie furlongs of the walles.

n *Calius R. lib. 13. cap. 29.*

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

* *Iustin. lib. 1. Orosius lib. 2. c. 2.*

p Some thinke this *Belesus* to bee *Daniel*, whom the Babylonian King called *Belteshazzar*. *Broughtons* Concent.

walls. Whereupon despairing (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 Pallace, there burnt them, himselfe, his wiues, and eunuchs together. The Ashes, vnder pretence of a Vow thereof, made to *Belus*, *Belesus* obtained of *Arbaces* the new Conquerour and Monarch, to carrie to Babylon. But the cousinage being knowne, and *Belesus* condemned for the treasures, which with the ashes he had conueyed, *Arbaces* both gaue it, and forgaue him; adding the præfecture of the Babylonians, according to promise. [q] Some say that *Belesus*, whom they call *Phul Beloch*, shared the Empire with him, *Arbaces* reigning ouer the Medes and Persians, the other ouer Niniuie and Babylonia: following heerein 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 auncient Kings, contrary to that which out of the fragments of the true *Berosus* before is deliuered.

[q] *Phrygio. Cario lib. 2.*

Sardanapalus is written (saith [r] *Scaliger* in his Notes vpon *Eusebius*) with a double *ll*. *Sardanapallus*, a name, fitting to his effeminate life. παλλὸς and φαλλὸς signifie the same, whence are those words of *Cicero* 3. *De Repub. Sardanapallus ille vitijs multò quàm 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) *Paul* the Apostle and Doctor of the Gentiles: The other for the Authors Monument and stony Image, [t] 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.

[r] *Euseb. Chron. per Scalig.*

[t] *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 minde
Consum'd: how much (alas) how sweet, left I behinde?
Learne this, (O man) thus liue: best wisedome thou canst finde.

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 deuoure, but) of Reason, Nature, Religion, Soule, and (if it were possible) of GOD, which all lie buried in these swine, couered with the skinnes of Men. [x] *Let vs eate and drincke, for to morrow wee 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* accompt. Of the Medes see more in their proper place.

[x] *1. Cor. 15. 32.*

The Babylonian Empire renewed by *Nabonassar*, continued till *Cyrus*, of which times wee 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 *Herodotus* [u] telleth, That *Sanacharib* King of the Arabians and Assyrians warred on Aegypt, where *Sethon* (before, *Vulcans* Priest) then reigned: who, beeing forsaken of his souldiours, betooke him to his deuotion, amiddest the which hee fell asleepe. And the god appearing, promised aide, which hee performed, sending an Armie of Mice into the Armie of *Sanacharib*, which did eate his Souldiours quiuers, and the leathers of their shieldes, and armour, in so much, that the very next day they

[u] *Herod. Lib. 2.*

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; *He that looketh on me, let him be religious.* This History the Egyptians, in vanity and ambition, had thus peruerted and arrogated to themselues.

Funcius and *Osiander* make *Nabopollasar* and *Nabuchodonosor* to be one and the same, and diuerse Commenters vpon *Daniel* hold the same opinion, whom *Scaliger* and *Caluisius* confute at large. *Nabopollasar* is supposed to begin his reigne *Anno mundi* 3325. which he continued nine and twenty yeres: in his [x] seuenteenth yere *Nebuchadnezzar* (so the Masorites mis-call him, saith *Scaliger*) or *Nabuchodonosor* his sonne was sent by him, to subdue the rebellious Egyptians, Iewes, and Palestinians; at which time he carried away *Daniel* into captiuitie. [y] Hee beganne his reigne *Anno mundi* 3354, and in the yeare 3360. destroyed Ierusalem. In the yeare 3386. *Euilmerodach* his sonne succeeded him, whom *Nerigleſſoorus*, (as *Scaliger* [z] affirmeth) slew, thereby to aduance his owne sonne the nephew of *Nabuchodonosor*, called *Laborosoarchadus*, to the Scepter; which himselfe swayed as Protector in the minoritie of his sonne. But he being dead, & his sonne more fit for a Chamber then a Throne, *Nabonidus* conspired against him, and slew him. This *Nabonidus*, saith he, is *Darius Medus*, and *Laborosoarchadus* is that *Baltasar* mentioned by *Daniel*, after *Scaligers* interpretation of the Prophet out of *Berosus* and *Megasthenes*.

x *Scaiger. l. 3.*

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

z *Animaduers. in Eusebium pag 85.*

It is a world to see how the Catholikes (so they call themselues) sweate 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 canonise Apocrypha-scriptures.

Cyrus ended the Babylonian monarchie, and hauing wonne Babylon, and taken *Darius Medus* at Borsippa, he gaue him his life, and the gouernement of Carmania. *An. mundi* 3409. As *Nabuchodonosor* had by Edict proclaimed the God of *Daniel*, so *Cyrus* ended the captiuity of his people; giuing liberty 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) [*] *Asimæus* and *Anileus*, brethren of the Iewish nation, grew mightie, and haughtie withall, forgetting God and themselues, which caused the Babylonians to conspire against thē, & (after the death of the brethren with thousands of their partakers) they slew in Seleucia fiftie thousand of the Iewish Nation. Neerda and Nisibis 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 heere the Christian veritie.

[*] *Ioseph. Antiq. lib. 18 ca. 12.*

About the same time, *Helena* and her sonne *Izates* King of Adiabena (which is in these parts of Assyria) became Iewish Proselytes. [*] Seleucia built by *Seleucus* (as it were the marriage-Chamber of Euphrates and Tigris, which there meete and mix their waters: Nature being by mans industry forced to yeeld to the match) as *Plinie* saith, 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 spoyler, 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.

[*] Seleucia was built by *Seleucus Nicator* on a channel digged out of Euphrates into Tigris. *Plin. lib. 6. ca. 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 [a] *Pausanias* time, had nothing left standing but the Temple of *Bel*, and the walls; sometimes, saith he, the greatest Citie that euer the Sunne saw.

In *Ieromes* time, [b] 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

a *Pausanias Arcad. lib. 8.*

b *Hieron in Es. 13.*

Ios.

Ioſ. Scaliger [c] affirmeth, in the yeare, after the Iewiſh accompt, foure thouſand ſeuen hundred ninetie and ſeuen, and after the Chriſtian, one thouſand thirtie and ſeuen. Maiſter *Fox* hath a little [d] lengthned the date and fate thereof, ſhewing that *Almaricus* King of Ieruſalem raſed and ruined it, and that it was neuer after inhabited.

Before that time was Bagded built by *Bugdafar* as [e] *Barrius* calleth him, or after [f] *Scaliger*, *Abugephar Elmantzur*, who beganne to reigne in the one hundred thirtie and ſixe, and died in the one hundred fiftie and eight yeare of their *Hegeira*. *Scaliger* and [g] *Lydyate* agree of this place (which in their Emendations of Time diſagree ſo eagerly) that it was Seleucia, or built in the place, & of the ruines thereof: an opinion not improbable, as theirs is altogether which thinke the preſent Bagded to be the old Babylon. The ſtory of this Bagded or Baldach, and her Chalifs, ye may reade in [*] our Saracenicall Hiſtorie. Authors agree, that *Haalon* the Tartar ſacked it, about the yeare one thouſand two hundred and three ſcore. *Muſtratzem* being then Chalipha, the foure and fiftieth, and laſt of thoſe Saracenicall Popes. He found a miſerable death, where others with miſerableneſſe 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.

There is yet a bone left of this Calipha's carkaſſe, or ſome ghoſt and ſhadow of that great and mighty body, 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, in accepting the royall enſignes of that new conquered ſtate at the hands of their *Calipha*: a ceremony 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 Souldans themſelues enioying both body and ſoule of this authority.

In the yeare one thouſand one hundred fiftie nine, the riuer Tigris ouerflowed Bagded, and deſolated many Cities. *Barrius* [i] affirmeth out of the Arabian and Perſian Tarigh, which he ſaith hee 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 yeares, and coſt eighteene millions of gold. Theſe ſtudies of Aſtrologie did there flouriſh. One *Richardus* [k] a Frier Preacher ſaith, That here was an Vniuerſitie, the Students whereof were maintained at publike 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, reading *Ariſtotle* and *Plato*, relinquiſhed *Mahomet*.

[l] *Marco Polo* or *Paulus* the Venetian ſaith, that they ſtudied here in his time, the Law of *Mahomet*, Necromancie, Geomancie, Phyſiognomy, Phyſicke, and Aſtronomie: And that it was then a great Staple of the Indian Commodities. This was within few yeares after the Tartar had wonne it. Hee addeth that there were many Chriſtians in theſe parts: and that in the yeare one thouſand two hundred twentie and fiue, in deriſion of the Goſpel, the *Caliph* commanding by a day, that the Chriſtians ſhould *remoue a mountaine* in teſtimony 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 Maiſter *Allen* tolde me.

A certaine Merchant, (the Diſcourſe of whoſe voyage *Ramuſius* hath publiſhed) ſpeaketh of *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 milles. 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

c *Scal. animadverſ. in Euſeb. pag. 126.*
d *Act. & Mon. ex M.S. Carienſ.*
e *Barr. de Asia. dec. 1. lib. 1.*
f *Scal. can. Iſa. lib. 2. & 3.*
g *Lidyat. Emend. Tem.*
* *Lib. 3. cap. 2.*
h *Loys le Roy. libr. 8. Knolls T. H. pag. 113. M. Polo Ven. Haiton Armen.*
i *Decad. Aſſ. li. 1*
k *Rich. contra Alcoran. ca. 13.*
l *M. Po. lib. 1. ca. 7.*
* *cap. 8.*

(they haue a set number) with deuotion, he is freed of anie feuer: The fishes which are many, haue taken Sanctuarie in these waters, and none dare take them, but hold them holie. Six miles from hence is a Well, holden in like sacred account, which
m Volater. lr. 11. cureth Leprosies. Nisibis, Carræ, and m 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.

n Alex. ab Alex. and gen. dier. lib. 4. cap. 8. At Carrhæ n there was a Temple of the Moone, in which, they which sacrificed to the goddesse *Luna*, were subiect to the gouernement of their wiues: they which sacrificed to the god *Lunus*, were accounted their wiues Maisters. Hee saith, that the
o Lib. 2. cap. 24 Babylonians allowed marriages of parents and children. o Cafe is two dayes iourny
p Cartwright. from Bagdet, p 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 be crowned. But this city *Curio* q calleth Cusa, assigneth it to Arabia, & saith that of this accident it was called Massadale, or the house of *Ali*, slain here by *Muaui* his cõpetitor.

q Curio Sar. hist. lib. 1. Mesopotamia is now called Diarbeth. r The chiefe Cities in it are Orfa, of seuen
r Magnus. miles compasse, famous, say some, for the death of *Crassius*. s Caramit the mother-ci-
s Assyrias Latio maculauit sanguine Carras: saith Lucan. tie 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
t Cartwright. he had a fortresse destroyed by *Selim*. t This his Paradise was like to that which you shall finde in our Persian 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, damosells, dainties, &c. which (hauing had some taste of an other sleepie drinke) after came againe to themselues. And then did *Aladeules* tell them, That he could bring whom he pleased to Paradise, the place where they had bin: And if they would commit such murders, or haughty attempts, it should be theirs. A dangerous deuise. *Zelim* the Turke destroyed the place.

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, an other while diuided, as each party could most preuaile: and no lesse hard to reconcile the Ethnike
a Libr. 6. cap. 1. and Diuine Historie touching the same. *Ptolomey* a straitneth Assyria, on the north, with part of Armenia neere the riuer 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 Greeks 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 already is shewed.

Mesopotamia is so called, and in the Scripture *Aram or Syria of the waters*, because it is situate betweene Euphrates and Tigris: 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 we consider it more properly.

b Ionæ 3. 3. The chiefe Citie thereof was Niniue, called in *Ionas*, b *A great and excellent Citie*
c Doctor King on Ionas Lect. 2. *of three dayes iourny*. It had (I borrow the words of our reuerend Diocesan) c an ancient testimony long before in the Booke of * *Genesis*. For thus *Moses* writeth, That
* Genes. 10. 11.

Ashur

Assur came from the land of Shinar, and built Nineueh and Rehoboth, and Calah, and Resin. At length he singleth out Niniue from the rest, and setteth a speciall marke of preheminence 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 [d] imagined (but their coniecture is without ground) that the foure Cities were closed vp within the same walls, and made but one, of an vnusuall bignesse.

d *Annius* vpon *Beros.*

Some ascribe the building of Niniue to *Ninus*, the sonne of *Belus*; of whome it tooke the name, to be called either Ninus, as wee read in *Pliny*; or after the manner of the Hebrewes, Niniue: and after a few words; *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 yeares 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 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 rowe: and they were furnished and adorned besides with fifteene hundred Turrets.* Thus farre our reuerend and learned Bishop.

Diodorus [e] telleth out of *Ctesias*, That *Ninus*, after he had subdued the Ægyptians, Phœnicians, Syrians, Cilicians, Phrygians, and others, as farre as Tanais, and the Hyrcanians, Parthians, Persians, and other their neighbours, hee built this Citie. After that, he 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. He 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 feet) and tenne in breadth. The credit of this Historie I leaue to the Author, scarse seeming to agree with *Moses* narration of the building of Niniue, any more then *Semiramis* building of Babylon. Some write, That *Semiramis* [f] abusing her husbands loue, obtained of him the swaying of the Empire for the space of fiue dayes; in which time she depriued him of his life, and succeeded in his Estate.

e *Diod. Sic. l.3. c.1.*

f *Ælian. var. hist. l.7. c.1.*

But least 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 we finde 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 finde. Certaine it is, that hee which had vpbraided confidence in the true GOD, findes his Idoll, euen in the place and time of his Worship, his Traytor; and hee which had blasphemed the GOD of Heauen, findes Heauen and Earth, and his owne bowels, against him.

Venus Vrania [g] is reckoned among the Assyrian deuotions, and *Adad* was their chiefe God, which they interprete One, (and *Macrobius*, the Sunne, which, as before is said, they worshipped) and *Atargatis*, the Earth. *Belus* also was here worshipped, as witnesse *Dion*, *Eusebius*, and *Cyrillus*.

g *Wolph. in 2. Reg. 19.*

Lucian [h] sayth, That the Assyrians sacrificed to a Doue; the touching of which Fowle required much ceremonie for expiation: Whereto accordeth the fable, [i] that *Semiramis* was turned into a Doue.

h *Luc. in Ione Tragœdo.*

i *Metam. 4.*

Concerning *Adad* and *Atargatis*, *Macrobius* [k] sayth, That the Assyrians ascribe all power to these two. The Image of *Adad* shined with rayes or beames downewards, de-

k *Saturnal. l. 1. 23.*

designing the Sunnes force: That of *Atargatis*, with beames vpward), as it were ascribing to the heauenly influence all her plentie: vnder the same Image were the shapes of Lyons, as also the Phrygians fained the mother of the Gods, that is, *the Earth*, to be borne on Lyons. But of this *Atargatis* more in the next Chapter.

l *Gramy. Af. Sigon. in Sulpit.*

Ionas was sent to preach to the great Citie of Niniue, as some [l] thinke in the dayes of *Sardanapalus* his next predecessor. *Broughton* (with some other) thinketh in the daies of *Pul*, or *Phul-Assur* Their repentance stayed 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 yeares, 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 be a receptacle or encouragement to the Assyrians, to rebell against the Medes.

m *Nah.* 2. 6.

Nahum threateneth [m] *opening of the gates of the Riuers, and destruction to the Temple*, as *Tremellius* readeth it, noting thereon the casting downe of the Forts on Tigris, 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 yeares, 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 loosing what before they had gotten, *Cyaxares* recouered the Empire, and destroyed Niniue. Thus was that Citie destroyed [n], whose Riches, Beautie, Antiquitie, Largenesse, and Puissance, the Scripture so often mentioneth.

n *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 Tigris, to the *Triumviri* at Rome: So did they both emulate and share the Eastern 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, M. *Cartwright*, an eye-witnesse, hath beheld (he sayth) the ruines of this Citie, and agreeth with *Diodorus* in the inequalitie of the sides: two of which contained an hundred and fiftie furlongs, the two other but fourescore and tenne on a side.

o *G. Bo. Ben. part. 1. lib. 2.*

Mosul is supposed to be Niniue, happily 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. [o] Mosul is in fame for Cloth of Gold and Silke, for fertilitie, and for the Patriarchall Sea of the Nestorian Christians, whose authoritie stretcheth 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 [p] 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 practise robbers and wicked. The Christian Patriarch hath Archbishops and Bishops vnder him, as the Roman Pope. The Mahumetans are called Aratri.

p *M. Paul. l. 1. c. 6.*

q *Magin. Geogr.*

Assyria (sayth [q] *Maginus*) is now called by *Niger*, Adrinsa; by *Grata*, 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.

r *I. Boem. l. 1.*

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

The

The Assyrians vsed to wash themselues daily, but chiefely after carnall companie.

As for the Saracenicall Religion, we shall more fitly handle the same by it selfe, then rediously 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 *Shem*, *Gen.* 10. 22. as before is said. And *Strabo* (*lib.* 1.) calleth the Syrians *Arammæi*. Hence also his *Arimi* are deriued and *Aramæi* (*lib.* 13.) It is diuersly bounded by diuers Authors: some confounding the names of *Syria* and *Assyria*. *Eustathius* doth reckon these fiue parts thereof, *viz.* Commagena, Seleucide, Cœlesyria, Phœnicia, and Iudæa. *Mela* extendeth it further, *lib.* 1. and *Pliny*, *lib.* 5. *cap.* 12. nameth, as part of Syria, Palæstina, Iudæa, Cœle, Phœnice, Damascena, Babylonia, Mesopotamia, Sophene, Commagene, Adiabene, Antiochia. And in this large sense doth [a] *Postellius* and *Brocardus* stretch it beyond Tigris Eastward from the Mediterranean sea, and from Armenia to Arabia. But *Dom. Niger*, and before him [b] *Ptolomey* (whome wee especially follow) make it abutte on the North vpon Cilicia, 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 G. Post. Bar. Syr. descrip. Broc. descrip. Ter. sanc.

b Lib. 5. c. 15.

This Countrey 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 [c] *Lucians* narration of the *Syrian Goddesse*, which he partly saw with his eyes, and partly receiued of the Priests report. This Goddesse was with godlesse Rites serued and obserued at Hierapolis; which, although *Strabo* [d] placeth it beyond the Riuer in Mesopotamia, is by *Pliny* accounted in Cœlesyria, called also Bambyce, and, of the Syrians themselues, *Magog*; and by *Ptolomey* named among the Syrian Cities of the diuision *Curistica*, in 71. 15. *Longit.* and 36. 15. *Latit.* And *Lucian* (who himselfe was there; for [e] hee calleth himselfe an Assyrian, and was borne at Samosata in Commagena) placeth it on this side the Riuer. *Plinie* and *Strabo* (deceiued in the name) mention the worship of *Atargatis* (called of the Greekes *Dercето*) in this place: but *Lucian* (other-where a scoffer, here an Historian) at large describeth it, making this difference betweene *This* and *That*, that *Atargatis* was halfe a fish, but the Syrian Goddesse wholly resembled a woman.

c Lucian. de Dea Syria.

d Lib. 16.

e Lib. 5. c. 23.

f Gilb. cognat. in Amot.

The

The Citie he thinketh to haue receiued the name Hierapolis *(Holy Citie)* 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 he expresse the infidelitie and crueltie 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 whome also they reported, That, in memorie hereof, *Deucalion* instituted that Rite, which to his time continued; that twice euery yeare, not the Priests onely, but many out of all Syria, Arabia, and beyond Euphrates, went to the Sea, and from thence brought water, which they poured downe in the Temple which he had built ouer that Clift vnto *Iuno*; all which water was receiued 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 auncient 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 sickenesse, vowed vpon her recouerie to performe it. The King ioyned in Commission with her, as Generall of his Armie, and ouerseer of these holy workes, 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 practise saued his life accordingly, being after produced to cleare him of adulterie with *Stratonice*, which had been layd to his charge by his enuious accusers, and by the iealous 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 yearely 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 yeare, and abideth in the top thereof seuen dayes. He carrieth with him a long chayne, which he letteth downe, and thereby draweth vp to him such things as he needeth. Many offer Gold, and Siluer, and Brasse, and one appointed receiueth their names, which he sheweth to him aboue, and he maketh his prayers for euery of them, sounding, while hee prayeth, a little Bell. The Temple within shineth with Gold, and the Roofe is wholly of this Mettall; 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 Sanctuarie are the Images of the Gods; *Iupiter*, supported with Bulls, but *Iuno* sitteth vpon Lyons, holding

ding in one hand a Scepter, and in the other a Distaffe, in some thing or other resembling diuers other Goddesses, by the Ægyptians, Indians, Armenians, Babylonians, Aethiopians, and Medes, adorned with many Iewels: and among the rest she 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 Lampes. This statue goeth twice a yeere to the sea, for the water before mentioned: neither 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 neuertheless) 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 hee saw it leauing the Priests (the supporters) and mouing it selfe aboue in the ayre. Here are also the statues of *Atlas*, *Mercury*, and *Lucina*, and without, a great brasen Altar, and many brasen images of Kings and Priests, and many others recorded in poets and histories. Among others standeth the image of *Semyramis* pointing to the temple with her finger, which (they say) is the signe of her repentance, who hauing giuen commaundement 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 300. some for killing sacrifices: some for offerings: some ministring fire to others at the altar: their garment all white: their head couered: and euery yeare was chosen a new High-priest, which alone was cloathed 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 neither song, nor instrument, in sacrifice: as they doe to *Iuno*.

Not farre hence was a lake of 200. 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*: which they solemnised in this sort. They felled great trees, and laide them in the Churchyard (as we may terme it) and bringing thither goates, sheepe, and other beasts, they hanged them on these trees; & together with them, foules, and garments, and workes of golde and siluer, which being set in due order, they carry 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 adioining, & bring hither their idols with them: and great multitudes resorting to the sacrifices, the *Galli*, and those other sacred wights beat and wound each other. Others play on instruments, and others, rauished by diuine furie, prophecie: and then doe the *Galli* enter into their orders: for the furie rauisheth many of the beholders. Whatsoeuer yong man commeth prepared to this purpose, hurling off his garments, with a great voice he goeth into the middest, and drawing his sword geldeth himselfe; and runneth through the Citie, carrying in his hands, that which he would no longer carry on his bodie. 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 into the Suburbes, couer him and his horse with stones, and may not enter into the Temple in 7. daies after: nor after the sight of any other carkasse in one day, but none of that family where one hath died, in 30. dayes: and then also with a shauen head. *Swine* they hold for vncleane beasts. And the *Doue* they esteeme so sacred, that if one touch one against his will, he is that day vncleane.

This causeth Doues in those parts to multiply exceedingly: neither doe they touch fishes: This because of *Derceto*, halfe a woman, halfe a fish: that, for *Semiramis* which was metamorphosed into a Doue.

* *Euseb. de prep. l.8.c.5.*

Many are the ceremonies also to be performed of the religious Pilgrims, or Votaries that visite this holy Citie: for before hee setteth forth, hee cuts off the hayre of his head and browes, hee sacrificeth a sheepe, and spreading the fleece on the ground, hee kneeleth downe on it, and layeth vpon his head the head and feete of the beast, and prayeth to be accepted: the rest he spendeth in the banquet. Then doth hee crowne himselfe, and his fellow pilgrims, and after sets forward on his pilgrimage, vsing for his drinke and washing colde water, and sleepeth alway on the ground till his returne home. In this Citie were appointed publique Hostes, for diuers Cities diuers, called *Doctors*, because they expounded these mysteries: They haue also one manner of sacrificing, to hurle downe the beastes destinied hereunto, from the toppe of the porch, which die of the fall. They haue a like rite to put their Children in a Sacke, and carry 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 hayre from their Natiuitie, which being cut in the Temple, was there preserued in some boxe of golde 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*.

Suetonius tels of *Nero*, that hee contemned all Religions but this of the *Syrian Goddesse*: of which also hee grewe weary, and defiled her with Vrine. After which he obserued a little *Needle*, supposed to haue a power of fore-signifying danger: and because soone after he had it, hee found out a conspiracie intended against him, he sacrificed thereto three times a day.

* *De consol. ad Ap.*

*Plutarch** 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.

Rimmon the idoll of the *Syrians*, and his temple is mentioned, 2. *King*. 5. 18. But I haue litle certainty to say of him.

Antiochia built by *Seleucus*, (to whom, in honour of his memorie, in mount *Cassius* they obserued sacred solemnities, as to a *demigod*) sometimes the seate royall of the *Syrian* Kings, third Citie of the *Roman* Empire, third seate of the *Christian Patriarches*, and first, where that melodious name of *Christian* was heard: is now the Sepulchre (saith *Boterus*) of it selfe, or, (as *Niger*) a greater wildernesse, wherein it selfe is least part of it selfe, beeing left but a small Village (saith h another) in the middest of it's owne walles.

h 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 i haue plentifully written. It was 10. 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 lappe was according to the diuersitie of the season replenished with varietie of flowers, her breastes flowing with streames of watery nourishment. A spring there was, deriuing (as men supposed) her water from the *Castalian* Fountaines, to which auncient superstition (and therefore superstitious Antiquitie) attributed a diuining faculty with like name and force to that at *Delphos*. This also was furthered by the Legend of *Daphne*, k recorded by the Poets, beleeued (and what will not Superstition beleeue, but the truth?) by the credulous multitude: who was said to haue fled from *Apollo*, and here turned into a tree. But thus could not *Apollo* bee turned from his loue, which hee continued both to the Tree and place. This was Lettice sutable to the lips of vaine youth. l *Et quia consimilem inserat* (saith amorous *Chærea* of *Iupiter* in the Comicke)

i *Sozomen. l.5 18. Niceph. l.10.c. 18. Euagr. l.1.c.16. Strab. l.16.*

k *Ou. Metam. l.1*

l *Ter. in Eunicho.*

Iam

Iam olim ille ludum, impendio magis,
Animus gaudebat mihi, &c.
Ego homuncio 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 greedy of this conclusion.

Here you might haue heard the whisking windes in a murmuring accent breathing this lustfull Oratorie: the Enamelled floore did offer her more then officious courtesie, (a soft, sweet, and inlayed bed) to lie in; the ayre with Temperature, seemed to further Intemperance: The eye of the Day, & watchmen of the Night, were prohibited by the Cypresse roofe, with their vnwelcome light, to testifie those workes of darknes, which those guilty boughes 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* and Temperate men were hence exiled, and scarse would the vulgar allow him the name of a man, which here would not bee transformed into a beast, or would presume, without a Curtesan, to tread on this holy ground. Needs must they goe whom the diuell driueth: such God, such religion. Here were erected sumptuous buildings: the temple of *Apollo Daphnæus*, with a stately Image therin; the worke (as was thought) of *Seleneus*: also *Dianas* chappel & sanctuarie. *Iulius Capitolinus* writeth that *Verus* a voluptuous Emperour spent his summers here, and wintered in *Antioch*. *Seuerus* (more truely answering his name) did to death certaine Tribunes (saith *Lampridius*) by whose negligence the Souldiors here were suffered to ryot. The Oracles added renowne to the place, which were deliuered out of these *Daphnæan* waters by a certaine winde or breath. *Hadrian* the Emperor 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*, & after (saith *Ammianus*) for his outrages executed, had in the time of his abode at *Antioch*, remoued the bones of *Babylas* their Bishop, & 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 Romane 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 countermaund of a more diuine power there liuing in those dead bones. Hereupon *Iulian* commanded the Christians to remoue those ill neighbours: which they did (saith *Theodoret*,) with a solemne procession, singing the Psalmes, & dancing with the heart of *Dauid*, making this the burthen, and foote of each verse, *Confounded be all they that worship grauen images*: wherewith *Iulian*, enraged, persecuted the Christians. *Euagrius* affirmeth, that he built a temple in honour of *Babylas*: how truely, I know not. But the True GOD confounded both the Idol & Idolater, shortly after, calling the one to giue account of his ill emploied 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 Idolatry (kindled with Zeale) attribute to the innocent Christians? herein testifying that it came from hell, & must to Hel againe, by that hellish Character and impression, of *so great fire, and as great Darknesse*. Such is Hell, & such is ignorant Zeale: a fire but no light. *Apollos* priest by no torments could be forced to confesse any authour thereof: & the officers of the temple affirmed it was fire from heauen, which certaine country people confirmed by their owne sight. *Iulian* to satisfie his rage caused some temples of the Christians to be burned. *Nicephorus*[m] 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* forbade the cutting of any of those Cypresses.

m *Nic. l.* 16. 23. & 17. 14.

Orontes is a riuer which ariseth in Cœlesyria, and payeth Tribute to all the three

Brethren: it visiteth *Pluto's* pallace, running with a long tract vnder the Earth, and then heauing vp his head, maketh his gladsome homage to *Iupiter*; and after his customes paied to the Antiochians, in fine poureth himselfe into the lappe of *Neptune*, entring the Sea neere to Seleucia. [n] It was called Typhon, vntill *Orontes*, building a bridge ouer it, caused it to be called by his name. They had heere a tale of Typhon a huge Dragon, which diuided the earth, as he 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 whome they offered [o] in yearely sacrifice in olde time a maide, after that in steede thereof a *hart*.

n *Strab. l. 16.*

o *Euseb. de laudib. Constantini.*

I may here mention also that, which *Tacitus* [p] reporteth of the Mount Carmel (as he 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. Laodicea, a citie of Syria, vsed this sacred butchery once a yeere, to offer a maiden in sacrifice: as testifieth *Euseb. de prap. Euang. l. 4. c. 8.*

p *Tacit. l. 2. hist.*

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, king of *Aram Zoba*, which some take for *Chobal* in Syria, some for *Sophene* in *Armenia*, and some for the *Nubes*: whatsoeuer they were, *Dauid* made them tributarie *Anno mundi.* 2903. *Benhadad*, *Hazael*, and others the scripture also mentioneth: but certaine succession we finde 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, maister of the Elephants; then Tribune; after that Deputie of the Babylonians,, at last obtained the kingdome of *Asia*, *Anno M* 3638. of whome *Appianus* thus vvriteth: The first King of Syria after *Alexander* vvas *Seleucus*, called *Nicator*, because hee was of very great stature; and as a wilde bull had in a sacrifice of *Alexander* broken loose, he helde him with both his hands. Hee built 16. Cities, called by the name Antiochia, of his father *Antiochus*: and fiue Laodicea's, in memory 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 monethes after was circumuented and slaine of *Ptolomie* (whose sister *Lysimachus* had married) being seuentythree yeeres olde.

To him succeeded his sonne *Antiochus*, surnamed *Soter*. *A.* 3667. who had obtained *Stratonice* his mother in lawe, of his father (moued thereunto by his sonnes violent loue, and his Physitians subtile perswasion.) His sonne *Antiochus Theos* was (contrarie to his name) poisoned 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 hee compounded on base and meane conditions: He did yet comfort himselfe for his losse among his friends,

friends, saying, that he was [a] beholden to the Romanes, that eased him of so weighty a burthen, and lessened his cares of gouernement: (for they had coped him in a corner of his kingdome beyond *Taurus*.) After this he was slaine: exhibiting in himselfe a true example of the worlds falshood, that playeth with Scepters, and vieth Diademes, 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 peny, one, 10. or 100. And yet as earthly happines herein comes short of heauen, that it is neuer meere and vnmixed, but hath some sowre sauce to relish it: so falleth it as farre short of hell, that not onely hope, but the most miserable hap, hath some glimpse of comfort.

a *Val.Max.l.4. c.1.*

But to come to our historie. *Antiochus* his sonne, surnamed *Epiphanes*, and after *Epimanes* for his furious insolence, (who began his raigne *A. M.* 3774.) was first sent to Rome in hostage, for securitie of his fathers faith: and after that *Seleucus*, his brother (which sent [b] *Heliodorus* to rob the Temple at Ierusalem) had a while warmed the throne, succeeded in the Syrian kingdome. Of him and his tyranny *Daniel* had long before propheeied in the interpretation of *Nabuchodonosors* Image, [c] whose legges are interpreted to be this Syrian, and the Aegyptian kingdomes, both heauy and hard neighbours to the *Church* in Iudea lying betwixt them: but more especially in his visions in the 7. chapter. Where, after other things, he fore-telleth of the 10. hornes, [d] which are the eight kings aforenamed, and two Aegyptian *Ptolomies*, *Euergetes*, & *Philopater*, in their times preuailing in Syria, and infesting Iudea. And the last shall subdue three Kings, which were *Ptolomey* of Aegypt, driuen out of Syria, *Seleucus* his brother, and *Demetrius*, to whom, after *Seleucus*, the right of the Scepter belonged. His policie, and blasphemie, and tyranny, are also by *Daniel* plainely fore-signified, and in their euent as fully in the historie of the *Maccabees* related. There you may reade his wicked life, and vvretched death: Hee tooke Ierusalem [f] *Anno M.* 3781, and slew 80000. people, robbed the Temple of 1800. talents, and of the holy vessels; polluted the Temple; forbade the Sacrifice; named it the Temple of *Iupiter Olympius*; forced men by tortures from their religion; with other execrable outrages, which vvould require a iust volume to describe.

b 2. *Mac.3.*

c *Dan.2.*

d. *Dan.7.24.*

e *Trem.Iun. in Dan. D.Downam* of Antichrist. *D.Willet* on *Dan.4.c.7.*

f *Caluis.*

As he was thus madde and raging against the true religion: so [g] *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 5000. men, armed after the Roman manner: next followed 5000. Mysians, and 3000. Cilicians, with crownes of gold: of Thracians, 3000. of Galatians 5000. of whom some had shieldes of siluer. 20000. Macedonians, and 5000. with shieldes of brasse: after these, 240. couples of champions which should fight in single combate. There followed 1000. Pisæan horse-men, and 3000. of the Citie, the most whereof had crownes and vials of gold, others trappings of siluer: Next came the band, called *Socia*, nothing inferiour in pompe or number: then 1000. extraordinarie, and another thousand in the band called *Agema*. Lastly, the barded horses 1500. all these in purple vestures, which many had embroidred, or embossed with gold: Chariots drawne with 6. horses, 100. & 40. drawne by foure; one drawne by Elephants attended with 36. other. The rest of the pompe is incredible and tædious: 800. youthes with golden crownes: 1000. fat Oxen, and 300. persons to attend the sacrifices: 800. Elephants teeth. There were also the Images of all the gods, & *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 1000. boyes, each hauing a peece of plate of a 1000. drams: 600. with vessels of gold: 80. women were carried in chaires footed with gold, and 500. in others footed with siluer, very sumptuously attired: 200. of them out of basons of golde strewed sweet odours. These spectacles lasted 30. dayes. A thousand (and sometimes 1200.) halles or dining roomes, vvere furnished for bankets,

g *Athl.5.c.4.*

the king himselfe affecting too officious familiarity therein, visiting the tables of the baser people. So base is the pride of Ambition, tempering a confused distemper; according (in a strange harmonie) the harshest discord of proude-aspiring, and deiected baseneſſe; where a base and seruile minde begetteth pride, and pride produceth a seruile baseneſſe, a changeling, which the doting world fathereth on Humilitie.

Of the death of this *Antiochus*, the former & second books of the Machabees seeme to disagree: and, which is more strange, the second booke in the first chapter saith, he and his company were destroyed in the temple of Nanæa in Persia: and in the ninth chapter saith, that in Media, at Ecbatana, he was smitten with an vncouth disease, and a fall from his Chariot, whereof he died. Some [h] that would haue this history Canonicall, apply it to two *Antiochi*, as *Lyra* and *Rupertus*, and after them *Canus*: but *Bellarmine* [i] seeing that they will not agree with the times of any other, but *Epiphanes*, proueth himselfe *Epimanes*, and runneth madde with loue of that Trent-minion: affirming that in the temple of Nanæa he fell, but escaped as [k] *Lot* when he was captiued, and after perished, as is in the after-part of the historie expressed; whereas it is there said, that *they shut the doores on him, and cut him and his fellowes in peeces*, 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 stomackes, that will bee Iesuites, any thing must downe, when they will vp, especially, if Trent or the Vatican commaund, though manifest reason and sense (that I say not, Religion) countermaund. I enuie not the red hat with these labels. Well fare that modestie of the Authour [l] that confesseth his weakenesse: but *Anathema* to their Anathema's, that enact [m] contradictions to bee Canonicall.

h *Mel. Canus, loc. l. 2. c. 11*
i *Bel. de ver. l. 1. c. 15.*
k *Gen. 14. 16.*
l *2. Macc. 15. 39*
m. *Conc. Trident.*

I omit the successours 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 lent him victorie, and when hee would haue added *Iupiter* [n] to his sacrilege, was chased away by the multitude, and after slaine by *Grypus*.) The rest with the times of their raigne are before expressed. [o] *Pompey* set an end to these Seleucidan Kings: and the Romanes enioyed the countries of Syria, till the Saracens dispossessed them: whose historie you may reade [p] 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 [q] slaues, and their Aegyptian Soldan after, 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 historie will acquaint you in the proper reports of these Nations.

n *Iustin. l. 33.*
o *Supra cap. 12*
p *l. 3. c. 2.*
q *Lib. 6. c. 6.*

Aleppo, is now chiefe Citie of Syria: but *Damascus* both in elder and later times hath borne the greatest name, being *the head of Aram*, as [r] *Esay* affirmeth: called of Iulian *the Citie of Iupiter, and eye of the whole East, Holy and Great*. It is interpreted *drinking blood*, by [s] *Hierom*, who telleth (from the Hebrewes tradition) that in this field *Kain* slewe his brother: [t] *Chytreus* expoundeth it *saccus sanguinis*, [u] *Wolphius* deriueth it of two words, signifying *blood* and to *spoile*: 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 blood and spoyle, which they executed on the Christians: and *Noradine, Saladine*, and the Turkes, fitting themselues and this Citie to the name, before the Aegyptian Sultans, and Ottoman Turks were Lords of it. *Stephanus* ascribeth the name to one *Ascus* a gyant, which cast *Dionysius* there into the riuer: Or because *Damascus*, the sonne of *Mercurie*, comming hither out of Arcadia, built it: or because *Dionysius* their fleyd of the skinne of *Damascus*, which had cut vp his Vines.

r *Es. 7. 8.*
s *Hier. Com. in Ezec. l. 8.*
t *Chytr. Onomastic.*
u *Wolphij com. in 2. Re. 16.*

The Turkes now call it, as *Leunclauius* and *Chytreus* testifie, *Scham*, and so is the whole region called in the Arabian Chronicle, whose extract you may finde [x] in our Saracenicall historie.

x *l. 3.*

The Armies of *Dauid, Ahab, Teglath-phalasar* preuailed much against it: The Babylonians

bylonians subverted it: After that the *Ptolomeys* repaired it: *Pompey* wanne it: *Paul* hallowed it: The Saracens (as is said) polluted it. The Christians in vaine besieged it, in the yeere one thousand one hundred fortie and seuen. y *Haalon* the Tartar, one thousand two hundred threescore and two, obtained it, and about one thousand foure hundred *Tamerlane* besieged it; and as hee had done at Aleppo, filling the ditch with the bodies of captiues and slaine 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, hee againe engirt it, and recouered it. Hee commaunded *Mahomet*, the Pope or Chalife, and his priests, which came to meete him, to repaire to the Temple, which they did with thirteene thousand Citizens, where he burnt them all: and for monument of his victorie, left three Towers erected of skulles of dead men. The *Ægyptians* regained and held it till *Selim* the Turke dispossessed them 1517.

y *Ch Adrichom. theatrum Terræ sanct. Tyr. bell. Sanct. lib. 17. Herold contin. 6.*

Now in thus many alterations of State, who doubteth of diuersitie 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 gouernements: 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 weakenes) the Reason of Men, and Malice of Deuils, not being able to withstand their Euangelicall weapons, which *were mighty through* GOD *to cast downe holdes & bringing into captiuitie euery thought to the obedience of* CHRIST, insomuch, that hence the *Christian world* receiued first that name. And, how sweete would thy name remaine, O Syrian Antiochia, euen now in thy latest fates, which first wast christned with the name *Christian*, hadst thou not outliued thy Chaistanitie, or rather, (after the soule departed) remained the carkasse of thy selfe; which ceasing to be Christian, hast long since ceased to be, 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 Chaire 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 Mankinde, embracing in her rich armes (if some bee right Sturiciours) the promised Possession (the Seale of a further and better Inheritance) was with the first subdewed to Saracene seruitude: vnder their Caliph, vnder the Turks; 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.

a 2. *Cor.* 10. 5.

b *Acts* 11. 26.

And in all these later changes of State, and chaunces of Warre, *Religion* was the life that quickened those deaths, and whetted those murthering 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 Conquerour. The rest of which, as professing their owne peculiar rites, haue their peculiar standing in this field of our Narrations assigned them: this one (which followeth) as a confusion and gallymaufry of diuers, I thought fittest here to insert.

The Drusians are accounted reliques of the Latin Armies, which here warred against the Turkes for recouerie of the Holy Land: These are circumcised as the Turkes, they take the liberty of Christians, in drinking Wine, and the licentiousnesse of beasts, in incestuous copulations with their owne daughters. They serue their owne Lords, and are not subiect to the Turkes. Their habitation is not farre

c *Gio. Bo. Ber.*,

from

from Damasco. *Knolles* in his Turkish History saith, That the right Drusians are not circumcised, otherwise agreeing with the former report; and addeth: That they follow one *Isman* a prophet of their owne. A friend of mine, one master *Iohn Pounteſſe*, who hath been acquainted with them, saith they are circumcised. *Selim* and *Amurath* laboured to depriue them of their freedome, which was in part by Turkish policy, and their own discords, atchieued by *Ebraim* the Turkish Bassa *Anno* 1585. Onely *Mon-ogli* or *Ebneman*, a Drusian Lord, kept himselfe out of his hands, and deluded his subtile practises: And thus these Drusians, with some Arabians in the middest of the *Ottoman* Empire, retaine some freedome from the Turkish thraldome.

Maginus saith, That Tyrus, now called Suri, or Sur, is an habitacle of those Drusian Robbers. Some place them betweene Ioppa and Damasco: I thought this the fittest place therefore for their mention, as being accounted to Syria, and neighbors to Damasco, and of this hotch-potch Religion.

CHAP. XVII.

Of the Theologie, and Religion of the Phœnicians.

PHœnicia is the Sea coast of Syria, after *Plinie*, or that coast and tract bordering on the Sea from Orthosa (now Tortosa) to Pelusium. *Strabo lib. 16. Sachoniatho* a Phœnician, supposed to haue liued before the Troian warre, wrote in his owne language, the Historie of his Nation, which *Philo Biblius* translated into Greeke. This *Philo* in the beginning of his Worke saith, That his Author, *Sachoniatho*, as hee was generally learned, so especially he searched out those things, which *Taautus*, called of the Aegyptians *Theyth*, of the Greekes *Mercury*, 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 auncient Phœnicians, Aegyptians, 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 aire. Hence proceeded *Moth*, which wee may interpret Mire, from whence issued the seedes and generation of all creatures in the Earth and Heauen. The Sunne by his heate separating these new-formed Creatures, their conflict in the aire 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 *Age* and *First-borne*, of whome descended in succeeding generations those Giants, that left their names to the hills where they dwelt, *Casius* & *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 *Winde* and the *Fier*, whom he adored with the bloud of beasts.

a *Euseb. de præp. Euang. lib. 1. ca. 6. & 7.*

These first men after their death had Statues consecrated to them by posteritie, and yearely solemnities. To these succeeded others, inuenters of Artes, hunting, fishing, building, yron-workes, tents, and such like. To *Misor*, one of these, was borne *Taautus*, first Author of Letters. At that time was borne *Elius*, and *Berruth* his wife, which dwelt in Biblos, the Parents of *Celus*, and *Terra*, (his wife and sister) who deified with rites and ceremonies their father *Elius*, being torne of wild beasts. To these were borne *Saturne*, *Batulus*, *Dagon* and *Atlas*.

But

But *Cælus* taking other wiues, there arose a great quarrell betwixt him and his former, aided herein by her sonnes: of whome *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) *Cælus* was ouerthrowne: who, after two and thirtie 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, *Ascarte, 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 a high hill ouer him: where, not long after, was a Temple erected to him. *Dagon* was inuenter of Tillage; and therefore called [b] *Iupiter of the Plough*. But *Saturne* becomming a great Conquerour, bestowed Ægypt on *Taautus* or *Mercury*, who first made a mysterie of their Theologie, as the sonne of one *Thuion* first did among the Phœnicians; applying allegoricall interpretations thereof to Nature; and instituting rites to Posteritie. 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 *Dæmon* with his best beloued sonne, and thus (in the time of a perillous warre) was *Leüd* 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 2. *Kings*. chap. 3. 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 Diuinity to the *Serpent*, as being of a most fierie and spirituall nature, mouing it selfe swiftly, and in many formes, without help of feet, and a creature which reneweth her age. The Phœnicians and Egyptians followed him herein, they calling it a happy Spirit or G o n; these, *Eneth*, and framed thereto the head of a Hawke: of which in his place we haue spoken. And thus far haue we beene indebted to *Euseb. de prep. Euang. lib.* 1. In the time of those warres betwixt *Saturne* and *Cælus* was borne *Hercules*: to whom was a Temple of great Antiquitie at Tyre. To *Hercules* were also celebrated games at Tyrus, euery fiue yeares, to which *Iason* sent three hundred drammes for a sacrifice 2. *Mac.* 4. 19. *Hiram* in *Solomons* time pulled downe the old Temples of *Hercules* and *Astarte*, and built new. Hee first erected a statue to *Hercules*, and in the Temple of *Iupiter* consecrated a golden Pillar. *Ioseph. antiq. lib.* 8.

The Sydonians also worshipped *Astarte* in a stately and antient Temple to her builded: whom some interprete *Luna*, some *Venus*, and one of her Priests, to [d] *Lucian, Europa*. It is more probable, that *Astarte* was *Iuno*: for she was worshipped of the Punickes (a Phœnician colony) by that name. *Lucian* saith, that hee sawe also at Biblos the Temple of *Venus Byblia*, wherein are celebrated the yeerely rites of *Adonis*, (who they say, was slaine in their Countrey) 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 be shauen, must prostitute their bodies for one day vnto strangers, and the money hence accrewing, is sacred to *Venus*. Some affirme that this ridiculous lamentation is made, not for *Adonis*, but *Osiris*; in witnes whereof, a head made of paper once a yeere in seuen daies space commeth swimming from Egypt to Byblos, and that without any humane direction: Of which *Lucian* reporteth himselfe an eye-witnes. Heereby runneth the Riuer Adonis also, which once a yeere becommeth red and 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 rednes ariseth indeede of the windes, which, at that time blowing violently, do with their force carrie downe alongst the streame a great quantity of that redde Earth or *Minium* of Libanus whereby it passeth. This constancie of the wind might yet seeme as meruailous as the other, if diuerse parts of the world did not yeelde vs instance of the like. In Libanus also was an auncient Temple dedicated to *Venus* by *Cinyras*.

[b] *Iupiter Arotrius.*

[c] *Trem. & Iun.*

[d] *Luc. Dea Syr. cum annotat. Gilberti Cognat.*

* *Petr. Mart. Comm. in* 1. *Sa.* 7

* *Ci. de Natur. deor. lib* 3. So *Chytræus*, & before him, *Eusebius* and *Plautus* in *Mercater.*

Astarte

Astarte or *Astareth* was worshipped in the formes of sheepe, not of the Sydonians onely, but of the Philistims also. 1. *Sam. vlt.* in whose Temple they hanged the armor of *Saul*. And wise *Salomon* was brought by doting on women to a worse dotage of Idolatrie [e] with this Sydonian idoll among others. And not then first did the Israelites commit that fault, but from their first neighborhood with them, presently after the dayes of *Iosua*. [f] This Sidon, the ancient Metropolis of the Phœnicians (now called Saito) in likelihood was built by *Sidon*, eldest sonne of *Canaan*, *Gen.* 10.15. and fell to the lot of *Asher*. *Ios.* 16.28. whence it is called *Great Sidon*. It was famous [g] 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; whome it held out eight moneths (as it had done *Nabuchodonosor* thirteen yeeres, which long siege is mentioned *Ezec.* 26.7.) in nothing more famous, then for helping *Salomon* vnder *Hiram* their king, [h] to build the Temple a hundred fifty fiue yeres before the building of Carthage. This *Hiram* ([i] *Iosephus* reports it out of *Dius* a Phœnician Historiographer) inlarged the Citie, and compassed within the same the temple of *Iupiter Olimpius*, &(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 Egypt the third yeere after, reporting (that which *Herodotus* [k] doubted of, and to vs makes the Storie more credible) that they sailed to the South-ward of the Sunne: They were sent by *Pharao Neco*. *Cadmus* a Phœnician was the first Author of Letters also to the Greekes. At Tyrus was the fishing for purple: not far 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 *Belus*, and nigh to it the Sepulchre of *Memnon* hauing hard by it, the space of a hundred cubits, [l] yielding a glassie sand: and how great a quantitie soeuer is by ships carried thence, is supplied by the Windes, 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 be cast vpon the brinks of this place, receiueth the former nature of sand againe.

Belus and *Hercules Tyrius* and the Sunne, called of them *Heliogabalus*, were Phœnician Deities. [m] *Eusebius* also relateth other Phœnician abhominations, both bloudy and beastly: the one in yeerely sacrifice of the deerest 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 drownd in a dead sea) seemed to reuiue: such was their practise of impure lusts, intemperately vsing the Naturall sex, & vnnaturally abusing their owne: worse in this then the Sodomites, that these intended sensuality; they pretended Religion. *Constantine* rased these suburbs of Hell, & destroyed both the customs, statues, and temple it selfe. [n] *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* [o] *ab Alexandro*, affirmeth, That the priest of the Sunne in Phœnicia, was attired with a long sleeued garment, hanging downe to the feet, and a golden Crowne.

We may adde to these Phœnician superstitions, their mysticall interpretation by [p] *Macrobius*. He 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 approch she after [q] *putteth on her new apparell*, saith our Englisth Arcadian Oracle;) This was shadowed in a certaine Image in mount Libanus, pourtrayed in mourning habite. And to this

e 1. *Reg.* 11.5.

f *Iud.* 2.13.

g *Clytreus Onomast.*

h *Anno mundi.* 2933. & d.

i *Ios. contr. Ap. libr.* 1.

k *Her. libr.* 4.

l *Ioseph. de bel. Iu. libr.* 2. *ca.* 9. *Pli.* 5.19. & 36 26. *Strabo* 16.

m *Eusеb. de laudib. Constant. orat.* & *de Prep. lib.* 4. *ca.* 7.

n *Aug. de Ciui. Dei lib.* 4. *ca.* 10.

o *Libr.* 2. *ca.* 8.

p *Macrob. Saturn. lib.* 1. *c.* 21.

q *S.P. Sid. Arc. libr.* 1.

this sense he applieth the Aegyptian 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. He saith that they abstained from swines flesh.

The Philistims and all that Sea-coast, by [r] *Strabo* and *Plinie*, are reckoned to the Phœnicians. Their originall is attributed to *Misraim*; 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 [f] mentioneth. What this *Dagon* was (saith [t] *Martyr*) is not well knowne. But by the deriuation of his name (which signifieth a fish) it seemeth he was a Sea-god. For such Sea-deities had the Greekes and Latines, as *Neptune*, *Lencothea*, *Triton*: aboue his belly hee was of humane shape, beneath like a fish. Such is Idolatrie, diuine it will not be, it cannot content it selfe with humane, but proueth monstrous in the vgly and deformed image, exhibiting the character of the true Author of this falshood. When *Cicero* [u] saith, the Syrians worshipped a fish; it may be construed [x] of this *Dagon*. Happily (saith *Martyr*) they intended *Neptune*, or I know not what Deuill. [y] *Tremellius* thinketh *Triton*. This may we see and say, when men are giuen ouer to themselues, then they become beasts, monsters, deuills: yea, worse then such, for while they worship such, they professe themselues as Clients and Votaries to bee worse and baser then their Deities. *Drusius* deriueth not this *Dagon* of *Dag* a fish; but of *Dagan*, which signifieth Wheate, whereof *Eusebius* saith, *Dagon inuento frumento & aratro vocatus est* ζὼς ἀρότου; *& Philo Byblius*, *Dagon*, ὅς ἐστι σῖτος: that is, is called Wheate or Bread-corne.

r *Strabo. lib.16 Plin.li.5.ca.12.*

f *Iud.16.23. 1.Sam.5.2.*

t *Comm. Petr. Mart. in Iud. 16*

u *Cic. de Natur. deor. lib.3.*

x *Petr. Mart. com. in 1.Sam.5*

y *Tremel. annot. in Iud. 16. 23.*

y *Drus. Quæst. heb. lib.1.q.82.*

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 stump* (or as *Tremellius* and *Vatablus* reade 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 captiuity is the throne of her Empire: blinde superstition, the more it is detected, the more enraged, addeth new deuotion, to increase, not caring to amend the former.

Of *Astaroth*, we haue before shewed, why it is vsed in the plurall number, as [z] *Ribera* affirmeth for her many Idols, as we say our Lady of Walsingham, our Lady of Loretto, &c. The word *Astar* signifieth a flocke of sheepe: and it is likely, this their *Iuno* was in the forme of a sheepe worshipped, as *Iupiter Ammon* in likenesse of a Ramme. Their *Dagon*, it seemeth (seeming wee haue, no true being nor being of truth, in Idols) was the same which Poets [a] call *Derceto* or *Dercetis*, the mother of *Semiramis*, whose Image *Lucian* [b] saith he saw in Phœnicia, not vnlike to that which is reported of the Mermaid, the vpper halfe like a woman, the other like a fish: (therefore of *Plinie* [c] called *Prodigiosa*;) in reuerence of whom the Phœnicians were said to abstaine from fish. Authors doe also call this Idoll *Atergatis*: and [d] *Athenæus* reporteth, That the Country-lawe 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 forestaller 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 offred vnto her fishes of gold & siluer: and the Priests all day long set before her true fishes rosted and sodden, which after themselues did eate; & it is not to be doubted but the mettall-mawes of those Ostriges could also digest the other.

z *Ribera in Hos.2.*

a *Metam lib.4.*

b *Luc. dea Syr.*

c *Plin.li.5.c.25*

d *Athen.l.8.c.6*

Diod. Siculus [e] telleth, That hard by a lake, full of fish, neere vnto Ascalon was a Temple dedicated to this fish-woman: her Story followeth, That shee yeelding to the lust of a yong man, had by that copulation *Semiramis*, whome (now too late repenting of her folly, she exposed on the rockes, where she was nourished by birds: of which birds (called in their language *Semiramis*) shee receiued that name. The Sheepheards after espying this hospitalitie of the birds, found the childe, and presented

e *Diodo. Sic. li. 3 ca.2.*

ted her to *Summa* the Kings sheepheard, 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 be 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.

f *Niceph. lib. 1. ca. 9.* In Ascalon was a Temple of *Apollo*: and *Herod* father of *Antipater*, f 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 idolatry, so called; or rather of the multitude of Flies, which attended the multitude of his sacrifices; or for that he was their Larder-god (as the Roman *Hercules*) to driue away flies: or for that h forme of a Flie, in which he was worshipped, as *Nazianzene* against *Iulian* reporteth. He was called *Smynthius* or *Myiothes*: and was their *Æsculapius* or Physicke-god, as appeareth by *Ahaziah* i who sent to consult with him in his sickenesse. And perhappes for this cause the blaspheming Pharisees, rather applied the name of this then any other idoll to our blessed Sauior, k whom they sawe indeede 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 be effected, but by the Deuill, as tending (like the popish miracles) to the confirmation of idolatry.

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

h *D. Chytr. onomast.*

i *2. Reg. 1. 2.*

k *Matt. 10 25.*

What the deuil 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 bee 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 l the only touch-stone for vs to trie all miracles) were to seale no other truth then was contained (for substance) *in the Lawe and the Prophets, whith 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 holde him accursed: and cursed be that deuill of Hell, that vnder colour of miracles (one of Antichrists ensignes, *2. Thess. 2. 9.*) hath taught the World to worship the m Lipsian n 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 plainely in *Mathew, chapter 4. verse 10. to serue God onely*, without sophisticall distinctions.

l *Deut. 13. 2.*

m *Lipsij vir go Halensis &c.*

n *Historia Lauretana Turselini.*

As for these Heathenish & Popish, and all those other packets of miracles, which we receiue by the Iesuites annuall relations from the East and West Indies; I esteeme them with Doctor *Hall* (a hall of Elegance, all-Elegance) Dec. 1. epi. 6. *That they are either falsely reported, or falsely done, or falsely miraculous, or falsely ascribed to Heauen.* But I know not how (pardon it Reader) I am transported to *Hule, 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*, to fall downe, and thus to worship him, for his purple aduauncement. For amongst the Notes of the Church, he hath reckoned for one, *this of miracles*: *Maius ipse miraculum*, a 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, *an euill and adulterous generation*; and not only p *false Christs and false Prophets, and Antichrist himselfe*, but the heathens had their Legends of miracles: as the whole course of our History 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 already by the Apostles and Prophets (Pen-men of holy Scriptures) beene proued that way; and we leaue to you the stile of *Mirabilarij* Miracle-mongers, which *August. Tract. in Io. 1.* for like bragges of things miraculously wrought by them, giueth the Donatists. With vs, Miracles must be proued by the Truth and the Church, and not *they* by miracles. But let vs come backe to Phœnicia.

o *Matt. 12. 39*

p *Matt. 24. 24.*

The

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 Sidonians 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*, which before that time they knew not. These letters after changed their sound and forme, being by the Ionikes principally learned, who called them *Phœnician*, and called their Skinnes or Parchments *biblos* (haply of *Byblos* in Phœnicia.) He saw the Cadmean letters engrauen in a Temple at Thebes, much like the Ionike letters. [r] *Scaliger* hath giuen vs a view of the one and the other, the auncient 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 worthie the reading, but here would be too prolixe.

q *Herod. Terpsic.*

r *Animad. in Euseb. Chron. pag. 103. & d. ad 113.*

Of the Phœnician Kings here might be inserted a large Historie; but I feare tediousnesse. Their Catalogue is thus in *Scaligers* [f] Canons; first *Abibalus*, two yeares; *Hirom*, the sonne of *Abibalus*, 38. yeares; *Baleazaros*, 7; *Abdestartus*, 9; the Nurces sonne, 12; *Astartus Dalaastri F.* 12; *Aserymus*, 9; *Pheles*, 8. moneths; *Ithobaal*, the Priest of Astarte, 32. yeares; *Badezorus*, 6; *Margenus*, 9; *Pygmalion*, 47. In his time *Dido* fled into Lybia. A long time after this raigned another *Ithobalus* 19. yeares; *Baal*, 10; and then Iudges ruled: *Ecnibalus*, 2. moneths; *Helbes*, 10. moneths; *Abbarus* the high Priest, 11. moneths; *Balator*, 1. yeare; *Mytgonus* and *Gerestratus*, 6; *Merbal* (sent from Babylon) 4; *Hirom* 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.

f *Can. Isagog. l. 2.*

Ioppe [t] (sayth *Mela* and *Plinie*) was built before the Floud; and *Cepheus* raigned there, witnesse certaine auncient 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 *Pompeyes* Tombe.

t *P. Mela. l. 1. c. 11. Plin. l. 5. c. 13.*

CHAP. XVIII.

Of Palæstina, and the first inhabitants thereof, the Sodomites, Idumæans, Moabites, Ammonites, and Canaanites, with others.

PHœnicia is stretched by some (as you haue read) 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 auncient 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 plentie. To the Sodomites I reckon also those other Cities partakers of the same fertilitie and vengeance, *Gomorrha*, *Adma*, *Zeboim*, *and little Zoar*, saued

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

b *Gen. 13. 10.*

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 died her cheekes, and would seeme more shamefast then those former Sodomites. Thus did [d] *Esay* speake to *the Princes of Sodome* (in his time) *and the people of Gomorah*, in respect of *that* their wickednesse, which surmounted them, and hath fructified vnto vs, among whome yet the LORD of Hosts (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 darknesse excelling theirs both in the sinne, and in the punishment, in as much as a greater light hath shined, which wee *with-hold in vnrighteousnesse*. And if you will haue the maine character of difference betwixt these and those; the one were beastly Men, the other are Deuils in the flesh.

c *Ez.16.49.*

d *Es.1.10.*

First, from a sparke of Hell *Concupiscence*, (guided by *Sensuall Lust*, attended by [e] *Ease and Prosperitie*, and further inflamed and blowne by the Deuill) an *vnnaturall fire*, (which still 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 *α* and *ω* of wickednesse) where they suffer (sayth * *Iude*) *the vengeance 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 not 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 my calling alone, but the very place it selfe exacteth?

e *Pro.1.32.*

* *Iude, v.7.*

f *2.Pet.2.6.*

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 stayes it selfe with wonder and indignation, and falling in a dead swowne, sinketh downe with horror, not wakened, not moued with the windes blustring; refusing the light of the Sunne, the lappe of the Ocean, the commerce of Strangers, or familiaritie of her owne, and (as it happeneth in deepe passions) the colour goeth and commeth, changing three times euery day: it gaspes forth from her dying entrailes a stinking and noysome ayre, to the neere dwellers pestiferous, sometimes auoiding (as it were excrements) both lighter ashes, and grosse *Asphaltum*: The neighbour-fruits participate of this death, promising to the eye toothsome and holesome foode, performing onely smoake and ashes. And thus hath our GOD shewed himselfe *a consuming fire, the* LORD *of anger, to whome vengeance belongeth*; all creatures mustering themselues in his sight, and saying at his first call to execution, *Loe we are here*. 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, arising out of the Sea, which blasteth the neighbour-fruits; and the * slime-pits on the brinkes of this Sea, which he saw. Neither strangers nor her owne haue accesse there, where Fishes (the naturall inhabitants of the Waters) and Water-fowles (the most vsuall guests) haue no entertainement, and men or other heauie bodies cannot sinke. *Vespasian* proued this experiment by casting in some bound, vnskilfull of swimming, whome the waters (surfetted with swallowing her owne) spewed vp againe. The

g Iordan runneth 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. *Ptolomey* placeth the middest thereof in 66.50. & 31.10. *l.7.c.16.*

* *Gen.14.10.*

Lake,

Lake, *Iosephus* sayth, 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 Earthquakes and ſulphurous Waters, the reſt forſaken: ſome Remainders (as bones of thoſe carkaſſes) then in his time continuing. [i] *Vertomannus* ſayth, That there are the ruines of three Cities on the toppes of three Hils: and that the Earth is without water, and barren, and (a greater miracle) hath a kinde of bloudie mixture, ſomewhat like redde Waxe, the depth of three or foure cubites. The ruines of the Cities are there ſeene ſtill.

i L. *Vert.* l. 1. c. 9.

Idumæa lyeth Southward from Iudæa: it had name of *Edom*, the ſurname of *Eſau*, ſonne of *Iſaak*. The Hiſtorie of this people, and the Horites, ioyned with them, is related by [k] *Moſes*. It was ſubdued by *Dauid*, according to the Prophecie, *The elder ſhall ſerue the younger*. They rebelled vnder *Ioram* the ſonne of *Iehoſophat*; as *Iſaak* had alſo prophecied. From that time they continued bitter enemies to the people of GOD, [l] 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, [m] deſtroyed by *Saul*. They were South from Iuda. [n] *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 we reade much in the Scripture; little elſewhere that maketh to our purpoſe. South from Amalek was Kedar, a countrey abounding with flockes of Sheepe and Goats. But I may not now *dwell in the Tents of Kedar*, till I come to the Iſmaelites.

k *Gen.* 36.

l *Ioſ. Antiq.* 13. 17.

m 1. *Sam.* 15.

n *Iob.* 2. 11.

[p] On the Eaſt ſide of the Lake of Sodome is that Region which the Moabites (ſo often in Scripture mentioned) ſometime inhabited: and before them the Emims, which were Gyants, tall as the Anakims, *Deut.* 2. 10. The Moabites were the poſteritie of *Lot*, by inceſt with his daughter. [p] 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 Country, betweene Iabok and Arnon, *Sihon* King of the Amorites had taken from them, and loſt againe to the Iſraelites. *Balac* their King, fearing to looſe 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 [q] he 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 GOD'S icalouſie 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*, [r] 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 [s] *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 we haue obſerued before in the worſhip of *Bel* and *Baal*. *Chemoſh* was another Idoll of theirs, to which *Salomon* built an high place, *Peor* alſo, and *Baal peor*, and the reſt, whoſe Rites are now rotten, and the memorie worne out.

o Moabites & Madianites.

p *Arias Montanus.*

q *Apoc.* 2. 14.

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

s *Iud.* 7. 20.

In their rebellion againſt *Iehoram* King of Iſrael, he and *Iehoſhapat*, 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, [t] *The King of Edoms sonne:* which caused the Israelites returne. The Ammonites and Moabites might not enter into the Congregation of GOD, vnto the tenth generation, because [u] they met not the Israelites *with bread and water in their way, when they came out of Ægypt, and for hiring* Balaam *against them. Ar. Montanus* sayth, That the Moabites were circumcised in imitation of the Israelites, but worshipped not their God, but their owne Idols.

[x] The Ammonites (their brethren in the euill both of *Lot* their father, and their owne) inhabited Northward from Moab; on the East were the hils Acrabim; on the West the Amorite; the hils 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 [y] *Iephte* and of [z] *Saul*. And after, *Dauid* in iust reuenge, for violating the Law of Nations, destroyed them. *Moloch*, or *Melchon*, was their Idoll, which is supposed [a] to be *Saturne*, whose bloudie butcherly sacrifices are before spoken of. It was a hollow Image (sayth [b] *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 noyse 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 [c] 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 be the Sunne and Moone.

There was a valley neere Ierusalem (sometime possessed by the sonne of [d] *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 *Corybantes* and bloudie Priests did vse; or else for the spaciousnesse of it. [e] *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 here 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) circumcised.

Canaan was the sonne of *Cham*, Father of many Nations, as [f] *Moses* declareth, *Sidon* and *Heth*, *Iebusi*, *Emori*, *Girgashai*, *Hivi*, *Arki*, *Sini*, *Arvadi*, *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. [g] *Arias 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 Seacoast: and Eastwards from him *Heth* vnto the hill Gilboa: of him came the Hittites. *Iebus* went further, on the right hand: *Emor* inhabited the mid-land 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 Hevite or Hivite inhabited betweene the Amorite and the Philistim. The Arkite possessed the rootes of Libanus. The Sinite dwelt beyond the Hittite, Eastward, neerer to Iordan. *Arvadi* enioyed the Countrey next to the Wildernesse of Cades. *Zemari* obtained the Hils, 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.

t *Reg.* 3. 27.
u *Deut.* 23. 3.
x The Ammonites succeeded the gyants called Zamzummins, *Deut.* 2. 20.
y *Iud.* 11. 5.
z 1. *Sam.* 11.
a *P. Mart. in* 2. *Reg.* 2. *Vatab. in Leu.* 18.
b *Lyra in Leu.* 18.
c *Aret. in Act.* c. 7. *ex P. Fag. refert I. White.*
d *P. Mart. in* 2. *Reg.* 2. *Chytr. Onomast.*
e *Ier.* 7. 31, 32.
f *Gen.* 10. 15.
g *Antiq. Iudaic.* l. 3. c. 7.

Of

Of these and their auncient *Religions* and Polities wee finde little or nothing but in the Scripture, where the Lord testifieth, that for their sinnes *the Land spued them out*. Some of them (as some thinke) fled into Africa: where *Augustine* [h] sayth, That the Countrey people, inhabiting neere Hippon, called themselues in their Punicke Language *Chanani*.

h *Exposit. 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, and there multiplying, pierced further into Africa; where they possessed all that Tract, vnto the Pillars of *Hercules*, speaking halfe Phœnician. They built 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: *We are Canaanites, whome* IOSHVA *the Theefe chased away*. Which if it were so, the name of *Hercules* might therefore be ascribed to those Pillars, as accounted the chiefe Phœnician Idoll.

Philo [i] (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*, *Selath*, *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 needes haue an Angell to burie them in the depth of the Sea, and there *let them lye*.

i *Pseudo Philo. de Ant. Bib.*

This people was not vtterly at once destroyed, but sometime, as in the dayes of [k] *Iabin* and *Sisera*, conquered their Conquerours, and retained 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, [l] The Citie of *Dauid*. And in the dayes of *Salomon*, *Pharao*, King of Ægypt, tooke and burnt Gezer, and slew 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, Hivites, and Iebusites, whome 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 [m] among the Israelites, which returned from the Babylonian Captiuitie, and accrewed into one People with them.

k *Iud.* 4. 2.

l 2. *Sam.* 5. 7.

m *Nehe.* 7. 60.

THE FIRST PART OF THE RELATIONS OF THE WORLD, AND THE RELIGIONS OBSERVED IN ALL AGES, AND Places discouered, from the Creation, vnto this present.

THE SECOND BOOKE.

CHAP. I.

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

IN the former booke wee 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 Soueraigne 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 mercie of the Promiser, they should enioy. These did GOD chuse out of all the kinreds 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 whome were the Fathers, and of whome, concerning the flesh,* CHRIST *came, who is* GOD *ouer all, blessed for euer, Amen.* These things were not onely communicated, but appropriated to them: *He* [d] *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: In* [e] *Iewrie was* GOD *knowne, his name was great in Israel: In Shalem was his Tabernacle, and his dwelling in Sion.* And

a Exod.19.5.6.
b Rom.3.2.
c Rom.9.4.5.
d Psal.147.20.
e Psal.76.1.2.

CHRIST

f *Mat.*15.24. * *Rom.*15.8. CHRIST himselfe ratified it, acknowledging himselfe f *sent to the lost sheepe of the house of Israel,* * *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 dogges.* Such, in spirituall reputation before God were all people, excluded (as vncleane dogges) out of his heauenly Ierusalem, till this g *partition wall was taken downe, and they which had beene farre off, were made neere by the blond 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 forreners, but citizens with the Saints, and of the houshold of* GOD: *built vpon the foundation of the Prophets and Apostles,* IESVS CHRIST *himself being the chiefe corner stone.* Let it not be tedious to heare of this which the Angels reioyced to learne, h *a mysterie which from the beginning of the world had been 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 *Espensæus*, a learned Papist, on 1. *Tim.*4. was *Emporium fidei Christianæ, & Ecclesiæ mater: The mart of Christian faith, and mother of the Church.* Yea it was i *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.* k *The fall of them became the riches of the world, and the diminishing of them the riches of the Gentiles,* as a glasse wherein *we may behold the bountifulnesse and severitie of* GOD, *and in both the deepenesse 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,* l *which received the dew, when all the earth besides was drie, and after, it was drie vpon the Fleece onely, when the dew covered all the ground.* Sometimes they alone received those dewes, showers, riuers, seas of Sauing bountie, and all the world besides was a parched wildernesse. Now m *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* n *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 he o *shut vp all vnder vnbeleefe, that he might haue mercy vpon all, that his free election might appeare (not of workes, 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 skumme 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 harmony, still waiting for, and glorying in that Messias, *whom (vnknowne) they crucified and slew:* 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 p shall sheath their swords, which they haue drawne out against God, in their owne bowels, and Christian Truth shall preuaile, and *let our* q *enemies themselues bee iudges.* Out of their premisses which they maintaine, as earnestly as thou (O Atheist) securely derideſt, which they will seale with that which thou makest thy heauen, thy God; we will and do 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 prophecie, and the new Testament will *Assume* in Historie, and euen be thou the iudge, if that *Reason*, which thou hast as a man, and peruertest as a Diuell, 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 r beleeuing.

i *Acts* 13.46.

k *Rom.*11.12.

l *Iud.*6.

m *Psal.*107.34, 35.

n *Rom* 9.24.

o *Rom.*11.32.

p *Iud.*8.

q *Deut.*32.31.

r The Iew is a witnes against the Atheist, that we faine not those prophecies of Christ, seeing the Iew holdes the prophecies dearer then his bloud, and yet hateth Christianitie more deadly then the Atheist.

g *Ephes.*2.14. &c.

h *Ephes.*3.9.10.

For

For what beleeue we, but, for the maine and chiefe points of our faith, are as plainly in their Euangelicall Prophets, as in our propheticall Euangelists? All the Historie of Christ, in a more Diuine way, seemeth rather told then foretold, a Historie, not a Prophecie: as is easie by conference of both to shew, and thou, if thou beest not idle, or wilfully malicious, mayest find. 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 darknes. It is the same hand that giueth vp both thee and them, [s] *because yee will not beleeue the Truth, to be saued, to strong delusions, that yee might beleeue lies, and be damned.* To me, and all Christians, let the Iewes be both reall and verball teachers of the Truth, which they let fall, and we take vp; the one in their Oracles of sacred writte, the other in their exemplary iudgement. And to them, Let (O thou LORD of all heare and grant it) let all Christians be that which *Moses* prophecied, [t] *a prouocation* to emulation, not of enuy and hatred, which hitherto hath beene in these, amongst all the Christian enemies, the most implacable and despitefull, but of imitation, that *as* [u] *their casting away hath been the reconciling of the world, their receiuing may be life from the dead*, which *Paul* seemeth plainly to fore-signifie.

[s] 2. Thess. 2.

[t] Deut. 32. 21.

[u] 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 priuileges) haue lost.

This countrie was first[x] called the Land of Canaan, after that the posteritie of Canaan, the sonne of *Cham*, had possessed it. *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 *Reboboam* 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 remained in a generall sense the name of them all, especially in the new Testament. *Paul* of the Tribe of *Beniamine* [y] calleth himselfe an Israelite, and all Israel, saith he in that Chapter, shall bee saued. After the Babylonian [z] captiuitie they were called *Iewes*, of the chiefe and royall Tribe, and their countrie 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 Mediteranean sea, and the Arabian Mountaines, *Ptolomie* [a] calleth it Palestina 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 desert 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 Mediteranean 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 to be an hundred and sixtie Italian miles in length from Dan to Bersebee, and sixtie in breadth. 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 *Iacob* 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,

[x] The name of the Countrie.

[y] Rom. 11. 1. & 26.

[z] Ios. Antiq. 11. 5.

[a] Ptol. lib. 5. cap. 16.

scattering, and to vnite them in one religion, to one God, who disposed that curse vnto a blessing.

Ruben, *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 seueral diuisions, may finde in *Ioshua* himselfe to satisfie them, and in the Commentaries which diuers haue written on that Scripture. *More*, *Stella*, *Adrichomius*, and *Arias Montanus* haue in Maps presented them to the eye. 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 [b] Egypt. Some reckon [c] 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*, Aphec: 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 *Ruben*, Heshbon, Madian, Petra: in *Simeon*. Dabir, Gerara: in *Zebulon* 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.

b See *lib. 6. cap. 2.*
c *Adrichom. Præfat.*

And first let me dippe my pen in Iordan. This, saith *Pliny*, [d] is a pleasant Riuer, and as farre 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 six broad, enuironed with pleasant Townes; Iulias and Hippo on the East; on the South, Tarichea; and Tiberias on the West, made holesome with his hot waters. The fountaines of this Riuer are two, called [e] Ior, and Dan, which compounding their streames, doe also compound their names, as Tame and Isis with vs bring forth (happie parents) our Tames or Thamisis. This is the beginning of the apparent streame: But the true [f] and first conception of it is in Phiale, one hundred and twentie furlongs from Cæsarea, a fountaine of vnsearchable depth, which yet (like some miserable Churle) alwaies containeth the waters in it selfe, till sincking, 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 encreaseth or decreaseth) and thence it becommeth a riuer. *Philip* the Tetrarch 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, 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 [g] Iordan then to swell, and ouer-flow his bankes, in the first moneth, yearely, (and made the miracle in *Iosuas* [h] passage thorow it the more miraculous) but in Summer it is almost drien vp. It is called the waters of Meron, halfe-way betweene Cæsarea Philippi, where the mariage between Ior and Dan is solemnized, and the lake of Genezareth. *Elias*, and after his assumption, his cloke, diuided these streames: *Naamans* Leprosie was heere cleansed; and a greater Leprosie then *Naamans* is daily cleansed in the Church by the lauer of Regeneration, first sanctified to that vse in this streame, where the holy *Trinitie* [i] did first yeeld it selfe in sensible apparition to the world, thereby to consecrate that Baptisme, whereby we are consecrated to this blessed Trinitie, the Father, Sonne, and Holy Ghost. In which respect, [k] Pilgrimes in memorie thereof, do still wash themselues in this Riuer, spotting themselues further (I feare) by this washing with some mire of superstition.

d *Plin. lib. 5. cap. 15.*
e *Ex fontis nomine atque decliui descensu Iardeh dictus. Ar. Montan.*
f *Ios. Bel. Iud. lib. 3. 18. Brocard.*
g *Weissenburg. & Trem. 1. Chro. 12. 15.*
h *Iosh. 3.*
i *Matth. 3.*
k *Adrichom. Timberley.*

I cannot blame this sacred streame, if it seeme loath, as *Pliny* saith, to leaue so fertile

tile a countrey, and lingreth as long as it may in lakes by the way, not onely for that Salt sea or hellish lake, which shuteth 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 Olives, Figges, Pome-granats, Dates, and Vines (which last the Mahumetan superstition doth not cherish, and the westerne Christians did so husband, that one Vine [l] by their art and industrie, yeelded three Vintages in August, September, October.) The Grapes of Eshcol, which could lade two men with one cluster, were not so famous, as [m] *the Balme of Gilead*, which the first Merchants we reade of, from that mart, vented to other 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, other wonders are told by ancient and later Writers, too long heere to relate. *Bellonius* [n] will do it for me, if any list to reade his obseruations. He 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 shrubbes he saw in 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* [o] numbered them, 1100000. Israelites, and of Iuda, 470000. or as in 2. *Sam.* 24. 9. 500000. which drew sword; and yet *Beniamin* and *Leui* were not reckoned in this number: and in the dayes of *Ieroboam*, [p] *Abija* King of Iuda brought into the field 400000. and *Ieroboam* 800000. and on this part were slaine in one battell 500000. all choice men; which Historie cannot be 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 breadth, should nourish at once, or lose in a battel 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.*

For the Kingdome of Israel consisting of ten Tribes (some reckon *Simeon* also to *Iuda*, because of his portion mixed with *Iuda's*, as *Beniamins* was adioyning thereto, to whom the Leuites [q] likewise, and Priests forsaking their Cities, and all the religious Israelites annexed themselues) forsooke [r] not the house of *Dauid* only, but the house of the Lord, and set them vp Calues (Egyptian superstitions) at Dan and Bethel, and made Priests for their Idolatrous purpose. This their rebellion and Apostacie God plagued with ciuill dissension and forren hostilitie, vntill at last the Assyrians [s] 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 yeares, returned. The historie of these things, so fully related in Scripture, I should but marre in the telling.

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, [t] *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 increased in number and power. But more especially Iudæa was the name of one [u] third part of the countrie, by that name distinguished from the other two, Samaria, and Galilea, which two last are sometimes referred to Phœnicia.

Galilæa was the most Northerly, confining on Libanus and Antilibanus toward the North, Phœnicia Westerly, Cœlesyria 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, containeth 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

l *Brocard.*

m *Num.* 13. 24. *Ierem.* 8. 22. & 46. 11. *Gen.* 37. 25. *Trem. Ioſ. Antiq.* 15. 5.

n *Bellon lib.* 2. *cap.* 39.

o 1. *Chron.* 21. See *Tremel.* notes on 2. *Sam.* 24 9.

p 2. *Chron.* 13.

q 2. *Chron.* 9. 14.

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

s 2. *Reg.* 17.

t *Ioſ. Antiq.* 11. 5.

u Palæstina diuided into 3. parts { Galilee / Samaria / Iudæa.

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. *Plin.* 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, Betholene, 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. He 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 we say of the rest, sustaining, in diuers respects, diuers diuisions, best fitting to the present polities, and little to our purpose.

Those things which of old were famous in those places, are mentioned in the Scripture: Those things which since haue been 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*; a habitation of Mahumetans, or rather now not at all: for this which is now, is a new Citie, called by the Founder, *Ælia Capitolina*, built by *Ælius Adrianus*, who caused the plough to passe thorow, and Salt to be sowne in the old, as testifying her eternall desolation, and fulfilling Christs Prophecie 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 hilles; 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 *Araunna* to erect thereon the Temple. The third was the higher Acra, called the Suburb. These were compassed with one wall without; and within diuided with three walles, by which the Citie of *Dauid*, and Moriah, and the higher Acra were diuided: In the circuit of the walles were nine gates. He 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 yeare of the World, 2023. and called it *Salem*. The Iebusites after possessed it (and of them some deriue the name Ierusalem, *quasi Iebussalem*) till *Dauid* expelled them: who had before reigned in Hebron (called Cariatharbe, the Citie of foure men, say some, because of *Adam, Abraham, Isaac, and Iacob*, both dwelling and buriall there; yet *Adam*, others say, was buried in Mount Caluarie, with other speculations curious and vncertaine.) He translated the highest seat both of spirituall and temporall regiment to Ierusalem, where he raigned after, three and thirtie yeares, to whom succeeded *Salomon*, and the rest in order. It then contained in circuit fiftie furlongs, compassed with a great ditch sixtie foot deepe, and two hundred and fiftie broad. *Nabuchodonosor* destroyed it, *Nehemias* reedified it, three and thirtie furlongs in circuit: The *Macchabees*, *Herod*, and others added to her excellence, till *Titus* besieged and tooke it; in which siege are said to haue perished 1100000. people; and being now a sepulchre of dead carkasses, was made a spectacle of Diuine vengeance, for murthering the LORD of Life. But those strugling spirits, and small remnants of life which remained 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. 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. * *Strabo*, *Iustine* and others haue written of this people, but not sincerely. But the fountaines are cleare enough to acquaint vs with their true originall, which commeth next to be considered.

* *Iustin. lib. 36. Strabo lib. 16.*

CHAP.

CHAP. II.

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

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 family, but common to all such, as hauing passed ouer the riuer Euphrates fixed their tents, and abode betweene that riuer and the great sea. He gathereth this from the Hebrew word, which signifieth to passe ouer. Such an one first of all was *Heber*, seeking a life answerable to his name: whose example (saith he) *Thare* imitated: and after, *Abram* for his twofold transmigration from Chaldea, and from Haran, deserued that name, and left it to his posteritie. But [b] *Iosephus*, [c] *Augustine*, and others, more fitly and truely, of *Heber* the fourth from *Shem*, the sonne of *Noah*, with whose family, as we haue said, 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 [d] one GOD, Creator and Gouernour of all things; and by this doctrine prouoking the Chaldæans against him, warned by Oracle, departed towards Canaan.

Bellarmine [e] 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 *Iosua* * obiecteth to the Israelites their fore-fathers Idolatrie, and nameth *Abraham* amongst them. And *Genebrard* [f] doth so interpret it; and *Mazius* [g] in his Commentaries on that place, both zealous and learned Papists: yea *Lindanus* [h] specifieth the Idolatrie, and calleth him a worshipper of *Vesta*. *Suidas* [i] saith, that *Abraham* by the obseruation of the Creatures in his studie of Astronomie, lifted vp his minde 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. Hee alledgeth *Philo* for his Author, that at fourteene yeares *Abraham* reproued *Thara* for seducing men vnto Idolatrie (moued by his priuate lucre) with Images: and seeing the Heauen sometime cleare, sometime clowdie, he gathered, that that could not be 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 bad him leaue his countrey. Whereupon he 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 Patriarkes; what doe they else, but in the abounding of mans sinne, set out the superabounding grace of God? and are profitable, as learned *Morton* [k] in answere of this cauill, hath out of one of their owne [l] 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 shrubbes doe, if Cedars fall? and *Hope*, that we imitate their repentance, by seeing their pardon.

a *Mon. de Antiq. Iud. Canaan, vel lib. 3. cap. 9.*

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

c *Aug. De Ciuit. Dei. l. 16. c. 13.*

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

e *Bel. de Not. Eccles. l. 4. c. 9.*

* *Ios. 24. 2.*

f *Genebrard. Chron. lib. 1.*

g *Maz. in Ios. 24.*

h *Lindan. in Panop.*

i *Suidas.*

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

l *Sixtus Senens. Bib. lib 7. cap. 8.*

But to returne to our Hiſtory. Many of the Ethnike hiſtories mention him: *Beroſus* commendeth him for his iuſtice, and skill in Aſtronomie. *Nic. Damaſcenus* ſaith, that he reigned at Damaſcus, & that in his time, his houſe continued in Damaſcus, & was ſtill called by his name: *Hecataus* wrote a booke of him: and *Alexander Polyhiſtor* telleth that he was borne in the tenth generation after the Floud in Camarine (or Vrien) a Citie of Babylon. *Ioſephus* [m] addeth, that when famine draue him into Egypt, *Gen.* 12. he diſputed with the Prieſts, and moſt learned Egyptians, in queſtions of Diuinity; and in their diuided ſects, hauing confuted one by another, he communicated to them the truth, both in this, and in Arithmetike and Aſtronomie, whereof before the Egyptians were ignorant. *Abram* (ſaith M. *Broughton* in his Concent) was borne ſixtie yeares later then the common account; as appeareth [n] by computation of *Terahs* age, who died at two hundred and fiue yeares, and after his death [o] *Abram* went from Charan into Canaan, the threeſcore and fifteenth yeare of his owne life; and therefore was borne in the hundred and thirtieth, and not in the ſeuentieth yeare of his father, in the 352. yeare after the Floud; whereas the common opinion reckoneth the 292. To *Abram* God had giuen commandement, ſaying: *Go from thy country, 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.*

m *Antiq. lib.* 1. *cap.* 8.

n See the Chronologie, ch. p. 11.

o *Gen.* 12. 4.

His hiſtory is fully related by *Moſes*, and his progenie alſo; whereof *Iſmael* his ſon by *Agar*, and other his ſons which he had by *Ketura* his ſecond wife, he ſent to inhabit the Eaſt country (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 ſons and family went downe into Egypt, where his poſterity multiplied exceedingly, and were called ſometime *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 plainly in holy Writ recorded, I feare to make *Mine*, by euill reciting: Thoſe *Fountaines* are more open to all, then that any ſhould need ours, or others *Brookes*, mixed with ſome mirie earth (at leaſt) in the paſſage: (and my intent is to be largeſt in relation of thoſe things which are not in the Scriptures; touching the ſame briefely for order ſake). Their religion, meane while, was the beſt amongſt the beſt, though ſtained in ſome, as *Rachel*, which ſtale her father *Labans* Idols; and *Iacob* was forced after to reforme his family in this reſpect; and after in Egypt they were corrupted with the Egyptian ſuperſtition, as *Ezechiel* in his twentieth Chapter proteſteth againſt them. The manner of Diuine worſhip was not ſo ſtraitly limited, as after, to perſons and places. By reuelation and tradition they receiued the religious worſhip, wherein they inſtructed their poſteritie: vntill that in their extreameſt thraldome God ſent *Moſes* and *Aaron* to deliuer them: vnder whoſe conduct they paſſed thorow the ſea and wilderneſſe to the brinkes of Iordan, receiuing in the way that Law, which as a Tutour, or Schoole-maſter was in that their nonage to traine them vp, vntill that full and ripe age; when [p] *God ſent his Sonne made of a woman, made vnder the Law, that he might redeeme them that were vnder the Law, that we might receiue the adoption of ſonnes.* Of this Law, although *Moſes* hath giuen vs an abſolute relation in the Scripture, whereof he was the firſt pen-man (of that at leaſt which remaineth vnto vs) yet if we ſhall out of him, bring them into their order, and ranke them vnder their ſeuerall heads, as *Sigonius* [q] and others haue done; it ſhall not be, I thinke, ouer-tedious to the Reader.

p *Galath.* 4. 4.

q *Car. Sigon. de rep. Hebr.*

The Law is diuided vſually, into the *Morall*, *Ceremoniall*, and *Iudicioll*, 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; [m] *The firſt and great Commandement enioyning the loue of* GOD, *the ſecond, of our neighbours*, 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 ſtony Tables of the Law, where it was but a killing letter, till Grace and Truth by IE-

m *Mat.* 22. 38.

SVS

SVS CHRIST indited and indented it in the fleshie Tables of the Gospell, as [n] CHRISTS *new Commandement* written in renewed hearts, and shall for euer bee then grauen in those spirituall Tables, when we that heere are [o] *naturall men, shall rise againe spirituall men*; and shall be the law of that *holy Citie, the new Ierusalem*; this being then perfected, when [p] Faith, and Hope, and this *World* shall be finished. The other parts Ceremonial and Iudicial, 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) immediately to the Israelites by God himselfe, but communicated in the Mount to *Moses*, that he might acquaint the people withall. This nation was diuided, as is said alreadie, into Tribes, according to the number of *Iacobs* sons, amongst whom *Leui* had no portion (but the Lord was their portion, they seruing at the Altar, & liuing of the Altar) but 48. 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 [q] to that Tribe with which they dwelled: and whereas others might not marry, for feare of alienation of their inheritances, into another Tribe, this of *Leui* either had, or tooke libertie herein, as *Iudg.* 19. and 2. *Chro.* 22. *Ioiada* married the Kings sister; and thus *Elizabeth*, wife of *Zachary* the Priest, might be cousin to *Mary* the mother of our LORD. The number of twelue remained yet entire, in reckoning of these Tribes, because that *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 sons of Israel, but such also of other nations as embraced their Ceremonies and Religion, being for distinctiõ sake called Proselytes. The Hebrew [r] word which is interpreted a Proselyte, signifieth *extracted*, or *drawne forth*, because they esteemed such, drawn forth of hel: whom yet *they made the childrẽ of hel*, more then themselues, in burthening their consciences, not only with those Ceremonies whereunto the Law and their tradition tied them, but with diuers others also. The name Proselyte, as *Drusius* affirmeth, [s] 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 cleannes; (for all the Gentiles were vncleane) the third, for the attonement with God. This was while the Temple stood, and now is not in force: but whether Baptisme be still vsed, I know not. He ought to be circumcised in the presence of three. A woman Proselite was admitted by Baptisme only, and the offering of two Turtles, or two Pigeons. *Seranius* saith, Baptisme and circumcision are still required: the like is written by [t] *Munster*, who addeth, that when any desireth to become a Proselite, they propound to him the hardest things of the law: with the promises of future happines: and if he continue his purpose, they circumcise him, & when he is whole, Baptise him; & then account him an Israelite. The same Author elswhere handleth the same their ceremonies more at large: he saith that they propound to him their strictest obseruations, as of the Sabbath, not eating fat, &c. with some penances, that he should not after say, had I wist; and they would seeme to be willing by these meanes, to driue them from their religion, as being corrupted by such new commers: but CHRIST affirmeth otherwise. *Matth.* 23.

The gouernment of this state was after *Moses* & *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 oracles ruled the State, being as some think an Aristocratie. There were besides these Iudges, Princes of each Tribe, and the heads of families: there was also a gouernmẽt in each City by the Elders or Senate, exercised in the gates thereof. They had accordingly their Councels or assemblies, either of the whole nation, or of a whole Tribe, or of some one city: they had their Elders or Senators in like maner, hauing authority, some for the whole nation, some [u] (if we follow some mens cõiectures) for their own tribe; some in their proper city. The first of these was the *Sãhedrin* or 70. Elders appointed by GOD, *Num.* 15. & continued vnto the destructiõ of that natiõ, & their

n *Io.* 13. 34.
o 1. *Cor.* 15. 44.
p 1. *Cor.* 13.
q *Iud.* 17. 7.
r *Ar. Montan. in Matth.* 23.
s *Drus. de 3. sect. lib.* 2.
t *Munster in l. Precept. Mos. cum expos. Rab. & in Euangel. Matth. Hebr. Anot. cap.* 22.
u *Car. Sigon de rep. Hebr. lib.* 6. & 7.

their court was kept in the seat Royal, or mother-City of the Kingdome: to which, appeale was made from the inferiour Courts in obscure & difficult cases. They had Iudges also appointed, and Magistrates, hauing iurisdiction ouer a thousand, a hundred, fiftie, or ten. They had besides, their Officers in time of warre, & Officers of the Temple: which I haue but named to the Reader, who, if he desire fully to bee informed, concerning their politie, and State-affaires: *Carolus Sigonius* (not to mention others) in his sixt and seuenth booke. *De Repub. Hebraica*, will reasonably satisfie him.

Yet I hold it not impertinent to mention (somewhat more largely) what *Petrus Galatinus* [x] hath written of this Iudiciary power of the Israelites, by the ceasing whereof, he proueth, that the Messias is alreadie come, according to *Iacobs* prophecie, *Gen.* 49. He sheweth therefore that the *Sanhedrin* were the successors of those seuentie Elders, which were appointed assistants to *Moses*, *Num.* 11. 18. to whom belonged the determination of all difficulties and hardest questions of the Law; as appeareth, *Deu.* 17. from whom was no appeale. They were called *Sanhedrin*, whom we may call ordinarie Iudges, and *Mehokekim*, that is, Scribes, or Law-giuers, because whatsoeuer they deliuered or writ, was receiued as a Law.

x P. Galat. de Arcanis. lib. 4. cap. 5. & 6.

Their Colledge represented that Scepter, by the holy Ghost in *Iacob* promised to *Iuda*: and therefore not only vnder the Kings and Iudges did exercise iudgements, but also when there was no King, or Iudge in Israel. Of their qualitie it is thus written in the booke *Sanhedrin*. They appointed none (said *R. Iohanan*) but men of wisdome, stature, and of goodly * presence, and of old age, and cunning in exorcismes, and vnderstanding the seuentie tongues, that they might not need interpreters. Their stature and comelines, Rabbi *Selomoh* saith, was required, to acquire thē reuerence; & skill in enchantmēt, to conuince such wisards. Of their power in *Sanhedrin Babilonico*, is thus written: Foure kindes of Death was in their power, Stoning, Burning, killing with the Sword, & strangling. R. *Akiba* affirmed, that they fasted all that day in which they adiudged any to death. Mony-matters were ordered by three Iudges, as were all moueable goods: iudgement of life by 23. of these 70. vnder which number they could not condemne any to death. But in cases of a Tribe, or Scepter, or false prophet, or high Priest, were required the whole number of seuenty and one: the like was in going to war, in adding to a city, or the reuenewes of the Temple, or in conuenting the ordinary Iudges of the Tribes, To cōstitute one of this nūber they vsed imposition of hands; R. *Iudas* saith of fiue. A wolfe, lion, beare, leopard, & serpēt, were to be slain by the 23.

* *Apparentie.*

The great Colledge called *Sanhedre ghedola*, consisted of 71. the lesse of 23. That odde number aboue 70. was to supply the roome of *Moses*, which was ouer those first 70. Thus far the Talmud. Whereby *Galatinus* gathereth, that in the Councel that condemned CHRIST, there was the whole number of 71. which is true, if *Herod* had not before disanulled that societie. The greater *Sanhedrin* ordained the lesse; for those 70. ordained all the Sessiōs of Iudges, which in other cities & places ruled the people: and to this Court of the 70. in Ierusalem they were all subiect. The place where they sate was called Gazith, that is, *Carued*, whereof this Court had the name (as the Star-chamber with vs.) Other Courts or houses of Iudgement, they had diuers, of the 23. One of thē sate in the gate of the mountain of the Temple: another in the gate of the Court: others in euery city. And when there was a cōtrouersie, it was first brought to that city or towne, & so to the rest, if occasion required (in order) to that in the gate of the Mount, after to that in the Court-gate, & last to the Gazith consistory, in which they sate frō morning till night. But on Sabbaths & solemn daies they sate on the wal.

But when *Herod* obtained the Scepter, he slew *Hircanus* and his son *Antigonus*, which had been King and Priest, and also all of the seed royall, and burnt the Genealogies of their Kings: and further to stablish his throne in bloud, hee killed the Scribes and Doctors of the Law, and caused all the *Sanhedrin* to bee done to death. Because 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 onely *Baba*, the son of *Bota*, whose eyes he after put out. And therefore the *Sanhedrin* perished: for, as is said, fiue, or at least after R. *Ismael*,

three

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 authoritie of sentence in waightie and criminall causes: and therefore they said to *Pilate, it is not lawfull for vs to put any man to death.* And then for false sentence pronounced against CHRIST, they were expelled from the Consistorie Gazith, fortie yeares before the destruction of the Temple: and afterwards, by the commandement of the Romans, were all slaine. They being expelled Gazith, held their Consistorie at Hamith, another place in Ierusalem; but, saith *R. Abdimi*, with the place they lost their power in criminall iudgements, which might not be giuen but in Gazith. So do the Rabbines interprete the words, *Deut.* 17.10. *According to the words which they of that place shew thee, thou shalt do.* Thus much out of *Galatinus*.

The word *Sanhedrin*, saith *Drusius*, [y] signifieth not the iudgements (as some mistake) but the Iudges, the seuentie Senators of the great Court at Ierusalem, called in the new Testament, *Elders*, *Matth.* 16 21.

[y] *Quæst. Heb. lib. 2.*

Now concerning the Iewish Excommunications, the same Author [z] 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, *Genes.* 44) excommunicated from the Ecclesiasticall assemblies: and 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 kind. *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, *Iehoua*. 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 *Iude* 14.

[z] *Quæst. Heb. lib. 1. & 2.*

CHAP. III.

Of the Religious places *of the Israelites.*

IN the discouery of their ancient *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, * nor first Hebrewes, 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 onely thus esteemed. But He, *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 a house in Ierusalem*: which therefore is called *the holy Citie*, and *the Citie of the great King*.

* *Hospinian. de Templis cap. 1.*

The Tabernacle (a moueable Temple that might bee 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 [a] *Iosh.*) with great solemnitie carried miraculously thorow Iordan, by the Leuites deputed to that seruice: and, after their conquest of the Countrey, [b] placed in Shilo, a Citie of Ephraim. There did *Iosh.* diuide the Land to her new conquerours: 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;

[a] *Iosh. 3. 14. 15.*

[b] *Iosh. 18. 1.*

of whom the Arke was taken. [c] 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-Edam*, and then by *Dauid* in the place, which he had fitted for the same in Ieru salem; 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 hidden by *Ieremie* the Prophet. But that Author is beholden to the Councell of Trent for his credit, the Iewes them selues in that point, not beleeuing him; [e] who affirme, that the second Temple came short of the former, *by the want of the fire from heauen, of the Arke, of the Urim and Thummim, of the succession of Prophets, and the glorie of God betweene the Cherubims.*

c 2. *Macch.* 2. 5.

d *R. Samuel in lib. Sanhedrim. Hierosol. cap. Ellu ben haggol. Pet. Galatin. l.4. Genebrard. In Chron.*

The Temple was built on Mount Moriah by *Salomon*, according to the [e] paterne, 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, Roman, or any other Christian, Turkish, or Heathen Empire; [f] namely, 100000. talents of gold; 1000000. talents of siluer, and afterward 3000. talents of gold, and 7000. talents of siluer: to which was added, by the offerings of the Princes, 10000. talents of siluer, and more then 5000. talents of gold, besides iewels, and brasse, and iron, without weight, with Cedars and stones without number. The gold alone amounteth after the common computation of the common talent, at 6000. crownes, to sixe hundred fortie eight millions of crownes, and vpwards; the siluer to about the same summe.

e 1. *Chron.* 28. 11. 12.

f 1. *Chron.* 22. 14.

This beautifull frame I should deforme with my description, if (after a double narration of all the parts; forme, and contents thereof in the Historie of the Bible) I should recite the particulars. This Temple, fleeced by some, repaired by others, continued in varietie of state, till the sacking and ruine of it, together with the Citie by *Nabuchodonosor*. And after their returne, by the edict of *Cyrus*, and other the Persian Kings, it was rebuilded (but farre inferiour in glorie) in the space, as the Iewes say, [g] vnto Christ, of six and fiftie yeares: after others it was longer in hand, by reason of impediments from their emuilling, and malicious neighbours. This second Temple hauing receiued accesse of magnificence in succession of times, was spoiled and polluted vnder *Antiochus*, who dedicated the same to *Iupiter Olympius*; but being freed and dedicated anew by *Maccabaus*, it recouered great part of the former beautie; till as [h] *Iosephus* saith, and his abreuiator *Iosippus*, it was pulled downe by *Herod*, and built anew. Herein both that allegation of the Iewes of sixe and fortie yeares, is against this assertion of *Iosephus*, and the Historie also of *Hegesippus* [i] who reporteth that he only compassed the circuit about the Temple with a wall, and beautified the same with costly buildings, erected from the foundation the porches about the Sanctuarie, and fortified it with the castle Antonia.

g *Iob.* 2. 20.

h *Ios. Antiq. lib.* 12. *Iosipp. de bel Iud.*

i *Egesip. lib.* 1.

Chrysostome [k] vnderstands those words, of the Iewes, *Forty and sixe yeares was this Temple a building*, of the Herodian, Temple: and herein [l] *Hospinian*, and the great Cardinall *Baronius* follow him: accounting exclusiuely from the eighteenth yeare of *Herods* reigne, which *Funccius* reckoneth *A. M.* 3947. to the yeare 3992. in which *Iohn* Baptised, 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 yeares. This they gather by *Iosephus* his owne testimonie, that the building continued till the time of *Nero*, and in an other place, where he affirmeth that the East porch, which *Luke* cals [m] *Salomons porch*, was still remaining of the ancient building, in the dayes of *Nero*, and elsewhere, that *Herod* repaired the Temple. [*] *Iosephus* is therefore herein contrarie to the truth, and himselfe. Neither doe the Iewes in the Talmud speake of any third Temple: nor can the Prophecie of [*] *Haggaus* bee fulfilled, *that the glorie of the second Temple should exceed the glorie of the former*; if CHRIST (of whose comming it is interpreted) had not by his presence, preaching, and miracles, not onely supplied the defects (before mentioned) but made it surmount the other in effects of Maiestie and

k *Chrysostom. in Ioan. hom.* 22.

l *Hospinian. de Tem. cap.* 3. *Cæsar Baron. To.* 1. *Annal. An.* 31.

m *Act.* 5. 12.

* *Ios. de bello Iud. lib.* 1. *c.* 16.

* *Hag.* 2. 10.

and glorie. And the zeale vnto this testimonie, not the meaneſt which the Chriſtian Veritie * vrgeth againſt the Iewiſh Incredulitie and Apoſtaſie, which is neceſſarily demonſtrated and euinced, whiles 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 yeares together, many workemen at worke (which *Ioſephus* numbreth for ſome part of the time tenne 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 yeares: and beſides, what any of the naturall Iſraelites performed in this worke, hee imployed an hundred three and fiftie thouſand and ſixe hundred workemen of the Strangers or Forainers 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 twentie cubites, whereof twentie cubites ſanke downe in the ſetling of the foundations. It was builded by *Herod* of white ſtones fiue and twentie cubites long, eight thicke, 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 ſacke of the Citie, the ſame day that before it had beene fired by the Chaldæans. *Adrian* the Emperour [n] 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 ouerwhelmed with earth. *Iulian* gaue leaue to the Iewes to reedifie the Temple, in deſpight of Chriſtian Religion, and contributed frankely thereto: but *Ammianus Marcellinus* [o], a Heathen Writer, witneſſeth, *That fire iſſued out of the Earth, * and burnt both worke and workemen*: when as an Earthquake (which had before, ſayth [p] *Sozomen*, 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 [q] mentioneth this, and ſaith, that vnder *Adrian* the Iewes ſought to recouer their libertie, and loſt their Countrey. Vnder *Conſtantine* they attempted the like, who therefore cut off their eares, and branded their bodies for rebels, as the elder of you (ſaith he to his Auditors) do know. And in our dayes, about twentie yeares ſince, *Iulian* 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 bared the foundation, had drawne forth the earth, and were now readie to begin their building; a fire burſt forth from the foundations, and burnt many, which cauſed them to ceaſe. And if you now go 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 Ethnike, when Chriſtianitie was perſecuted. Thus much in effect, *Chryſoſtome*. *Gregorie Nazianzen* * 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.

Other holy places they had which the Scripture mentioneth as high places, which were high hils, or other open and loftie places, ſhaded for the moſt part with Trees: the Prophets inuey againſt them, and [r] they were commanded to be deſtroyed, together with the Groues: ſome yet were permitted, either by extraordinarie commaund for a time, as to *Gedeon* [s] and to *Manoah* [t]; 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 *Iehoſhaphats* and *Aſas* glorie; which *Ezekiah* and *Ioſiah* quite remoued and polluted. Theſe high and open places, it ſeemeth, were conſecrated, as fitting

* *Morn. de verit. Chriſt. Relig.*

n *Dion. Niceus in Adriano.*

o *Amm. Marcellinus, lib. 23.*

* *Metuendi flammarum globi prope fundamenta crebris aſſultibus eruminpenies, fecere locum exuſtis aliquotiens operantibus inacceſſum.*

p *Sozomen. li. 5.*

q *Chryſ. hom. 3. contra Iudeos.*

* *Greg. Naz. orat. 1. in Iulian.*

r *Deut. 12. 3.*

s *Iud. 6. 24.*

t *Iud. 13. 19.*

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 kinde were a worke endlesse: in the 2. *Reg.* 17. & 23. and other places ynough is of them recorded.

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, contrarie to GODS Law, *Nicaso* [u] 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 Samaritans we shall haue fitter occasion to say more when we come to handle their Sects.

u *Ios. Ant. l.* 11.

Ptolomæus Philometor [x] abouesaid, graunted 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, induced herevnto by a false interpretation of the prophecie of *Esay*, at *Leontopolis*, in the shire, as I may terme 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 of *Lupus*, the Deputy, three hundred and thirtie yeares after it had been builded: and after by his successour *Paulinus* vtterly dispoiled both of the wealth and the religion. The Citie was called of *Onias*, *Onion*. [a] It had a Tower and an Altar like that of Ierusalem, but in steade of a candlesticke, a lampe of golde hanging on a chaine of golde, enriched by the king with large reuenues.

x *Ios. Ant. l.* 13. 6.

Esay 19. 19.

a *Ios. l.* 7. *c.* 30. *de B. l. Iud.*

Synagogues the Iewes had many, both in Ierusalem where are said to haue been foure hundred and fourescore, and in all cities of Iudea, and among the Gentiles where the Iewes were dispersed. When they first began to be builded, is vncertaine. *Cornelius Betramus* thinketh, That the eight and fortie Cities of the Leuites had their fit places for Assemblies, whence Synagogues had beginning. [b] *Sigonius* coniecture th, That their Babylonian exile ministred occasion to them to helpe themselues with these Houses of Prayer and Instruction. The word Synagogue [c] 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 places of their dispersion vnto this day. The order they obserued in their Synagogues was this: they disputed and preached sitting; [*] the Elders sat in Chaires which were set in order, of which CHRIST sayth, *They loue the chiefe Seats in Synagogues*: those of meaner sort sate in Seates, and the meanest of all on the floore vpon Mats. The Synagogue was gouerned by the Scribes, and the chiefe of them called *Archisynagogus*, resembling the High Priest and the inferior Priests in the Temple.

b *Car. Sig. l.* 2. *c.* 8

c *Erasm. de excommunicat. Thesi.*

* *Ambros. in* 1. *Cor.* 14.

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 sayled 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. [d] He built another Temple at Panium, the fountaine of Iordan, in honour of *Cæsar*; and least this should stirre vp the peoples hearts against him to see him thus deuoutly 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 fift yeare at Cæsarea. He built also the Pythian Temple at Rhodes of his owne cost. He gaue yearely

d *Ant. l.* 15. 13.

reuenue

reuenue to the Olympian Games, for maintenance of the Sacrifices and solemnitie 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 sepulchres of the dead. For the Sepulchre of *Dauid* had lent before to *Hyrcanus* three thousand talents of siluer; which filled him with hope of the like spoyle: and entring it with his choice friends, he found no money but precious clothes; and whiles he in a couetous curiositie searched further, he lost two of his companie, by flame (as fame went) breaking out vpon them. Hereupon he left the place, and, in recompence, in the entrie of the Sepulchre, built a monument of white Marble.

He built also [e] Sebaste in the Region of Samaria, wherein he 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 he might kill him, spared not the infants of Bethleem, no not his owne sonne amongst the rest, as this his GOD iested of him[f], saying, That he had rather be *Herods* Hogge 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.

e *Ios. de Bell. Iud. l. 1. c. 16.*

f *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 24. houres. This [a] Naturall day the Babylonians began at the rising of the Sunne, the Athenians at the setting, the Vmbrians (as the Astrologians) at Noone, the Ægyptians and Roman Priests at Midnight. The Iewes agreed in their reckoning with the Athenians, as did the *Galls* in [b] *Cæsars* time, reporting *Pluto* to be the Author of their Nation: and some reliques hereof is in our naming of time by a *seuen-night* and a *fortnight*; although otherwise we reckon the day betweene two midnights. The most naturall computation of this naturall day is to follow that order of Nature, wherein darknesse had the prioritie of time, [c] *and the euening and the morning were made one day*, or the first day: which (sayth *Hospinian* [d]) the Italian and Bohemian Clockes doe yet obserue. The day was not diuided of the first Hebrewes (before the Babylonian Captiuitie) into houres, but was distinguished by *Vigiliæ*, or Watches, of which they had foure; the first began at euening, the second at midnight, the third in the morning, the fourth at noone. Neither is there any Hebrew word signifying an houre; although some interprete the degrees of *the Dyall of Ahaz* [e] to be houres; some (as *Tremellius*) halfe houres. Afterwards it was diuided into houres, 12. 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 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, houre was answerable with our houres of 7, 8, 9, 10, 11, 12, 1, 2, 3, 4, 5, 6, if we consider them in the Æquinoctiall, otherwise they differed from our equall houres more or lesse, according to the vnequall lengthning or shortning of the dayes, but so, that an easie capacitie may conceiue the proportion. These houres sometimes they reduced into foure, the first containing the 1, 2, 3, or with vs the 7, 8, 9, houres: the second the 4, 5, 6, or after our reckoning 10, 11, 12, of the clocke, 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 himselfe and the other Euangelists, [f] in relating the time of CHRISTS Passion, the first calling it the third houre when

a *Plin. l. 2. c. 77. Fabrit. Paduani Catena temp. an. 28. Scal. de Emend. Temp. l. 1.*

b *Cæs. Com. l. 6.*

c *Gen. 1. 5.*

d *Hospinian de fest. Ethnic. l. 1. c. 1.*

e *Esa. 38. 8.*

f *Mark. 15. 25. & 33.*

when they crucified him, or led him to be crucified, whereas *Iohn* sayth, That it was about [g] the sixt houre when *Pilate* deliuered him. Thus may the parable of the Labourers in the Vineyard be vnderstood, *Matth.* 20. and other places o Scripture. The night also was diuided into foure Watches, each containing three houres, accordingly.

Seuen dayes were a [h] weeke, whereof the seuenth was called the Sabbath; others had no peculiar name, but were called the first day of the weeke, or the first day of (or after) the Sabbath, and so of the rest. 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 dayes according to the age of the Moone, and by courses they contained, one 30. dayes, the next 29, and therefore were constrained euerie second or third yeare to *intercale*, or adde, as in a Leape-yeare, one moneth of 22. dayes, and in euerie fourth yeare of 22. dayes. This they called * *Veadar* because it followed the 12. moneth *Adar*, for the supply of 10. dayes, 21. houres, and 204. scruples, which the 12. moneths of the Moone came short of the yeare of the Sunne. And this they were forced to doe for the obseruation of the Passeouer, and their other Feasts. [i] 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 eight *Zif*: but afterwards the rest receiued names, which had beene before distinguished onely by order, and the former names also were altered; that being reckoned the first moneth of the yeare, in which befell the 15. day of the Moone after the Æquinoctiall Vernall, and their names follow, *Nisan, Iar, Sivan, Thamuz, Ab, Elul, Thischri, Marcheschvan, Cisleu, Tebeth, Schebath, Adar.*

The Hebrew yeare before *Moses* began [k] at the new Moone next after the Autumnall Æquinoctiall, that being supposed by some to be the time wherein the World was first created, euerie Plant and Tree hauing the fruit and seed ripe: and this reckoning of the yeare, in ciuile affaires, is obserued of the Iewes vnto this day: and from hence they began their Iubilee and seuenth Sabbaticall yeare, least otherwise they should haue lost two yeares profits, not reaping the fruit of the old yeare, nor sowing in the next. Their Ecclesiasticall or festiuall yeare began at the Spring, as wee haue said afore, by the commaundement of GOD, at and in remembrance of their departure out of Ægypt at the same time, *Exod.* 12. as with vs wee haue an Ecclesiasticall yeare moueable, according to the fall of Easter, differing from the Ciuill beginning at our Lady, as with others at Christmasse or New-yeares day.

[l] *Scaliger* thus obserueth concerning the Iewish yeare. The Iewes (sayth he) vse a double reckoning of their yeare; one after the course of the Moone, the other after the *Tekupha's* or course of the Sunne. *Tekupha* aunciently was that moment in which the passed yeare ended, and the following began. But the later Iewes diuided the yeare of the Sunne into foure equall parts, each whereof consisted of 91. dayes, 7. houres ½. And they diuide the said yeare into 12. equall parts, each containing dayes 30. houres, 10. 36. They begin at the fifteenth of Aprill, moued by the authoritie of *R. Samuel* an ancient 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 eat in the moment of that *Tekupha*, they thinke should be taken with a burning feauer. *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 foureteenth of Ianuarie. In times passed they obserued superstitiously the beginnings of euerie moneth, thinking, that then the Sunne entred into that Signe which was attributed to that moneth. Now they only obserue the foure Tropicall signes. Such is their folly, as though now the entrance of *Aries* were not more then fiue and thirtie dayes before the *Tekupha* of *Moses*. But their

g *Ioh.* 19.

h *Septimana, res omnibus quidem Orientis populis ab vltima vsque Antiquitate visitata: nobis autē Europeis vix tandē post Christianissimum receptæ.* *Scal. de Emend. Temp. l.* 1.

* *Veadar*, that is, *And-Adar*, or *Adar* doubled.

i *Ar. Montanus* in his *Daniel*, or 9 booke of Iewish Antiquities saith, That the auncient yeare 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 Chaldean.

k *Hospinian, Ar. Montanus* in his *Daniel*, and others, begin the world in Autumne; but our English Church and *Ioseph Scaliger* suppose the world was created in the Equinoctial vernall. And of this opinion is *R. Ichosua, Basil, Ambrose, Hierome, Augustine, Beda, Isidorus, Damascen*, and other later Diuines & Astronomers, whose reasons *Hospinian* laboureth to confute, & *adhuc sub iudice lis est.*

l *Ios. Scal. de Emend. Temp. lib.* 4.

* *Tekupha* is the fourth part of a yeare.

their

their leaden braines know not what *Tekupha* is, nor why, nor when it was instituted. So much *Scaliger*.

If the new Moone happened after noone, then the moneth and their New-Moone Feast began the next day, and the yeare likewise, which began at the New Moone. Although, in regard of vse, some dayes were more holy then other, yet had euery day appointed Sacrifices [1] morning and euening.

Their Feasts were either weekely, of which was the *Sabbath*; or monethly, euerie *New Moone*; or yearely, of which were the *Easter* or *Passeouer*, *Pentecost* or *Whitsontide*, the Feast of *Tabernacles*: These were chiefe, to which were added the Feast of *Trumpets*, of *Expiation*, and (as some accompt) of the *Great Congregation* *. To these we may reckon the seuenth yeares *Sabbath*, and the yeare of *Iubilee*. These Feasts GOD had prescribed to them, commaunding, that in those three principall Feasts euerie male (as the Iewes interpreted it, that were cleane, and sound, and from twentie yeares 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 encrease 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 Deuils. To these were after added vpon occasions, by the Church of the Iewes, their foure Fasts, in memorie of their calamities receiued from the Chaldæans, their Feast of *Lotts*, of *Dedication*, and others, as shall follow in their order.

They began to celebrate their Feasts at Euen: so *Moses* is commaunded, [m] *From Euen to Euen shall ye celebrate your Sabbath*: imitated in the Christian Euensongs on holy Euens: yet the Christian Sabbath is by some supposed to begin in the morning, because CHRIST did rise at that time.

[1] *Exod.29.38. Num.28. Leu.23.*

* At the end of the Feast of Tabernac.

[m] *Leu.23.32.*

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 abrogation of ceremonies * *Legall*, is in *Morall and Christian* dutie 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 creatures) is the remembrance of that sanctification vrged. Friuolous are their reasons who would renew 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 entitled in name and practise *the* LORDS *day*) with the same spirit whereby they haue equalled traditions to the holy Scriptures.

* See *lib.1. c.4.*

Thus

Thus Cardinall *Tolet* [a] allowes on the LORDS day Iourneying, Hunting, Working, Buying, Selling, Fayres, Fencing, and other priuate and publike workes, by him mentioned: and sayth, a man is tied 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 [b] Cardinall is as fast as he is loose, affirming, That other holy-dayes also binde the conscience, euen in cases void of contempt and scandale, as being truly more holy then other dayes, and a part of diuine worship, and not onely in respect of Order and Politie.

But to returne to our Iewish Sabbath. *Plutarch* thought, that the Sabbath was deriued of Σαβάζειν, which signifieth, to keepe Reuell-rout, as was vsed in their Bacchanals of Σαβάσιος, which is interpreted *Bacchus*, or the sonne of *Bacchus*, as *Cœlius Rhodiginus* [c] sheweth out of *Amphitheus* 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 Sabbatising too much by too many Christians imitated, which celebrate the same rather as a day of *Bacchus*, then *the* LORDS *day*.[d]) *Bacchus* his Priests were called *Sabbi*, [e] of this their reuelling and misse-rule. Such wide coniectures wee 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 employments. And for this cause all the festiuall Solemnities in the Scripture [f] are styled with this generall title and appellation, as times of rest from their wonted bodily seruices. Likewise their seuenth yeare was Sabbathicall [g], because of the rest from the labours of Tyllage. In those Feasts also, which consisted of many dayes solemnitie, the first and last were Sabbaths [h], in regard of the strictnesse of those dayes rest.

Luke [i] hath an obscure place, which hath much troubled Interpreters with the difficultie thereof, Ἐν Σαββάτῳ δευτεροπρώτῳ, our English reades it, *The second Sabbath after the first*. * *Isidore* sayth it was so called of the *Pascha* and *Azyma* comming together. *Chrysostome* thinkes (as *Sigonius* cites him) it was when the [k] 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. [l] *Ambrose*, for the Sabbath next after the first day of the Easter Solemnitie. [m] *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* [n] sayth, 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, δευτεροπρῶτον. Of this wee shall haue occasion to say more when wee come to the Samaritans. [o] The name Sabbath is also taken for the [p] whole weeke. But I list not to stand on the diuers significations of the word.

[q] *Iosephus* and *Plinie* tell of a Riuer in Syria, in the Kingdome of *Agrippa*, called *Sabbaticus*, which on other dayes ranne full and swift, on the Sabbath rested from his course. *Petrus Galatinus* [r] alledgeth the ceasing of this 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 Pharisees, that cauilled 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 Maidenburg, 1270, on his Sabbath, and another at Tewskburie, 1220, (and were, the one by the Bishop of the Place, the other by the Earle of Glo-

[a] *Tolet. Instruct. lib. 4. c. 24, 25.*

[b] *Bellarm. de cultu sanct. l. 3. c. 10.*

[c] *Cœl. Rhodig. Lect. Antiq. l. 4. c. 15.*

[d] *Apoc. 1. 10.*

[e] *Plutarch. Sympos. lib. 4.* οὐδεὶς γὰρ ἡμῶν πολλοὶ τὸν βάκχον καλοῦσι

[f] *Ezek. 20. 12.*

[g] *Leuit. 25. 2.*

[h] *Leuit. 23.*

[i] *Luk. 6. 1.*

* *Isid. in Thom. Catena.*

[k] *Car. Sigon. de Rep. Heb. l. 3. c. 13.*

[l] *Stella in Luc. c. 6.*

[l] *Ambros. in Luc.*

[m] *Hospin. de fest. Iudæor. c. 3.*

* *Maldonat. in Matth. 12.*

[n] *Scaliger. Can. Isag. l. 3.*

[o] *Infra, cap. 9.*

[p] *Luc. 18. 12. bis in Sabbat.*

[q] *Ios. de Bell. Iud. l. 7. c. 24. Inter Arcas & Raphaneas. Plin. l. 31. c. 2. in Iudea.*

[r] *P. Galat. de Arcan. l. 11. c. 9.*

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 dayes iourney, which was (saith S. *Ierome*)[s] by the institution of *Barachibas, Simeon* and *Hellis*, (*Rabbines*) not aboue 2000. 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 æternall happinesse, vanish into a smoakie superstition amongst them. The sacrifices and accustomed rites of the Sabbath are mentioned. *Num.* 28. & *Leuit.* 23. & 24. Where we may reade, that the dayly burnt-offering, and meate-offering, and drinke-offering, were doubled on the Sabbath, and the shew-bread renewed, &c.

The sanctification of dayes and times being a[t] token of that thankefulnes and a part of that publike honour 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 Lawe 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, *Num.* 28. and the solemne sacrifice therein appointed: so to glorifie God, the Author of time and light, which the darkened conceipts of the heathens ascribed to the planets and bodies cœlestiall, calling the monethes by their names. Besides their sacrifices they banquetted on this day, as appeareth by[u] *Dauid and Saul*: Where the day after was festiuall also, either so to spend the surplusage of the former dayes sumptuous sacrifice, or for a farther pretext of religion and zeale, as *Martyr*[x] hath noted. *Sigonius*[y] maketh these New-moone dayes to be *profestos*, that is such wherein they might labour, the sacrificing times excepted: but those couetous penny-fathers seeme of an other minde. *When*[z] (say they,) *will the New-moone bee gone that we may sell corne, and the Sabbath that wee may sell wheate*: and *Es.* 1. the Sabbaths and New-moones are reckoned together.

Their Passeouer, called of them *Pæsach*, so called of the Angels passingouer the Israelites in the common destruction of the Ægyptian first-born. For *Pæsach*, the Grecians vse *Pascha*, of πάσχω to suffer, fitly in regard of the body of that shadow CHRIST himselfe, who[a] was our Paschall Lambe, in his suffering sacrificed for vs.

The institution of this Feast is set down *Exo.* 12. as *Hospinian* hath noted in the yeere after the creation of the world. 2447.[b] 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 *Nison*, those two daies being more especially sanctified with a holy Conuocation and abstinence from worke, except the dressing of their meat: the other being obserued with vnleauened bread: and the fourteenth day being the *Parasceue*, or preparation: in the euening of which fourteenth day, as some men hold opiniō, after sun set in the twi-light, others in the fourth howre, or fourth part of the day, as containing three houres space, before the going downe of the[c] sun, the Paschal Lambe was slaine, about which time (the ninth houre) *Christ*, the true Pascha, yeelded vp the ghost. From which ninth hower the Iewes began their Vespera or Euening: and therefore it vvas inioyned them *inter duas Vesperas*, to kill the Passeouer.

This Lambe or Kidde was chosen a male of a yeere olde, the tenth day of the moone, which they kept till the fourteenth day tied (after their traditions) to the foote of some bench or forme, 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 vvas first a priuate sacrifice to be performed in euery house, after in that place ouely where the Tabernacle or Temple was, they there dispersed by companies, according to *Iosephus*, not fewer then ten, somtime twenty, in a company; with *Christ* there were thirtie: and of these sacrifices and companies in time of *Cestius*, were numbred 256500. so that reckoning the least num-

s *In vita Iosephi.*

* *Drus.* saith 2000. Cubites, his authors are the Chaldee paraphrast. *Iarius. Theophil.* Oecumenius giueth the reason, because the Arke and Tabernacle did so farre goe before the people.

t *Hooker l.* 5. *Ecclesiast. Polit.*

u 1. *Sam.* 20. 5.

x P. *Mart. in* 1. *Sam.*

y *Sigon. de Rep. Heb. l.* 2. *c.* 4.

z *Amos* 8. 5.

a 1. *Cor.* 5. 7.

b *Scaliger & Caluisius* account 2453. *Lydiat* 2509. others otherwise.

c *Jos. de Bel.* 7. 17. saith *à nona vsque ad vndecimam hostias cædunt.*

ber 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 beeing assembled thither through Gods iust iudgement, their whole huge multitudes were couped or caged together in the walles 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 postes, 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 hast, standing, burning whatsoeuer was left of the same. There are that [d] thinke, that after the eating the sacramentall Lambe, standing, they had other prouision which they eat sitting, [e] or after their manner of lying at table, in remembrance of their libertie, as appeareth by *Iohns* leaning on his breast, and *Iudas* his soppe at *Christs* Supper. They were in the euen of the fourteenth day to purge their houses of leauen, and that throughout the land, where the Lambe might not bee eaten. All the Israelites were enioyned this duty: and they which by occasion of iourneying or vncleanesse could not now celebrate the Passeouer, were to obserue it the next moneth. *Num.* 9.

d *Hospinian.*
e *Lipsius.*

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 yeares fruits, which at that time in those countries began to ripen, and so to acknowledge God the giuer thereof. [f] *Philo* saith, that each priuate man, which otherwise brought in his sacrifice to the Priest, sacrificed or slew this sacrifice with his owne hands: and elsewhere [g] he affirmeth the same. *Eleazarus*, [h] or as other say the *Synedrium*, ordained 350. yeares before the birth of *Christ*, that the Passeouer should not bee solemnized on the second, fourth, or sixt day of the weeke: and therefore when it fell on the sixt day, which we call Friday, it was deferred to the seuenth, at the time of Christs Passion, and hee with his Disciples eate it the night before, according to the law of God.

f *Philo Iud de vita Mos. l. 3.*
g *In decalog.*
h *Hospin. de festis Iud. c. 3. Maldonat. in Mat. 26.*

This *Eleazarus* ordained, that the Feast of Lots should not bee 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-yeares day, on the first, fourth, and sixt, which decree is extant in the booke of *Gamaliel*, *Paules M^r.* which they did superstitiously, to anoide 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 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 fifty: and *Schesuoth*, that is, *of weekes*, because of this reckoning of seuen weekes, it is called also the *Feast of the haruest of the first fruits*: * the rites thereof are prescribed. *Leu.* 23. The institution was in respect of the lawe 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 fleshy tables of the heart, when (at the same time) he gaue the holy Ghost to his Disciples, as a remembrance also of the author of their haruest-fruits and euery good gift.

* *Exod.* 23. 16.

Act. 2. 4.

As the seuenth day in the weeke, so the seuenth moneth in the yeare, 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 *Kalendes or Festiuall New-moone*, the Feast of *Trumpets*, in respect of that rite then obserued of sounding Trumpets, being their *New-yeares* day, after the ciuill account: the institution is read *Leu.* 23. and *Num.* 29. Whether, as some of the *Rabbines* will haue it, for *Isaacs* deliuerance, that in remembrance of that Ramme, these Rams-horne trumpets should be sounded, or in regard of their warres, or in respect of that spirituall warrefare which continueth our whole life, or that this was so festiuall a moneth,

or

or the beginning of their yeare for ciuill accounts, and for the Sabbaticall and Iubilee-yeares 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 & afflicting themselues, described in *Leu.*16. throughout the chapter, and chap. 23. wherein is liuely in that type shewed the office of IESVS CHRIST, the eternall high Priest, who hath alone wrought our atonement, entered into the Holy place of heauen, and laide our sinnes on the scape-Goate, bearing them, and satisfying for them in his owne person on the Crosse, and by the sprinkling of his bloud sanctified vs for euer to GOD his Father. *Paul, Heb.*9. doth vnfold the mysterie 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 & afflicting themselues was in respect of their Idolatry with the golden Calfe, and therefore it seemed, that in *Theodorets*[k] time they did not afflict themselues, but sported rather in obscene and profane manner. The sacrifices are set downe. *Num.*29.8.9.10.11.

k *Theodoret qu. 32. in Leuit.*

The next Feast was that of *Tabernacles*; in remembrance that howsoeuer they now dwelled in strong Cities, goodly houses, &c yet their fathers liued in tents in the wildernes, where God by a cloud 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 twentith, the first and last of them being (as at the Passeouer) more solemnely festiuall, with abstinence from labour, and a generall Conuocation. They were the first day to take boughes & branches of trees, and to make therwith boothes, and to dwell in boothes seuen dayes. This was neglected from the time of *Iosuah*, till the dayes of *Nehemiah*,[l] when hee and *Ezra* solemnized this Feast seuen daies with boothes on their house-tops, and in their Courts and streets, with lectures euery day out of the Lawe, and solemne assembly on the eight day. The Hebrewes report that they made them bundles of that matter, which they carried, euery day of the seuen, vp & down in the morning before they might eate, whereupon it was called the Feast of Palmes or Willowes. The seuenth day saith *Paulus Fagius*,[m] they compassed the Altar with these boughes seuen times, in remembrance of the fall of Iericho. *Andrew Osiander*,[n] affirmeth that they vsed this carrying about boughes euery day, especially the seuenth, in which they obserued a kinde of *procession* or *Letany* 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 Letany. Then they alter it in another form, Pray redeeme the Vine of thy planting, *Hosanna*, &c. then in another, As thou sauedst the strong, in Egypt, 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 Italy differing from them of Germany, yet in *Christs* time the acclamations of *Hosanna*, when he came riding on an Asse into Ierusalem, testifie some such obseruation then amongst them.

l *Nehem.*8.

m *Fag. in cap. Leu.*23.

n *And. Osiand. Annot. Harmon. Euan. l.*3. *c.*36.

The sacrifices of euery day are designed *Num.* 29. The first day, thirteene bullockes, the second, twelue, and euery day one lesse to the seuenth: in all 70. (as the *Rabbines* interpret it) according to the number of the 70. languages of the Nations, which shall be subdued to the Messias; and 98. Lambes, in respect of so many curses in the lawe, against the transgressing Israelites.

The eight day was the Feast which they called *Haaziph*, and *Azereth*, that is Collection, called also *the great day of the Feast*, in the two and twentith day of this moneth *Tisri*. In this they were to Contribute to the continuall sacrifices, and publike thanksgiuing was made for the fruits of the Earth, and the *first fruits* of the later fruits were offered. *Ieroboam** in an irreligious policie remoued the Feast of Tabernacles from the seuenth moneth to the eight, from *Tisri* to *Marcheshuan*.

n *Iob.*7.37. *Num.*29.35.

* *Hospin. de fest. c.*7.

The seuenth yeare was appointed a Sabbaticall yeare wherein they were neither to sowe nor to reape, but to leaue that which should voluntarily grow in their fieldes and yards to the poore, and secondly should not exact debt of their brethren of the same Nation, but remit it. *Deut.*15. *Exod.*23. *Leu.* 25. and the obseruation hereof is
* *Nehem.*10.31 expressed in the time of *Nehemiah.*

After seuen times seuen yeares which make fortie nine, they were to reckon Iobel or yeare of *Iubilee. Leu.* 25. beginning on the day of Reconciliation: Wherein seruants were freed, debts remitted, possessions, that had beene alienated, returned, the lawe 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 yeare of *Iubilee* is much controuersie. The auncient Authors ac-
o *Ios. Scal. Animad. in Euseb. pag.* 15. count it the fiftieth yeare. *Scaliger*o refuseth their authoritie herein. Many moderne
p *Hospin. de Temp. & de Fest. Iud.* writers hold the same opinion, as p *Hospinian,* q *Melanchthon, Fabritius* r *Paduanus, &c.* s *Caluisius* at large disputed this question against *Crentzhemius* and *Bucholcerus,* by
q *Melan. Chron. l.* 2. diuers arguments proouing that the *Iubilee* was but fortie nine yeares complete, and
r *Fab. Pad. Catena temp. annal.* 40. that the fiftieth yeare was the first onwards of another *Iubilee* or Sabbath of yeares:
s *Caluis. Isagoge c.*23. Yet is this space reckoned by fiftie, as *Ouid* calles the *Olympiad, quinquennis Olym-*
t *Aristoph. in Pluto.* *pias;* t *Aristophanes,* t *& Ausonius* u affirming the like: and yet the *Olympiade* is but
u *Ausonius de ludis.* foure yeares complete, and reckoned from the fifth to the fist exclusiuely. Otherwise they should haue had two Sabbaticall yeares togither, namely the forty ninth being the seuenth yeare, and the next which was the fiftieth yeare. 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 vvas good sayer nor dooer) instituted, *Anno* 1300. to be obserued euery hundreth yeare: and *Clement* the sixt abridged to the fiftieth: as *Auentinus, Trithemius, Crantzius,* and other haue written. Whether they were heathenish in imitating the *Ludi seculares,* or Iewish in following the legall Iubilee: Certaine it is, Rome thereby becomes
x *Apoc.*18.11. a rich mart, where the x *Marchants of the Earth* resort from all places of the Earth to buy heauen: and *Babylon the great Citie is cloathed in fine linnen and purple and*
* *V.*16. *scarlet, and gilded with gold and precious stone and pearles,* with the gaines of her *wares*
* *V.*13. giuing in exchange * *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, y *Siluer and gold haue I none,* and yet finde their pardons too cheape to be good. But to
y *Act.*3.6. 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 yeare 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 we will adde a briefe Kalendar of all their Fasts and Feasts.

Of

CHAP. VI.

Of the Feasts and Fasts, which the Iewes instituted to themselues: with a Kalendar of their feasts and fasts through the yeare as they are now obserued.

THE Prophet *Zacharie*, in his 7. and 8. Chapters mentioneth certaine fasting dayes which the Iewes by Ecclesiasticall Iniunction obserued. One in the tenth day of the tenth moneth, because that on that day Ierusalem began to be 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 barefoote and sitting on the ground, reading some sad historie of the Bible, and the Lamentations of *Feremie*, three times ouer.

Their fourth fast they celebrated on the third day of the seuenth moneth, in remembrance of *Godoliah* slaine by *Ismael*, *Ier.* 41. 42. 2. *Reg. vlt.* To these are reckoned the fast of *Ester*, 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 Lawe broken by *Moses*: the institution whereof seemeth to bee late, seeing the scripture doth not mention it. In this moneth the Aegyptians 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*.

On the [a] fourteenth and fifteenth dayes 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 *Funccius* relateth out of *Philo*. *Anno M.* 3463. *Antonius Margarita* a christned Iew, reporteth that on these dayes the Iewes read the historie of *Ester*, and so often as *Haman* is mentioned, they smite on their seates with their fistes and hammers, otherwise spending the time of this feast in Bacchanall riots and excesse.

[a] *Ester.* 9. 21.

[b] *Caluis.* 3477.

They had the feast also 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.

[b] *Ioseph. de bello Iud. l. 2. c. 17.*

The Feast of Dedication, otherwise called the Feast of *Lights*, and the institution thereof is largely described. *Mac.* 4. in remembrance of the restitution of diuine worship and sacrifice in the Temple, which had been by *Antiochus* polluted, and sacred to *Iupiter Olympius*, all the seruices appointed by the law being abolished. By *Iudas Macabeus*, the Temple and Altar, and other holy instruments, were dedicated the same day three yeares after their first pollution, called therfore the Feast of *Lights*, as I thinke saith [c] *Iosephus*, because so vnexpected a light shone forth vnto them. But *Franciscus Iunius*, in his Annotations vpon the Syrian translation of the tenth of *Iohn*, where this Feast is mentioned, alledgeth out of the *Talmud* an other cause as followeth. When on the 25. day of *Cisleu* they entered into the Temple, they found not pure oyle, except in one little vessell, which contained sufficient for the lampes but one day, of vvhich oyle they lighted the lampes in order, which lasted eight daies, till they presled out of the Oliues cleane Oyle. And therefore the *Wise-men* of that time decreed, that yearely those eight dayes beginning at the 25. of *Cisleu* should be dayes of ioy, and that euery one in the doores of their houses euery euening during those eight daies should light lampes, 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 23. day of *Iar*, for the expiation of the Tower of Ierusalem by *Simon Mac.*

Sigonius reckoneth also the feast of *Iephta*, in the end of the yeare, which yet is not like to haue continued in succeeding ages: and of the *fire* that wee haue mentioned in 2. *Mac.* 1. and the Feast of *Iudith*, for killing *Holofernes*: and on the fourteenth day of *Adar*, for the victory against *Nicanor*, *Ios.l.* 12. Their later feasts I shall mention, and declare their seuerall 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 Kalendar of their monethes, with the feasts and fasts, as they are obserued therein at this day.

Ios.Scal. Can. Isag.l.1.c 6.
TISRI habet dies 30

Tisri Plenus. 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 ἐσχατεία 22. Octaua Scenopegiæ. 23. Festiuitas Legis.

Marches.29.

Marches. Cauus. 7. *Ieiunium. Excæcarunt oculos Sedekiæ &c. post.* 29. *Intercalatur dies vna in Anno pleno.*

Casleu.30.

Casleu plenus. 25. Encœnia. 28. *Ieiunium: Ioiakim combusit volumen quod scripserat Baruch dictante Ieremia.* 30. *Eximitur dies in Anno defectiuo.*

Tebeth.29.

*Tebeth Cauus.*8. *Ieiunium. Scripta est lex Græcè 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.*

Sebat.30.

Sebat plenus. 5. *Ieiunium: Moriuntur Seniores qui fuerunt æquales Iosuæ filij Nun.* 23. *Ieiunium. Congregati sunt omnes Israelitæ, contra Beniamineos propter pellicem & idolum Micha.* 30. Locus Embolismi.

Adar.29.

Adar Cauus. 7. *Ieiunium. Moritur Moses Magister noster qui in pace quieuit.*9. *Ieiunium: Schola Sammai & schola Hillel inter se contendere cæperunt.*13. *Festiuitas decreta: interficitur Nicanor.*14. Mardochæus Phurim.

Nisan 30.

Nisan plenus 1. *Ieiunium. Mortui sunt filij Aaron.* 10. *Ieiunium. Moritur Mariam. Eligitur agnus mactandus* 14. *die.* 14. PASCHA. Exterminatio fermenti. 15. Azyma. 16. ΔΕΥΤΕΡΑ ΤΟΥ ΠΑΣΚΑ, Manipulus frugum, ΗΜΕΡΑΙ ΠΕΝΤΗΚΟΣΤΗΣ ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΠΡΩΤΗ, 21. *Solennitas finis Azymorũ.* 23. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΔΕΥΤΕΡΑ. 26. *Ieiunium. Moritur Iosue filius Nun.* 30. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΤΡΙΤΗ.

Iiar. 29

Iiar cauus 7. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΤΕΤΑΡΤΗ. 10. *Ieiunium. Moritur Eli Pont. Max. & ambo filij eius: capitur arca testimonij.* 14. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΠΕΜΠΤΗ. 21. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΕΚΤΗ. 23. *Solennitas. Simon Gazam capit.*28. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΕΒΔΟΜΗ. *Ieiunium: Moritur Samuel Propheta. plangitur ab omni populo.*

Sivvan.30

Sivvan plenus 6. ΠΕΝΤΗΚΟΣΤΗ. ΠΛΗΡΩΜΑ ΤΩΝ ΗΜΕΡΩΝ ΤΗΣ ΠΕΝΤΕΚΟΣΤΗΣ. 23. *Ieiunium. Desistunt ferre primogenita & primitias Ierosolyma in diebus Ieroboam filij Nabat.* 25. *Ieiunium. Occiditur Rabban Simeon filius Gamaliel, Rabbi Ismael, R. Hanania secundus a pontificib.* 27. *Ieiunium. Combustus est Rabbi Hanina filius Tardion vnà cum libro legis.*

Tamuz.29.

Tamuz Cauus 17. *Ieiunium. Franguntur Tabulæ legis. Cessat* ἐνδελεχισμὸς. *vrbs fissa. Epistemon cremat librum legis. Ponit statuam in templo.*

Ab.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.*

Elul. 29.

Elul cauus. 17. *Ieiunium. Moriuntur Exploratores qui diffamauerant terram.* 22. *Xylophoria.*

As for the Sabbaoths, New-moones, and dayes not solemnized with feasting or fasting, I haue passed ouer in this Kalendar, as impertinent, or needelesse.

Of

CHAP. VII.

Of the ancient Oblations, Gifts, and Sacrifices of the Iewes: and of their Priests, and persons Ecclesiasticall, and Religious.

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 needlesly, or by our Discourse, to obscure, rather than 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 kinds and heads) referring the desirous Reader for his more perfect satisfaction in particulars, to those cleerer propheticall fountaines. Their rites for time and place we haue already described: The next intended part of this Iewish relation shal be of their *Oblations*, which were either *Gifts or Sacrifices*. Their sacrifices were such oblations, wherein the thing offered was in whole or part consumed in diuine worship, for the most part by fire or shedding of bloud. These were of eight [a] sorts. *Burnt-offerings, Meate-offerings, Peace-offerings, Sinne-offerings, Trespasse-offerings, the offerings of Consecration, Cleansing and Expiation.* [b] *Philo* reduceth them to three: *Burnt, Peace* and *Sinne-offerings*, according to the three causes of sacrificing; *The worship of God the obtaining of good things, and freedome from euill.*

a *Car. Sigon. de Republ. Hebr. l. 4.*
b *Philo de Sacrif.*

The *Burnt-offerings* were by fire consumed, the rites and manner hereof is expressed, *Leuitic.* 1. the fire was to be perpetuall on the Altar, being that which GOD miraculously sent from heauen to consume *Aarons* 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 flower, without hony or leuen, and with oyle and incense on the altar, or frying panne, 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 *Leu.* 3. and 7; the fat and kidneys were to be burned on the Altar (the fat and bloud being vniuersally forbidden them for food) the breast and right shoulder was the Priests: the rest to the sacrificer, to bee eaten the first, or at furthest on the second day: or else on the third to be burnt with fire. The *offering for sinnes of ignorance* for the Priest, Prince, people or priuate man, is set downe *Leu.* 4. and 6. The *Sinne-offering in case of contempt*, where the sinne is committed against GOD & man willingly, with the due maner therof is expressed, *Leu.* 6. To these were adioyned *Prayers & praises*, with musicall voices, and instruments, cymballs, viols, harpes, and trumpets resounding *For he is good, for his mercy endureth for euer.* The sixt kind of sacrifices was proper to the Priests at their consecration, recorded *Le* 6. 20. The seuenth mentioned sacrifice is *of purification* or cleansing, as of a woman after child-birth, *Le.* 12. or of a Leper 13. 14. or for vncleane issues of men and women, *cha.* 15. The eight is the sacrifice of *Expiation* or Reconciliation, on that festiuall or fasting day before spoken of, *Le.* 16. Hereunto may we adde the lights and the daily offring of incense, morning and euening, *Exod.* 30 on a golden altar, whereunto the Priests onely had accesse, with such perfume onely 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 & Tithes, and the personall halfe-shekel*. The *first-fruits* of Man, of beasts, and of the fruits of the earth, the Lawe 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. Of *Tithes*. when we consider the assignement of them to the Tribe of *Leui*, we must so farre acknowledge them Leuiticall and Ceremoniall. But some, considering the paying of them to a Priest, so soon as we reade of

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* paied them) and his nephew *Iacob* vowed the payment thereof so soone as GOD should giue him whereof to pay Tithes; and that (the first times of the Christian Church excepted, wherein there was no such setled order for things of this and like nature) Tithes were paid to the Church, vntil the Arch-enemy 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): cannot so easily subscribe to that opinion perhaps more common then true, which disanull diuine right of the non-paying Tithes, as being then a Iewish and Leuiticall ceremonie. But I leaue the Reader to discusse this matter further, with Master *Carleton* in his Treatise of that Argument; whose reasons, if they want weight in any mans iudgement, yet let the same consider an other supply, not at all
c *M. Downam.* fauoring of Iudaisme: namely, that [c] Tithes are due to Christian Ministers by Vow: Christian Common-weales, and Counsells hauing consecrated them to GOD and his Church: neither is it now time after the Vowes to inquire, and 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 Tythes, as they then were, Iewish. In *Leu.*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.* S. [d] *Hierome* reckons foure sorts of Tithes: first, that which the people paied to the Leuites: secondly, that which the Leuites hence paied 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 layd vp for the Leuite, and the poore amongst them [g]. The practise hereof *Nehemiah* restored in the reformation of Religion, *Neh.*10. when the First-fruits and Tenths were brought to the treasury or chambers of the house of GOD.

d *Hieron. super Ezech.*
e *Num.*18.26.
f *Deut.*14.22.
g *Deut.*14.28.

Besides First-fruits and Tithes, they payed to the treasurie personall offerings, as *Exod.*30.12. euery man payed halfe a shekel, which the Hebrews interpreted to be perpetuall for the maintenance of the Sacrifices; others temporary, then onely put in practise. As for that collection 2. *Reg.*12. made by *Ioas* for the repayring of the Temple, and that after by *Nehem.ca.*10. the circumstances shew much difference. This treasury, in regard of this Poll-money, grew very rich, as appeared in [h] *Crassus* robbing the same of tenne thousand talents at one time, besides a great beame of gold, which *Eleazarus* the Treasurer, vpon *Crassus* his oath, (afterwards violated neuertheless) to redeeme the rest deliuered to him, weighing three hundred *minæ*, euery *mina* being two pounds, two ounces, and a quarter Troy. *Tully* [i] and other Authors mention these Oblations of the Iewes to their treasury yearely.

h *Ios. Ant.*14. 12.
i *Cic. Pro Murena.*

These Gifts and Offerings the Lawe exacted: they performed many other also, either of their Free-will or of Vow, otherwise little differing from the former, *Leuit. vltim.* 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* [k] hath obserued, that all these being deliuered them in the Lords treasury, without their labour or cost, together with their 48. cities assigned them, amounted to a farre greater proportion for the maintenance of that small Tribe, then all the Bishoprickes, Benefices, Colledge-lands, or whatsoeuer other Ecclesiasticall indowments and profits in this land, although the prophane Ammonites or hypocriticall Cloysterers had neuer conspired to shaue off our [l] beards, and our garments by the buttocks, not leauing to [m] couer our nakednes, 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

k *Downams* Sermon of the Dignitie, &c.
l *2. Sam.*10.
m *D. Smith* ser. Black-smith.

haue said already: although those *Bellies* to whom wee speake, haue no *eares*. The first stroke which wounded vs, and causeth vs still to halt, was from Rome, *the mother of abhominations and whoredomes*. Here, as in the suburbs of Hell, were founded the Churches ruines: our *Bulles of Bashan*, (Abbey-lubbers, and Cloysterers) with the leaden hornes of those Roman Bulles haue pushed downe our Churches, (our Chauncells at least) and made them to fall into those *Cages of vncleane Birds*, the Popish Monasteries. Of nine thousand two hundred eighty and foure parishes in England, [n] after M. *Camdens* account, three thousand eight hundred fortie fiue were (it is properly termed) impropriated. And who knoweth whether those Appropriations did not supplant these Supplanters, and dispropriate them of that which in a iuster proprietie was giuen them in their first foundations, for that three-fold maintenance *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 additions of these, as of a contagious garment, beene infected, and haue either died, or bin sicke at the least, of this plague. How fitly and fully doe those wordes of *Habacuk* [o] agree to the houses founded for religion, by this and like irreligion peruerted, and at last subuerted [*] *They couered 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 cried out of the wall, and the beame out of the timber hath answered it, Woe vnto him that buildeth a towne with blood, and erecteth a Citie by iniquitie.* Thus we see, the stones haue cried *out of their walls* indeede, and by their demolished heapes may receiue *Labans* name, *Iegar sahadutha, the* [p] *heape of witnesse*, their ruines remaining testimonies of GODS iudgements. A violent streame (saith maister *Camden* [*]) breaking through all obstacles, hath rushed out vpon the Ecclesiasticke 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 piety of the English had from the time of their first Christianity consecrated to GOD, were (as it were) in a moment dispersed, and (if I may so say) profaned.

Let none traduce me as a *troubler of Israel*, and a traducer of our Law and State, which haue thus both changed & settled these things. I inueigh against *Absolons* conspiracie, and *Achitophels* deuises, which were the troublers of Israel, and so disturbed the iust heart of righteous *Dauid*, that on the sodain hee a little forgat the exact rule: and commanded, *Thou* [q] *and Ziba diuide the Lands*. So (if loosers may haue leaue to speake) our Parliament (perhaps with some extasie of ioy, for remouing the sinks and stinckes 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 we would still say of these our halting *Zibaes*, *Let them take all*, rather then wee should want *our Lord and his* Gospel, 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* doe not arise, and that the [r] *Canker-worme eate not what the Grashopper hath left, and the Caterpiller the residue of the Canker worme eate*. 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 break the necke of the Case with a Prohibition: the other hauing a trust committed, maketh himselfe a bawd, and selleth his Church (which cost no meaner price then the bloud of CHRIST) for money. Oh Christ, ouerthrow the Tables of these Monychangers, and with some whippe driue them, scourge them out of thy Temple, which supplant thy plantations, and hinder the gaining of Soules for gaine. Withstand these *Balaams*, which for *Balaks* blessing, care not what curse they bring vpon Israel, which present for presents, and scrape to maintaine their carnall liuing, out of our spirituall Liuings; to bestow on their Hawkes, their Hounds, their!

But

[n] *Camden Britan. Edit. vlt.*

[o] *Hab. 2. 9, 10, 11, 12.*

[p] *Gen. 31. 47.*

[*] *Vbi supra.*

[q] *2. Sam. 19. 29*

[r] *Ioel 1. 4.*

[*] Let me haue the like libertie to inueigh against vices here, as *Espenseus* was allowed among the Papists, who speaking of the Romish proceedings, saith, *Sedis Apostolicæ summa iura, hoc est summæ iniuriæ, priuilegia hoc est abusus, consuetudines, hoc est, corruptele*: I speake only against abusers of law & right.

But whither hath this passion, or zeale (Truth I am sure) transported mee? Truely, the fixed Starres in our Westminster firmament (and may not I so call it, where is such a *Starre-chamber*, shining with the bright beames of Iustice?) I admire, and almost adore in silence: onely those wandering planets, which selfe-guiltinesse accuseth, doe I here accuse.

And for these, and all the Churches enemies, *Let* GOD *arise, and his enemies*, (or their enmitie) *bee scattered*, that there be no more such [f] *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 bee no [t] *Eliashibs*, *which shall prouide Tobias the Ammonite a Chamber in the house of the* LORD: that neyther any abuse the profession of Lawe, directly; nor the possession of Patronage, indirectly; (for abuses onely I taxe) so to discouer our Churches nakednesse, that euerie *Cham* (the prophane Atheist, and superstitious Papist) may espie and deride the same, wherein themselues are the most guiltie amongest vs; although none are more readie to [u] *tell it in Gath, or publish it in the streetes of Ashkelon, that the daughters of Babylon may triumph.*

f 1. *Reg.* 21.

t *Nehem.* 13.

u 2. *Sam.* 1. 20.

After that wee 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 mannage those Diuine and Religious affaires. And first, amongest the first Hebrewes, wee finde no Priest named before *Abrahams* time, in which *Melchizedech* was interpreted by the most, to be *Shem* the sonne of *Noah*. Father both of this and other Nations: and Maister *Broughton* hath written a whole Booke in confirmation heereof. The heads of Families then exercised the Priestlie office of teaching, praying, and sacrificing in their owne households, as we reade of [x] *Abraham*, *Isaac*, [y] and [z] *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*, [a] and these offered Sacrifices [b] vntill that the Leuites were chosen in their roome; [c] GOD turning that propheticall curse of *Iacob*, of [d] *scattering them in Israel*, into a blessing, for the instructing of the Israelites. The cause of this their consecration was, because they, [e] in a zeale of GODS glorie, had *sanctified their hands* to this ministerie *in the blood* of the neerest of their idolatrous kinred, that had sinned in adoring the *golden Calfe*.

x *Gen.* 18. 19.
y *Genes.* 37.
z *Gen.* 49. &c.
a *Exod.* 13. 2. & 15.
b *Exod.* 24. 5.
c *Num.* 3. 41.
d *Gen.* 49. 7.
e *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 twentie thousand, two hundred seuentie and three, and of the Leuites, but two and twentie thousand; so that therefore there must be fiue shekels a peece payed for the redemption of euery of those two hundred seuentie and three in surplusage more then the Leuites; whereas yet in the parcells of the Leuiticall accompt, are found more of the Leuites then of the Israelites, as appeareth; the family of the Gershonites containing seuen thousand and fiue hundred, the Kohathites, eight thousand six hundred, and the family of *Merari*, sixe 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 * *Lyra*, *Dionysius Carthusianus*, and *Iunius* (for the most are wholy silent) answere, that those three hundred ouer and aboue the two and twenty 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; That their exploit of executing their kinred 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 [f] of *Pharao*, and their miraculous fruitfulnesse, may make it lesse strange, that both in these Leuites there were so few first-

* *Lyra in Num. Dionys Carthus. Iun.* addeth also in the number of Priests.

* But one of 74.

f *Exod.* 1.

borne

borne, and in the other Israelites also, with whom amongst 600. 550. men from twenty yeres old vpwards, there were (though reckoning but from a month old, as is said) but 22273. which is little more then one of seuen and twenty, besides that inequalitie of the persons numbred. This excursion vpon this occasion, wherein I haue found diuerse Interpreters mute, will (I hope) finde 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 g to be Priests, to whom the Leuites were assigned after (as wee 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 breast-plate, an ephod, a robe, a broidred coat, a miter, a girdle, a plate of golde, and linnen breeches. Also his sonnes had appointed to them coates, and bonets, and girdles, and breeches: which their attire is described at large, *Exo.* 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 breast-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.

g *Exod.28.*

The consecration of the Priests, and rites thereof are mentioned, *Exod.29.* The conditions required in the high Priest, as that he should not haue the bodily defects of blindnes, lamenes, maimednes, &c. nor should vncouer his head, and many other such like, are expressed, *Leu.21.* His office was daily to light the Lights at the euening, and to burne incense at morning and euening, and once euery Sabbath to set the Shew-bread before the LORD to sacrifice, and once a yere to make reconciliation in the holy place, &c. This office they executed till the Captiuitie, after which they ruled also in the Common-wealth, and the family of the *Maccabees* obtained temporall and spirituall iurisdiction, being both Priests and Kings. But the state being vsurped by others, they also appoynted 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 onely remaining: and thus *Iosephus* saith, that *Anna* 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 Conquerour.

* *Leuit.24.*

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, *Leuitic.28.* their consecration 29. their conditions required in them, *Leu.*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* plainly may be seene. These priestly families, being of the house of *Eleazar* sixteen, and of *Ithamar* eight, which *Dauid* by lot distributed into foure and twenty orders, according to the number of the heads of families, those foure and twenty men, chiefe of those orders, being to the high Priest, as *Aarons* sonnes were vnto him in their ministery, 1. *Chronic.* 24. and tooke turnes by course, in performing of the same as *Luke* sheweth h in the example of *Zachary*. *Iosephus* i 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 called also *Chiefe Priests* k in the old and new Testament.

h *Luc.*1.
i *Ioseph. in App. & in vita.*
k *Ezr.8. Mar.14 Actes 4.*

The Leuites had the next place in the legall ministery: all that descended of *Leui*, except the family of *Aaron*, being thus called: and *Num.* 2. according to the descent of the three sonnes 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

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 praised the LORD vpon instruments. These were diuided vnder their Heads or Principalls according to their [l] 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 dayes 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 keep the same cleane, and to keep that which was vncleane out of the same: and these all are mustered in their offices 2. *Chron.* 35.

l 1. *Chr.* 23. 24.

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. *Chro.* 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 [m] *Nazarites* for a time: *Sampson* is an especiall example hereof, and *Iames* the Iust, brother of our LORD: or else they were Prophets by extraordinary calling, as *Samuel*, *Esay*, *Ieremy*, and others: to whome GOD manifested his will by dreames, visions, and reuelations; whose ordinary habite seemes to be a rugged hairie garment, by the example of [n] *Eliah*, and the false [o] Prophets, and of [p] *Iohn Baptist* afterward. And thus much of those persons, which according to the Law were sacred to GOD: it followeth that we should obserue their superstitious deuoting of themselues, according to their owne deuises and traditions, vnto a supposed seruice of GOD. In a more strict maner then ordinary, or some-way in opinion and practise differing both from the law, and the rest of the Iewish people. Of this kinde were many Sects, whereof wee are next to speake.

m See the institution of them, *Num.* 6. 2.

n 2. *Reg.* 1. 8. *Isai.* 20. 2.

o *Zach.* 13. 4.

p *Mat.* 3. 4.

CHAP. VIII.

Of the diuers Sects, Opinions, and Alterations of Religion, amongst the Hebrews.

IN this matter of Alterations, and altercations amongest them about *Questions* and practise of *Religion*, we are in the first place to obserue their often apostacies [a] from the truth of the Lawe to the idolatrous superstitions of the neighbouring Nations: as the Reliques of their Aegyptian idolatry in the golden Calfe *Exo.* 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*, *Balaams* 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 idoles 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 eare-rings of the prey, and put it in* Ophrah *his Citie, and all Israel went a whoring there after it* [d]: and after his death, made *Baal-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 apostacie 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 *Beniamites* [g] and by [h] *Hophni* and *Phinehas* the sonnes of *Eli*.

a *Philistrins* 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.

But

But after the reformation of Religion by *Samuel*, *Dauid*, and *Salomon*, (who yet became after an idolatour) befell their greatest Apostasie, to wit, of the tenne Tribes, from GOD, their King, and Religion, by the ouer-wise policie of *Ieroboam*, which corrupted and subuerted both it and himselfe. He (least those reuolted Israelites should, by frequenting GODS appointed worship at Ierusalem, recknowledge their former and truer LORD) consecrated two Ægyptian Calues at Bethel and Dan [i], and made an House of High Places, and Priestes of the lowest of the people.

i 1. *King.* 12.

Iudah also made them, in the same times, High Places, Images, and Groues, on euerie 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 Commonwealth and Church receiued, by that sinne of *Ieroboam*, an vncurable 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 diuerse Authors) are descended those Tartarians, which since ouer-ran, 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. 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, groaning 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 successors of *Ptolomey* in Ægypt, and *Seleucus* in Asia, remaining 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 Macedonian thraldome by the Familie of the *Macchabees*, the Gouernment, 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.

k *Halls* Pharisaisme and Christianitie. *Synagoga Iudaic. cap.* 2. l *Ios. Scal. Elench. Trihar. Nich. Serrar. c.* 22. He calls these two sects *cap.* 2. *Karraim*, of *Kara*, which signifieth the Scripture: and *Rabbanim*, which were the *Wise-men*, Σοφοὶ, after called Pharisees.

The opinions of the Iewes may bee reduced [k] 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 diuerse at this day in Constantinople, and other-where: The other *Rabbinists*, Supererogatorie (as Master *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 began to be drawne into Canons, and of arbitrarie became necessarie, they were rent into sundrie Sects. Of these and their originall let vs heare *Scaliger* speake.

There were [l] (sayth hee) before the times of *Hasmonai*, two kindes 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 whome came the Sadducees; of the later, the Pharisees. These Pharisees 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. [m] 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*, *Hasidim*; and in regard of their Combination, *Hasidæi*.

m *Iunius* translateth it *Aschidai*, & sayth, they were such as for religion were scattered and dispersed about for feare of the King.

dæi. 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*. [n] 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 Pharisees, their posteritie, also did [o], 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 either 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 prophecied in the [p] Psalme, such reputation was there of their holinesse.

n *Neh.*10.32.

o *Mat.*23.16. & 29.

p *Ps.*79.2.

These Hasidæi were not in proper sense a Sect, but a Fraternitie, which euerie day assembled in the Temple, and offered in daily Sacrifice a Lambe, which was called *the Sinne-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 Zachuth* [q] sayth, That *Buba*, the sonne of *Buta*, daily of his owne accord offered a Ramme for a Sinne-offering, except one day, which was the day after the *Expiation*: And this was called *the Sacrifice of the Saints for Sinne*: And he sware, *By this Habitacle*, that is, the Temple. Of this kinde, or much like thereto, *Scaliger* [r] thinketh the *Rechabites* were, which *Ieremias* [s] mentioneth, whose immediate father hee accounteth *Ionadab*, (not him which liued [t] in the dayes 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, those sonnes of *Ionadab*, renewing their former obseruations, were called Hasidæi, which went not from the Temple, and obserued the orders aboue-mentioned: so *Scaliger* interpreted *Ieremies* Prophecie, that *Ionadab should not want one to stand before the* LORD, that is, to minister and attend holy duties in the Temple, like to *Anna* the Prophetesse [u]. This (sayth 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*.

q *Abr.Zachuth lib.Iohasin.*

r *Scal.ibid. cap.*24.

s *Ier.*35.19.

t 2.*Reg.*10.15.

u *Luk.*2.37.

Drusius [x] proueth, That diuers of the Pharisees and Essees also were of these *Hasidæi*, whereby it appeareth, that it was rather a Brotherhood, as *Scaliger* calleth it, then a Sect. He sheweth their Rites and Discipline, out of *Iuchasin*. [y] They spent nine houres of the day in prayer. They beleeued that a man might sinne in thought, and therefore they had care thereof; their will was not without the will of Heauen, that is, of GOD. Tenne things were peculiar to them: Not to lift vp their eyes aboue tenne cubits: secondly, Not to goe bare-headed: thirdly, To stablish three refections: fourthly, To dispose their hearts to prayer: fifthly, Not to looke on either side: sixtly, To goe about, that they might not be troublesome to any companie: seuenthly, Not to eat at the Tables of great men: eightly, If they had angred any man, quickly to appease him: ninthly, To haue a pleasant voice, and to descend to the interpretation of the Law: tenthly, To accustome themselues to their Threads and Phylacteries.

x *Drus.de 3 ser. l.1.c.11.*

y or *Iohasin Ab.Zac.*

Rab (one of this 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

To returne vnto *Scaliger* touching the originall of Sects, and to leaue those Hasidæan obseruants. As long (sayth 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 writing, 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 onely such as obserued the Law and the Prophets, till the times of *Sadok* and *Boethi* or *Bathi*, who first doubted of the punishment of sinnes, and rewards of good workes, from whome sprang the Hæresie of the *Sadducees*. 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 be 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 retayned the name *Perushim*, or *Phарisees*; and the *Essens*; both receiuing from their Authors the Rules and Precepts of their Sect. After this, the Pharisees 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 *contiment*.

Now let vs consider of these more particularly; and first of the Pharisees. *Drusius* [z] deriueth the name from the Syrian, as most of the names in the New Testament are, and not from the Hebrew; for then it should not be Pharisees, but Pharusees: as after the Hebrew, it should rather be *Mashas*, then *Messias*. The Etimologie some fetch from *Phares*, which signifieth Diuision, as *Epiphanius*, and *Origen*, with others [a]: against which, *Drusius* excepteth, because in *Phares* the last letter is *Tsadde*, here it is *Schin*. Others [b] 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 *workes* should be seene, but not her *humour* (then should it not be hypocrisie;) shee 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 Pharisees 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: first, in cleanenesse of life; secondly, in dignitie; thirdly, in regard of the exquisiteneſse of those Obseruations, whereto they were separated; fourthly, in their habite, wherein they were (as our Monkes) distinguished from the people; yea, they did abhorre the garments of the people.

Their opinions are gathered by *Iosephus* [c], and others, out of whome *Drusius*. They attributed (sayth *Iosephus*) all things to Fate. *Abraham Zacuth* interpreteth their opinion thus, They beleeue that GOD knoweth and disposeth all things, and the Starres 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 Hearbe in the Earth which hath not his proper Planet in Heauen.

They ascribed 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 transmigration [d], or going into another bodie. So *Zacuth*: The good Soules take delight of their good workes; the bad descend, and ascend not. They beleeued that there were both Deuils and good Angels.

z *Drusius de 3. Sectis, li. 2.*

a *Ambros. in Luc. l. 3. Damascen. de haref. Suidas.*

b *Fr. Forerius, Es. 1. Io. Forsterus lexic.*

c *Iosephus de Antiq. l. 18. de bell. Iud. l. 2.*

d μετεμψυχώσεις. Thus Christ was, after this opinion, called *Elias*, or one of the Prophets.

They conceiued, that he which kept the moſt of the Commaundements, although he tranſgreſſe in ſome, is *iuſt before* GOD: againſt which opinion [c] *Burgenſis* thinketh, that *Iames* alledged that ſaying in his Epiſtle, *He that faileth in one, is guiltie of all.* He citeth *Rab. Moſes* for this 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 deedes are weighed, and the Deuill loſt his prey by the weight of a Chalice, which one had giuen to the Saint; which heauie mettall cauſed the Scale wherein his good deedes were put (before too light) to weigh heauieſt. They (the auncienter Phariſees) confeſſe the Reſurrection of the fleſh. Hereof are three opinions [f]: one, That all, good and bad, ſhall riſe againe; another, That the iuſt only ſhall riſe; a third, That the iuſt, and part of the wicked, ſhall riſe.

[c] *Burgenſ. Addit. 1. in epiſt. Ia. 2. 10.*

[f] *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 elſewhere ſhall be ſaid. Theſe Traditions they called Δευτερώσεις, 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* [g] accounteth feet, *Origen* [h] Elnes) That none might carrie 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 nayles, they were a burthen, otherwiſe not. Concerning Faſting, the Phariſee boaſteth, *Luk.* 18. 12. *I faſt twice in the weeke*: which they obſerued (ſayth *Theophilact* [i]) on the ſecond and fifth day, Mundayes and Thurſdayes. Happily our Wedneſdayes and Fridayes ſucceeded in this Penance, that we might not ſeeme to be behind them in dutie, howſoeuer wee diſagree with them in their time. And yet *Mercerus* ſayth, The Iewes faſted the fourth day, Wedneſday, becauſe they held that vnluckie, in which children are taken with the Squinancie. Further, the Phariſees eat not vnwaſhed, ἐαν μὴ πυγμῇ νίψωνται, *Mark.* 7. 3. *Except they waſh with the fiſt*, as *Beza* tranſlateth. *Scaliger* [k] expoundeth it, not by waſhing one fiſt in the other, but compoſing the fingers into ſuch a frame, that all their ends meet on the toppe 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* [l] *when they came from Market*, becauſe ſinners and vncleane perſons were there, whoſe touch might pollute them. They waſhed *alſo Cups and Braſen Veſſels and Beds*, not chamber-beds to lye on (*Druſius* [m] expoundeth) but dining-beds, which they vſed in ſtead of Tables.

[g] *Hierom. ep. ad Alg.*

[h] *Orig. περὶ ἀρχῶν l. 4. c. 2.*

[i] *Theoph. in Luc. 18.*

[k] *Scalig. Elench. Ser. cap. 7.*

[l] *Mar. 7. 4.*

[m] *Druſ. lib. 2. vbi ſupra.*

They would not [n] *eat with Publicanes or Sinners*, yea they accounted themſelues polluted with their touch.

[n] *Luc. 7. 39. Eſ. 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 wordes ſubmiſſe and ſoftly, as of *Hannah*, 1. *Sam.* 1. and toward the Temple.

They tythed all, *Luk.* 18. *Matth.* 23. euen the ſmalleſt matters. For Tythes (ſayth *Aquila*) are the *Hedge of thy Riches.* And another Prouerbe (learne it) *Tythe, that thou mayeſt be rich.* *Epiphanius* [o] addeth, they payed Firſt fruits, thirtieths, and fiftieths, Sacrifices, and Vowes.

[o] *Epiph. her. 16.*

Their Phylacteries or Seruatories, Defenſiues (ſo the word ſignifieth) in Hebrew *Totaphoth* *, they vſed as Preſeruatiues, or Remembrancers of the Law, and ware them larger then other men. *Hierome* calls them *Puttaciola*, 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 complained of by *Hierome*, yet remaineth (ſayth *Scaliger* [p]) among Chriſtians, and Mahumetanes, which weare about them the Goſpell of S. *Iohn.* CHRIST condemneth not the Rite, but their ambition,

* Of theſe read the 15. chapter following.

[p] *Scal. Elench. c. 8.*

for

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. *Fagius* [q] obserueth, That the Iewes, in swearing, lay their hand on the booke of the Law, at this day. Other oathes are little esteemed. Hence it seemeth came our corporall Oathes on a Booke. The Iewes (sayth *Capito* [r]) 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.

That of *Corban* pertaineth to this place, mentioned *Matth.*15.5. & *Mark.*7.11. which some interprete, as if a Iew should say to his parents, That he had alreadie dedicated all that to GOD (to whome vowes are to be performed) wherewith hee might haue helped them. Doctor *Raimolds* [s] sayth, That the Iewes, as they were prone to vngodly vowes, so this was an vsuall vow amongst them, and they would bind 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, [t] *That if any sware by the Altar, it was nothing, but if By the Gift, he was a debtor.* The Pharisees 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 Commaundement, *Honour thy Father, &c.* The Iewes vsed to bind their vowes with a Curse, as they which vowed [u] *Paules* death, vsing yet to suppresse the Curse it selfe, as, [x] *if they shall enter into my rest*: So these, *By the Gift, if thou haue any profit by me*, meant they should haue none. Thus the Talmud (sayth he) the booke of their Canon Law, and Schoole-Diuinitie, sayth, That a man is bound to honour his father, vnlesse he vow the contrarie. *Masius* [y] explaineth it thus, That they did consecrate by saying *Corban* all, wherewith 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 hee had thus vowed to GOD. *Scaliger* [z] 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 read it in himselfe.

The Pharisees were esteemed pitifull; the Sadducees more cruell. [a] They were much addicted to Astrologie, and the Mathematikes: whose names of the Planets *Epiphanius* [b] rehearseth, as also of the twelue Signes.

There were [c] seuen sorts of the Pharisees, which the Talmud reckoneth: first, *Siebemita*, which measure pietie by honour and profit, as the Sichemites, which for the marriage of *Dina* endured Circumcision: secondly, *Naephi*, which lifted not his feet from the ground: the third *Kesai*, Draw-bloud, 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 fifth, *Medechia*, which goe lowly and stouping: 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 [d] describeth their strict obseruations. Some (sayth hee) prescribed to themselues tenne yeares, or eight or foure yeares continence. Some lay on plankes, which were only nine yneches 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* [e] reproueth *Epiphanius* for affirming, that the Pharisees ware

[q] *Fag. annot. ad Onk. ap. Dr.*
[r] *Capit. in Hos.*
[s] *Rain & Hart. c.7. d.4.*
[t] *Matth.23.*
[u] *Act.23.14.*
[x] *Heb.3.11.*
[y] *Masius Ios. ap. Dr.*
[z] *Scal. Elench. c.9.*
[a] *N. Lyra. in Mat.16.*
[b] *Epip. her.16.*
[c] *Drusde 3. sect. l.2.c.22.*
[d] *Epip. her.16.*
[e] *Scal. El.c.13.*

womans attyre, as not agreeing to their austeritie, which despised all beds, beat themselues against wals, and put thornes in the fringes of their garments, to pricke them: he thinketh him deceiued by some Iewes report; and addeth, that the moderne Iewes haue little or no knowledge of those ancient Pharisees, but as they learne it of the Christians, or of *Pseudo-Gorionides* (so he calleth the Hebrew Booke, ascribed to *Ioseph ben Gorion*, whome *Drusius* esteemeth, and *Scaliger* proueth to be a counterfeit.)

f *Scal. Elench. c. 10.*

Wee may here also insert the f manner of the Iewish Schoole or Academie, with their promotion therein to the degree of a *Doctor*: which whosoeuer affected, was first a *Disciple* and being prostrate at the feet of the *Doctor*, heard him teaching: for the *Disciple* did reade, being layd on the Floore or Pauement, and the *Doctor* interpreted what he read. All the time which he learned on this manner, was called his *Minoritie*, and the Scholler was called *Katan*, *à Minor*. Thus *Paule* sayth hee g *was brought vp at the feet of* Gamaliel. All this while he was called by the name of his father, his owne name not added; which, after laying on of hands, was annexed to his Title: as *Ben Bethira* before laying on of hands; after, *Rabbi Iosua Ben Bethira, &c.* For by laying on of hands he was promoted to his Mastership; which was done with a set forme of words, whereof *R. Iuda*, the sonne of *Baba*, was Author. But although he had now receiued the Degree, he was not presently intituled *Master*, but *Chaber* as γνώριμος with the Greekes, *Speusippus γνώριμος Platonis*, that is, such a Scholler as is able to teach. This word *Chaber* therefore is not put alone, but hath alway his Relatiue adioyned, as *R. Ismael Chaber of R. Eleazar*. And whiles hee was so called, hee neuer sate whiles his Master sate, but prostrate on the pauement: And when they were both Masters, the younger stood, while the elder sate and taught: as in the Primitiue Church the younger Bishop called the elder *Papa*. Such was the reuerence to their Rabbines. CHRIST at twelue yeares was otherwise honoured amongst them: but this was extraordinarie.

g *Act. 22. 3.*

The Pharisees in a selfe-conceit and singularitie called all but themselues, in a disgracefull scorne, h *Other men*: so said he, *Luk.* 18. *I am not as other men*: whereas they accounted themselues maisters of others, on whome 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 euerie day, by their Rule, to say ouer the tenne Commaundements, 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 sayd, *They made them twofold more the children of Hell then themselues*; for they freed themselues from many of those impositions they layd on the consciences of others. And these Proselytes they lesse trusted, and therefore burthened them with more obseruations.

h *Ar. Mont. in Euang. Mat. 23.*

After wee haue spoken of the Pharisees, which loued the first roomes (which they haue here obtained) it followeth to speake next of the Sadducees*, who in the New Testament are often mentioned. i *Beda* giueth an vniust interpretation of their name, saying the Sadducees are interpreted *Iust*. *Epiphanius* k also fetcheth their name from *Sedec*, which signifieth Iustice. *Lyra* l alledgeth a reason, because they were seuere and rigorous in iudgement, they gaue this name of *Iust* (not iustly) to themselues. *Burgensis* m otherwise; as of *Arrius* were the Arrians, so of one *Sadoch* (sayth he) are the Sadducees called, who was the first inuentor of their Heresie. The Pharisees were esteemed more iust then they, as appeareth *Luk.* 18. 9. They counted themselues iust, and despised others; *Summum ius, summa iniuria*. Their rigorous iustice was vniust rigour. This n *Sadoc*, or rather *Sadue*, liued vnder *Antigonus Sochæus*, who succeeded to *Simeon the Iust*: His fellow-scholler was *Baithos*, of whome came the Baithosæans. So sayth *Abraham ben Dauid* in his Historicall Cabbalt: *Antigonus* said, *Bee yee not as seruants, which minister to their Prince on condition*

* *Sadducees.*
i *Beda in Act. 5.*
k *Epiph. her. 14.*
l *Lyra in Act. 5.*
m *Burgens. ibid.*
n *Drus. de 3. Sect. l. 3. c. 3.*

to receiue reward. Sadoc *and* Baithos *asked him of this thing, and hee 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, Wee 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 Garizin 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 *Aboth. Be ye not ſeruants which miniſter to a Prince, to receiue of him reward: but be ye as ſeruants which miniſter to their Prince, with this condition, that they receiue no reward, and let the feare of God be vpon you.*

Baithos had a diuers family fro *Sadoc*, otherwiſe held the ſame opinions, as *Hellel* and *Sammai* among the Phariſees; ſo theſe were two chiefe Maſters of the Sadducæan Schooles. The Baithuſæans miniſtered to *Baithos* in veſſels of ſiluer and gold. Theſe Sadducees were called *Minim* or *Minei*, that is, Heretikes. They are called *Karraites*, becauſe they would ſeeme *Textuall*, and Scripture-men, diſallowing Traditions, [o] of *Kara*, which ſignifieth the Scripture: which was called *Kara* or *Cara*, of *Cara* to reade, ſaith *Druſius*, [p] 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* calles them *Epicures*. The Scriptures they interpreted after their owne ſenſe, nor regarded they the words of the *Wiſemen*; that is, the *Phariſees*. They were of the ancient *Caraans*, or *Karraim*, but not of thoſe which now are ſo termed; which as *Zachuth* confeſſeth, confeſſe the Reſurrection, and Reward. *Scaliger* [q] 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 whom they are no leſſe hated for their integritie, then for reiecting Tradition.

Concerning the *Karraim* now remaining, it is reported that the other Iewes, and they, will not ſpeake one to another: ſo inexpiable hatred do the other Iewes conceiue againſt them. And *Poſtellus* ſaith, [r] There are three principall Sects of the Iewes in the Eaſterne parts; *Thalmudiſts*; *Caraim*, 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* and a *Chriſtian* ſhould fall together into the water, with like poſſibilitie of ſauing either, he would make a bridge of the *Caraim* to ſaue the *Chriſtian*. The third ſort is the Samaritan, of which afterward. *Buxdorf*, [ſ] ſaith, that there are of theſe *Caraim* alſo in Poland; and *Leo* [t] mentions ſome places in Barbary, where this ſort of Iewes doth inhabit; as you may hereafter reade in our ſixth Booke, and the eleuenth Chapter.

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 deny the Reſurrection: the ſubſiſtence ſpirituall, &c. They couped vp GOD in Heauen, without all beholding of euill. They denied *Fate*, which the Phariſees held. They denied *Spirit* altogether, ſaith *Lyra*, [u] 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 [x]. They were inhoſpitall and cruell: and as cruelly, hated of the people. They are charged (the Diuell may be ſlandered) to deny all Scripture but *Moſes* [y]: 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* [z] would reconcile this opinion of the Fathers, which ſay they denied all but *Moſes*; and the other, ſaying, that ſome of the Sadducees 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* 2 *Antiq. lib.* 11. *cap.* 8. and *Eccleſiaſticus* 50. 27. *Iunius* thinketh that

o *Scal. Elenc. Tribar. cap.* 2.

p *Druſ. queſt. lib.* 1. *q.* 44.

q *Scal. quoſup.*

r *G. Poſtel. Alphab.* 12. *ling. ap. Dr.*

ſ *Buxdorf. Synagog. Iud. cap.* 2.

t *Leo. Africa.*

u *Lyra in Act.* 23.

x *Ioſeph de Bel. Iud. lib.* 2. 7.

y Reade this Argument handled by *Scaliger. Elenc. cap.* 16.

z *Druſ. de* 3. *ſectis. lib.* 3. *cap.* 10.

that they fell from the Iewish religion with *Manasses*, in the time of *Nehemias*.

The Sect of the Sadducees was diminished, if not worne out, after the destruction of the Temple, till in the yeare 4523. or after *Scalig.* 4515. and *A. D.* 755. one *Anan* and *Saul* his sonne renewed that Doctrine, because he had not receiued his expected promotion to the degree of *Gaon* *. Hee wrote bookes against the other Iewes. The like did one *Carcasuai* But of these Sadducees too much.

Of the * *Essees* or *Hessees*, followeth in the next place. Their name *Scaliger* [a] deriueth of a [b] word which signifieth *Rest*, or *quietnes* and *silence*: both which well agreed to their institution. He disproueth that opinion of *Eusebius*, & others, that therein followed him, which thought these Iewish Heretikes were Christian Monks and Catholikes. Such Catholikes, let *Baronius* [c] and *Bellarmine* [d] 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 & Rechabites, were Monkish Votaries, as the Cardinall would haue you. As for these *Essees*, he makes no small adoe against the Centuries, [e] 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, Christianitie 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 hee that will see this Argument disputed, let him reade *Scaliger* his Confutation of *Serarius* the Iesuite. He sheweth also that the Ossens, 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 only 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.

These *Essees*, *Hessees*, or *Essens*, are placed by *Pliny* on the West of the Dead-sea [f], a people solitarie, & in the whole world most admirable, without women, without money, and 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 *Essæi*, *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 warre, nor meddle with Merchandize. They haue no seruants, but are all both free, and mutually seruants to each other. They liue perpetually chast, sweare not at all, nor lie: esteeming GOD the Giuer of all good, and Author of no euill: Their societie is such, that one garment, one house, one food, one treasurie, one getting, one spending, one life, is in common to them all; carefully prouiding for their sicke, and holding the elder men in place of parents.

Iosephus, who himselfe liued among them, doth more largely describe them. [g] Hee reporteth that they were by Nation Iewes, auoiding pleasures and riches as Sinnes; accounting continence and contentednes 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. Hee 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 carrie nothing with them in their iorneyes, 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 do they change their raiment 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 wordly matter, but celebrate certaine Prayers, as * praying him to rise. Then by their Officers are each appointed to their workes, till the fifth houre, at which

* *Gaon* was a degree, as a Doctor with vs, created by imposition of hands, &c.

* *Essens.*

a *Scalig. Elenc. cap* 26.

b [illegible] to be written *Hessees* not *Essees*.

c *Baron. Annal. tom.* 1.

d *Bel. de Mon. lib.* 2. *cap.* 5.

e *Cent.* 1. *lib.* 2. *cap.* 3.

f *Plin. l.* 5. *c.* 17.

g *Ioseph. de bel. Iud. lib.* 2. *cap.* 7.

* The *Essees* were worshippers of the Sunne: hence came the ἡλιογνῶσται, and *Sampsæi*.

which time they assemble together, and, being girded with linnen garments, wash themselues in cold water. Then do they go 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 mercie to others. To their kindred they cannot giue without licence. What they say, is certaine: but an oath they hate no lesse thē periury. They studie the writings of the Ancient, thence collecting such things as may benefit the manners of the mind, or health of the bodie. They which are studious of their Sect, must a yeares space endure triall, and then after that probation of their continencie, must be 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 exceed others in habit, not 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 he which is thus excommunicate, may not receiue food offered of any other, but, eating grasse and herbes, 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 middest, or on the right-hand. They will not so much as purge Nature on the Sabbath *, and on other dayes 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 far inferiour to the rest, that if one of these do touch them, he 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 thē which allow of marriage, but make a three-yeares triall first of the women, 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 accompany with them. These women when they wash, haue their sacred linnen garments also, as the men. Thus farre *Iosephus*: who in his h *Antiq.* addeth to these, their opinions of GOD s 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* i do amongst the *Dacians*.

Some of these *Essees* liued solitary, like to Hermits, as is said before. Happily that *Banus* was of this sort, to whom *Iosephus* k resorted for imitation. He liued in the wilderneſse, cloathing 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 heat of lust. With him *Iosephus* abode three yeares.

The *Gaulonites* or *Galilæans*, * had their l beginning of *Iudas* (elsewhere he 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 Pharisees: 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. *Thendas* happily, mentioned

* They go not to stoole on the Sabbath, because of that instrument which they cou d not vse to digge and couer their excrement, without Sabbath-breaking. *Scaliger.*

h *Ios. Antiq. lib. 18. cap. 2.*

i *Scaliger* readeth not *Plisti*, but *Polstæ*; called also *Ctistæ*, *Scythian Nomades.*

k *In vita Iosephi.*

* *Galilæans.*

l *Iosephus de Antiq. lib. 18. cap. 2. de Bello Iud. lib. 2. cap. 7.*

ned, *Act.* 5. and that Egyptian, *Act.* 21. were of this rebellious and traiterous Sect, and those *Sicarij* which wore short weapons vnder their garments, therewith murthering men in assemblies. That Egyptian [m] *Iosephus* calls a false Prophet, who vnder pretence of Religion, and name of a Prophet, assembled almost thirtie thousand men to Mount Oliuet: he was defeated by *Fœlix* the Gouernour. Such were their *Zelota* in the siege of Ierusalem, vnder the mantle of Religion, all of them harbouring and cloking Treason and villany.

m *Ioseph. de Bel. lib. 2. cap. 21.*

* *Scribes.*

The *Scribes** are not a Sect, but a function: of which were two sorts, γραμματεῖς τῆς νόμου, and, γραμματεῖς τοῦ λαοῦ, the one expounders of the Law, the other publike Notaries or Actuaries, Recorders, Secretaries. *Epiphanius* maketh difference betwixt the Scribes that were νομοδιδάσκαλοι, Teachers of the Law, and the νόμικοι, 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 *Moses* [n] Chaire was the seat of the Scribes; that is, they taught the Law of *Moses*, which they vsed to do sitting: as CHRIST also did, *Mat.* 5. 2. Their expositions, *Epiphanius*[o] 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 an hundred and twentie yeares, and to be Standard-bearer to *Barchozba*) the third in Andan or Annan; the fourth after the *Assamonæi*. But little is to be said of these Scribes, more then what is before said of the Pharisees, this being not a differing Sect, but an Office or Ministerie, whereof the Pharisees also were capable, and are for false teaching blamed by our SAVIOVR, together with the Scribes.

n D. *Raineolds* and *Hart.*

o *Epiph. her.* 15.

The Scribes are said in their expositions [p] to haue been more textuall, the Pharisees more in their Glosses and Traditions: the Scribes had chiefe reputation for learning, the Pharisees for holines, taking more paines (saith our English *Iosephus*) to go to hel. The Scribes professed both disputation and obseruation of many things, saith *Arias Montanus* [q], but not so exact as the Pharisees. For the Pharisees, though not so learned as the other, thought themselues more holy then them, because they obserued not only those things, which in the common opinion were thought meet, 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, Pharisees, and People of the Land.* The prouerb was *The people of the Land are the foot-stoole of the Pharisees.* The people were tied to obserue the precepts mẽtioned, or by necessity of consequence drawne out of the Bible. The Pharisees (as is said) added their Traditions. The Scribes manner [r] of teaching was cold and weake, consisting in certaine arguments, which rather afflicted, then affected the minds of the hearers; in certain niceties, & scrupulous questions, sometimes inextricable. And therfore the people heard Christ, as *speaking with authority, and not as the Scribes.* But to let passe these *School-mẽ*, & those *Canonists* let vs come to their other sects & sort of professiõs.

p D. *Hall, Pharis. & Christian.*

q *Ar. Mont. in Euang Mat.* 15.

r *Ar. Mont. in Marc.* 1. 22.

* *Hemerobaptists.*

The *Hemerobaptists** are nũbred by *Epiphanius* [s] among the Iewish heresies, which, saith he, in other things differ not from the Scribes and Pharisees; but in their doctrine of *the resurrection & in infidelity* are like to the Sadducees: And euery day in al times of the year they are baptised or washed, whẽce they haue their name. But this custome of daily washing, saith *Scaliger*, [t] was cõmon to al the ancient Iewes, which would seeme better thẽ their fellowes, & not only obserued of the Pharisees, Essees, & Hemerobaptists (if such a sect may be added). At this time in Palestina many do it, not once, but often in the day. The Mahumetans obserue it. The Priests whẽ they kept their courses in the Temple, abstained from wine, and eat not of the Tithes before they had washed their whole body. The Pharisees and Essees composed themselues to this sanctity: the greater part of the Pharisees, and all the Essees abstained from wine, & both vsed daily washings, especially before they ate. And as many heretikes professing thẽselues Christians, retained many things of Iudaisme; so these Hemerobaptists learned them this daily washing. It seemeth by him, that these were Christiã rather thẽ Iewish heretikes.

s *Epiph. her.* 17.

t *Scal. Elench. cap.* 31.

* *Nazarean.*

And so were the *Nazareans** also, which some reckon among the Iewish sects, who embraced the Gospell of CHRIST, but would not relinquish their Iudaisme; vnlesse

we

we 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 and strong drinke, &c. Such was *Sampson*. But these could be no Sect, holding in euery thing the same doctrine with the Iewes, and only, for a time, were bound by vow to these rites. But for those Nazaræans, *Epiphanius* [u] 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 eat any thing which had life: they offered not sacrifice: for they counted it vnlawfull to sacrifice, or to eat flesh. They disallowed the fiue Bookes 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.

[u] *Epiph. her.* 18.

Next to these doth [x] *Epiphanius* place the *Ossens* [*], dwelling in Ituræa, Moab, and beyond the Salt or Dead sea: to these one *Elxai* in the time of *Traian* ioyned himselfe: he had a brother named *Iexai*. *Scaliger* (here and euery where acute) saith [y] that the *Essens* and *Ossens* are the same name, as being writtē with the self-same Hebrew letters, differing only in pronuntiation, as the *Abyssines* pronounce *Ofrael, Chroston*, for *Israel, Christus*. And the Arabian *Elxai*, and his brother *Iexai*, were not proper names, but the appellation of the Sect it selfe; as he 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 Apostle, *Col.* 2. 21. in which the *Essens* and *Ossens* agreed; & 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*.

[*] *Ossens.*
[x] *Hæres.* 19.
[y] *Scal. Elenc. cap.* 27.

He was, saith *Epiphanius*, a Iew, he ordained, *Salt*, and *Water*, & *Earth*, and *Bread* and *Heauen*, and the *Skie* & the *Winde*, to be sworne by in Diuine worship. And sometime he prescribed other seuen witnesses; *Heauen*, and *Water*, and *Spirits*, and the *holy Angels of prayer*, and *Oile*, and *Salt* and *Earth*. He hated continencie, and enioyned mariage of necessity. Many imaginations he hath, as receiued by reuelation. He teacheth hypocrisie, as in time of persecution to worship Idols; so as they keepe their cōscience 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 stocke of the ancienter *Phineas*, the son 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 stock) remained in succession of his honor, and were worshipped in that country for gods, because they were of his seed. *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 preuailed nothing. He mentioneth CHRIST, but it is vncertaine whether he meaneth our LORD IESVS. He forbids praying to the East-ward, and bids turne towards Ierusalem from al 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 contrary to GOD, but water is fitting. He describeth CHRIST after his measure, foure and twentie Schæni in length, that is, foure score and sixteene miles, & the fourth part thereof in breadth, to wit, six Schæni, or foure and twenty miles; besides the thicknes, and other fables. He acknowledgeth a HOLY GHOST, but of the female sexe, like to CHRIST, standing like a statue aboue the clowds, and in the midst of two mountaines. He bids none should seek the interpretatiō, but only say these things in praier: (words which he had taken out of the Hebrew tongue, as in part we haue found). His prayer is this, [*] *Abar, amid moih nochule daasim am daasim nochule moih amid abar selam.* Thus *Epiphanius* relateth it, and thus construeth, I cannot say expoundeth (although they

[*] *Scaliger* thinketh they are three sentences, and not a prayer.

they, like our deuout Catholikes, needed no exposition) *Let the humility passe from my fathers, of their condemnation, & 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* speaketh of his sect elsewhere often, as when he mentioneth the Ebionites [y], and the Sampsæans: This booke both the Ossees and Nazoræans, and Ebionites vsed.

y *Epiph. hær. 53.*

* *Sampsæans.*

The Sampsæans * 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 wil die for *Elxai* his posterity; which they had in such honor, that if they went abroad, the people would gather vp the dust of their feet for cures, & their spittle, & vsed thē for amulets & preseruatiues. They admit neither the *Apostles*, nor *Prophets*: they worship *Water*, esteeming it as a god, beleiuing that life is frō thence.

* *Massalians.*

z *Scal. ele. c. 28.*

Scaliger also affirmeth, that the *Massalians* * (which word *Epiphanius* interpreteth *εὐχόμενοι*, *Such as pray*, according to the opinion and practise of those Heretikes) were [z] first a Iewish sect, and a slip of the Essees, and after by marriages with some false Christiās, made such a galli-maufrey, as after when we come to speak of the *Pseudochristiā* sects shall (GOD willing) be related: for of Iewish they became Christian Heretikes.

* *Herodians.*

a *Epiph. hær. 20.*

The *Herodians* * were Iewes, [a] otherwise agreeing with the rest; but they thought *Herod* to be the Messias, moued by *Iacobs* prophecie falsely interpreted, *That the Scepter should not depart from Iuda till Shilo came.* When as therfore they saw *Herod* a stranger to possesse the kingdome, they interpreted as aforesaid. Some make question whether this was the name of a sect, or of *Herods* souldiers. *Drusius* [b] obserueth out of a Commenter vpon *Persius, Sat. 5. Herodis venere dies*, &c. these words, *Herod raigned among the Iewes 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 lampes burning, and crowned with violets in the windowes.* *Arias Montanus* [c] thinketh that the Herodians were polititians, 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 Sauiour 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 by *Beza*, [d] who yet rather thinketh that the Herodians were *Herods* courtiers, moued thereto by the Syrian translation, which hath *debeth Hvaudis*, *Herods* domesticals. Thus thinketh *Iunius* [e] of them also, who saith that when the Pharisees 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 been offended. And this seemeth most likely: for after *Herods* death, how could they hold him for Messias?

b *Drus. de 3. sec. lib. 1. cap. 3.*

c *Ar. Mont. in Euang. Matth. 22. 16.*

d *Beza Annot. in Mat. 22.*

e *Iun. in Annot. Syr. Tran.*

* *Masbothæi.*

f *Euseb. hist. Eccles. l. 4. c. 21.*

Another sect amongst these of the Circumcisiō, *Eusebius* [f] out of *Hegesippus* nameth the *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*, *Pharisees*.

g *Scalig. Elenc. cap. 3.*

The word *Masbothei*, *Scaliger* [g] 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.

* *Genites.*

* *Merissæans.*

* *Hellenians.*

* *Cleobians.*

* *Theobulians.*

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 * or Genists, which stood vpon their stocke and kindred: the Merissæans * or Merists, which were (as the name importeth) sprinklers of their holy-water: the Hellenians *, of *Hellenius*: the Cleobians * and Theobulians * wee can but mention. Of the

Tubiens

Tubiens * as little, saue that they are said to be a Colledge or fellowship: and lesse of *Ganei*, and such like, if there be any other names that remaine 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.

* *Tubiens.*
* *Ganei.*
* *cœlicolæ.*

The *Cœlicolæ* * were Iewes, [h] but corruptly embracing Christianitie, 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 numen adorant.* So *Scaliger* readeth, not *numen*: & *Petronius*, *Iudæus licet & porcinum nomen adoret, Et cœli summas adnocet auriculas.* These also were an off-spring of the *Essees*: and from these proceeded the *Massalians*. They being baptised, reuolted to their former Iudaisme, and bearing the name of Christians, retained the rites of those *Cœlicolæ*, or Heauen-worshippers.

h *Scal. elench. tribar. Serar. c.31.*

The * *Cannæi* were a deuout Societie & order, giuen to holines of life, and obseruation of the Lawe: of whom was *Simon Kannæus*, *Mat.* 10. called *Zelotes*, the interpretation of the former as [i] *Beza*, [k] and *Scaliger* shew. *Sudas* calleth them obseruants of the Lawe, whom *Ananus* shut in the Temple. Their θρηνωδοὶ, or Mourners * were such as lamented with continual fasting, praying, and weeping, the destruction of their Citie, * Temple and Nation: as else-where is said.

* *Cannei.*

i *Beza. Annot. in Mat.* 10.

k *Scal El.c.*1.

* Mourners.

* *See cap.* 10.

CHAP. IX.

Of the Samaritans.

IT remaineth to speake of the Samaritane 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 hee called after the name of *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 were so called of the place, and the place of this their ancient Lord. It remained the chiefe seate of the kingdome as long as the same indured, 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 *Hezra*: [d] 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 *Ana*, and from *Hannah*, and from *Sepharuaim*. Babel is known: Cutha and Ana [e] are esteemed parts of the desert 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 *Iosephus*.

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.*2.17. *Iosephus* thinketh *Cutha* to be Persian.

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 *Esdras*. [g]) He dwelt at *Bethel*: and as some conceiue, taught rather that idolatrous worship, whereof *Bethel* had before been the *Beth-auen*, where *Ieroboam* had placed his golden Calfe, then the true worship of the *True Iehouah*. How soeuer, euery Nation (saith the Text) *made them Gods, & 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: & 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 mongrell 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 spoken [h] already. *Wolphius* interpreteth [i] *Nergal* a wilde hen, *Ashima* a goate, *Nibhaz* a Dogge, *Tartak* an Asse, *Adramelech* a Mule, *Anamelech* a Horse: thus (saith he) the Hebrewes expound them: and he supposeth these creatures were among

f *Ioseph. Antiq. l.*9.14. & *l.*11.4

g The Hebrewes call him *Dosthai*, as *Drusius* citeth. *Senacherib* sent to Samaria *R. Dosthai*, the son of *Ianuai* to teach them the Lawe. *Drus. l.*3. *de sec. c.*4. *Tertullian* cals him *Dositheus* and so doth *Hieron*, fathering the Samaritan sect on him.

h *L.*1 *c.*13.

i *Wolph. in* 2.*Reg.*17.

among them Canonized and sacred: as the Persians are said to worship a Cocke; the Proembari of Africa, a Dogge: other people, other creatures. 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 the building a long time. But the Temple being built, and religion established among the Iewes, and their state flourishing, *Sanballat* gaue [l] his daughter *Nicaso* to *Manasses*, the brother of *Iaddus* the High Priest, in the time of *Darius* the last Persian Monarch. This *Nehemia* mentioneth, but deigneth not to name him, affirming that he chased him from him, of which some [m] descant whether it were by exile, or excommunication, or some other punishment. *R. Salomo* interpreteth it of exile, *Pelican* of excommunication.

Ezra.4.

l *Ios. Antiq. 11.7.*

m *Wolph. in Nehem.*

Drusius [n] hath a discourse out of a Iewish Author, which relateth the forme of that first Anathema and iudiciall curse, (not vnmeete heere to be mentioned) denounced against the Samaritans for hindring the worke of the Temple. *Zorobabel* and *Ioshua* (saith he) 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 lawe, and as many children, and sounded. And the Leuites singing and playing on instruments cursed with all kinds 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 Chuthean (whereupon it is said *he which eateth a Samaritans bread, he as he that eateth swines flesh*) and that a Chuthean should not be a Proselyte in Israel, nor should haue part in the Resurrection of the dead. This 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 Chuthaan should not abide in Israel*: which is more likely. The other had been more impious: their zeale to make proselytes of all Nations is knowne.

n *Drus. de 3. sec. l. 3. c. 2.*

To returne to *Manasses*, *Iosephus* saith that the high Priest and the Elders put him from the Altar, who therefore went to *Sanballat* his father in lawe, and told him that he loued his daughter well, but would not for her loose his Priesthood. *Sanballat* replied, that if he would retaine his daughter, he would not onely maintaine him in his Priesthood, but procure him a high Priests place, and make him Prince of all his province: and would build a Temple like to that of Ierusalem in mount Garizin, which looketh ouer Samaria, higher then the other hils, & that with the consent of K. *Darius*. Hereupon *Manasses* abode with him, and many Priests and Israelites being intangled with like mariages reuolted to him, and were maintained by *Sanballat*. But now *Alexander* preuailing against *Darius*, *Sanballat* (whose *Religion* was *Policie*) rebelled, and tooke part with *Alexander*, and in reward thereof obtained 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) [o] *worshipping in this mountaine*, others at Ierusalem. The Zeale which the Samaritans had to their Temple appeared [p] in the time of *Ptolomeus Philometor*, when at *Alexandria Sabbæus* and *Theodosius*, with their Samaritans, contended with *Andronicus* and the Iewes, these challenging to Ierusalem, those to Garizin, the lawfull honour 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 doe him to death that should not make his part good: and thereupon the Samaritans failing in proofe, were adiudged to punishment.

o *Ioh. 4. 20.*

p *Ios. Antiq. l. 13. c. 6.*

The Samaritans in the prosperitie of the Iewes professed themselues their kinsmen & allies: in aduersitie disclaimed them, & their GOD also, as appeareth [q] in their Epistle to *Antiochus* that figure of Antichrist & persecutor 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

q *Antiq. l. 12. c. 7.*

name

name of *Iupiter Græcanicus*, and they might liue after the Greekish rites. These things *Antiochus* easily granted.

Hircanus by force tooke both *Sichem* and *Garizim*. Two hundred yeares after the foundation of this Temple, as testifieth *Iosephus*,[r] hapned this desolation thereof. The zeale yet continued as appeareth by many testimonies of Scripture. The Iewes medled not with the Samaritanes, which made the woman wonder that CHRIST asked drinke of a Samaritane. Another time the Samaritans would not receiue him because his *behauiour was as though he would goe to Ierusalem*, for which fact of theirs *the sons of thunder* would haue brought lightning frō heauen vpon them. And the Iewish despite could not obiect worse in their most venemous slander, then, [u] *Thou art a Samaritane*. This Ierusalem-iourney through the Samaritans countrey caused bloudy warres and slaughter betwixt the Galileans [x] & them, in the time of *Cumanus*, to the destruction of many. And before that in the daies of *Pilat*, a cousning Prophet abused their zeale, bidding them to assemble in mount *Garizim* [y] with promise there to shew them the sacred vessels, which, said he, *Moses* had there hidden. Whereupon they seditiously assembling, & besieging *Twabatha*, *Pilat* came vpon them with his forces, & cut them in peeces.

Their opinions (besides those aforesaid) were,[z] 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 Apostata 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 profanation is the touch of one of another faith. They haue a dead corps in abhomination presently.

The Samaritan [a] if he meeteth a Iew, Christian, or Mahumetan, he saith vnto them, *Touch me not*. *Scaliger*, out of the Arabian Geographer, [b] 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. [c] *Scaliger* saith he had a copy of their Chronicle translated out of Hebrew into Arabian: it differeth somwhat from the Hebrew account. The Iewes confound the Samaritans and Sadduces, as if they were but one Sect. The difference hath appeared, for the Sadduces accept all the Bible; the Samaritans, *Moses* onely. The Sadduces denied the soules immortalitie and reward. The Samaritans in their Chronicle acknowledge both a place of reward, & punishment after this life. But whether they beleeue the Resurrection or no, he doubteth. The Sadduces deny spirits, Angels, Diuels; the Samaritans confesse them. The Samaritans also vse still those ancient Letters called Phenician, which the Hebrewes vsed before the captiuitie, which who so listeth to view, let him see their Characters, and *Scaligers* large notes thereon in his Annotations vpon *Eusebius* Chronicle.

The Samaritans were diuided also into diuers sects, as *Epiphan.* [d] rehearseth: one whereof were called * *Dositheans*: if it be lawfull to reckon them Samaritans, which acknowledged (as *Epiphan.* acknowledgeth of them) the Resurrection of the Dead. They abstaine from such things as haue life: some of them from Mariage after they haue beene before maried, and some continue in Virginitie. They obserue Circumcision and the Sabbath: and they touch no man, but hold euery man in abhomination. Report goeth also of their fasting and exercises.

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 & 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 af-

[r] *Ant. l.* 13 *c.* 17.
[s] *Io.* 4. 9.
[t] *Luk* 9. 52
[u] *Iob.* 8. 42.
[x] *Ios. Antiq. l.* 20. 5.
[y] *Antiq. l.* 18. *c.* 5
[z] *Epiphan. hær.* 9.
[a] *Druf. de* 3. *fect. l.* 2.
[b] *Scal. de Em. Tem. l.* 7.
[c] *Scal. Annot. in Euf. Chron. & in Isag. Can.*
[d] *Epiph. hære.* 13
* *Dositheans.*
[e] *Druf. de* 3. *fect. l.* 3. *c.*

ter the comming of CHRIST. One a Iew, sonne of *R. Iannai*, the other a Samaritan which endeuoured to perswade his countreymen that hee was the CHRIST which *Moses* had prophecied of, as *Origen* reporteth, and saith: of him are the *Dositheans* named. Another is mentioned in *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 *Ilmedenu*, that *Senacherib* sent *R. Dostha* to Samaria to teach the Samaritans the lawe. This seemeth to be he, whom before out of *Epiphanius* wee haue called *Esdras*, the first founder of the Samaritan heresie. And so *Tertullian* saith of him; *Dositheus* the Samaritan, was the first that reiected the Prophets, as not hauing spoken by the HOLY GHOST. The like testimonie *Hierom* giueth of him. His colleague and companion is said to be one *Sebua*, the supposed Author of the *Sebuæans*. In *Ilmedenu* he is called *Sebaia*: or *Sebuia*. *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 habite of body. The Authour of this *Dosithean* sect, (properly so called) liued, as *Scaliger* thinketh, about or at the destruction of the Temple, and could not be that first *Dustai* or *Dosthai*.

The *Sebuæans* * 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 auncient, 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 Passeouer in *August* (which they made the beginning of their yeare) Pentecost in Autumne, and that of Tabernacles, when the Iewes kept their Passeouer: neither might they sacrifice in Garizin, 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. & 21. and in his Canons *Isagog.* l. 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 Ἑβδομάδιται, *Weekers*: which name they gaue them because that euery weeke betweene the Passeouer and Pentecost, they obserued that day of the weeke, in which the computation of the fifty dayes began, with as great solemnitie as the feast of Pentecost it selfe. This day, from which the reckoning began, 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 yeare. And perhaps (hee but coniectureth) as they had these imaginarie Pentecostes, so they might at other times of the yeare 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 δευτεροπρώτην σάββατον, the second Sabbath after that day, δευτέρας δευτέρων, and so the rest: and thus he expoundeth those words of *Luke c. 6. v. 1. secundo-primum Sabbatum*, that is the first Sabbath *after that* δευτέρα, *or first day of the fiftie* which began to be reckoned the next day after Easter till Pentecost. A place hitherto very obscure. *Epiphanius* doth number for Samaritane sects, The *Essens*, * of which is before shewed that they were Iewes, and otherwise heretical and idolatrous in respect of their morning-deuotions to the Sunne, 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 Samaritanes. A fourth Samaritane sect he accounteth the *Gortheni*, * which differed from the rest, at least from the *Sebuians*, in keeping their solemnities, Paschall, Pentecost, and of Tabernacles at the Iewish times, and obserued but one day holy: as likewise the fasting day.

f *Orig. cont. Cels. l. 2.*
g *Iohasin. Ab. Zach.*
h *Lib. Ilmedenu*
i *Ter. prescrip. aduers. hær. c. 1.*
k *Ap. Drus. pag. 260.*
l *Orig. de princip. l. 4. c. 2.*
q *Scal. Elench. Serary tribar. c. 15.*
* *Sebuæans.*
r *Epiph. hær. 11.*
s *Scal. Canon. Isagog. l. 3. pag. 218. 219.*
* *Essæi.*
* *Gortheni. or Gorthaieni.*

CHAP.

CHAP. X.

The miserable destruction and dispersion of the Iewes, from the time of the desolation of their Citie and Temple to this day.

THE Curse threatned vnto this superstitious and rebellious Nation, [a] *Madnesse, blindnesse, astonishment of heart, to grope at noone dayes as the blinde groeth in darknesse, to bee 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*, Gods iust iudgement sealing that their owne imprecation [b] *his bloud be on vs, & 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 felowship 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 contrary vnto all men.* This their wretchednes although it seemed to begin, when *Herode* a stranger seased their state, yet was that infinitely more then recompenced, when their Messiah, so long before prophesied and expected, *came among his owne, but his owne receiued him not*: yea, *they crucified the Lord of glory*. 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, and iudging themselues vnworthy of eternall life*, GOD remooued this *golden candlestick* from amongst them to the Gentiles, and *let out his Vineyard to other husbandmen*. Famine, sword, and pestilence at once assailed them. (And what shall not assaile, what will not preuaile against the enemies of GOD?) Ierusalem, sometimes the glory of 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 ciuil gripes, then by outward disease, or forraine hostilitie. *Iosephus* and *Iosippus** 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 Iudea, Ierusalem *the holy Citie* was made a prison, slaughter-house, and graue of her owne people. First had diuine mercy [f] 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 walles shaking and falling, with the pushes of the iron ramme; there the Romans bathing their swords in Iewish entrailes: here the seditious Captaines disagreeing in mutuall quarrels, written in bloud; there agreeing in robbing and burning the Citie, and in slaughter of the citizens: here hunger painted with pale colours in the ghastly countenances of the starued inhabitants; there, died in red with the bloud of their deerest children, which the tyranny of famine forceth to re-enter into the tender-rest-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 Souldiour, 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 Contagion from those humane bodies, with inhumanitie butchered, whom no humanitie buried: the taste is left a meere and idle faculty, saue that it alway tasteth the more distastefull poison 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

a *Deut.28.28.*

b *Mat.27.25.*

c *P.Galat.l.4. c.28. Bidulph.letter.*

d *1.Thes.2.15.*

e *Act.13.46.*

* *Ioseph. de Bello.Iud. & Antiquit. Iosippus Hebr.* both Englished

f *Euseb.hist. Eccles.l.3.c.5.*

polluted with Ethnicke sacrifices, and murthers of the Priests and Souldiors, and lastly ruined, the sacred vessels thereof being carried to Rome for ornaments of the Temple of *Peace* which *Vespasian* had there * erected.

* *Ios. de Bel. Iud. l. 7. c. 24.*

Eleuen hundred thousands are numbred of them which perished in this destruction: The remnant that escaped the Romane sword, for the most part, perished after in wars, or killed themselues, or were reserued either for solemnitie of triumph, or (if they were vnder seuenteene yeares of age) sold vnto perpetuall slauery. * 97000. of these Iewish slaues were numbred: *Galatinus* g accounteth 200000. And that the hand of GOD might be the more manifest, they which at their Passeouer-feast had crucified the sonne of GOD, are at the same time gathered togither in Ierusalem, as to a common prison-house of that whole Nation: and they, which had bought CHRIST of the Traitour *Iudas* for thirty peeces of siluer, were sold thirty of them for one peece. *Galatinus* tels 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 be not the *sonnes of lying* which write it) the other in the time of *Adrian*, *Rabbi Akiba*, (famous for his wisedome, for his 24000. Disciples, and for his long life) receiued both in their succeeding ages: and interpreted to the first, that place of i *Haggai, I will shake the heauens, &c.* But afterward they slew him as the *Talmud* witnesseth, which also affirmeth k that *Titus* enioyned the Iewes which he suffered to remaine, that from thence they should no more obserue Sabbaths, nor abstaine from menstruous women.

* *Ioseph. de Bell. Iud. l. 7. c. 17.*
g *P. Galat. de Arcan. l. 4. c. 21.*
h *Sanhedrin. lib. c. Helech. R. Moses ben. Maimon.*
i *Hag. 2. 7. 8.*
k *Tractat. Megbila.*

Fortie eight yeares after the destruction of Ierusalem the Iewes made the Citie *Bitter* * to be their chiefe Citie, and rebelled by the perswasion of *Bencochab* (so he called himselfe) that is the sonne of the Starre. Of him did R. *Akiba* (which had been armour-bearer to the former) interpret l that prophecie of *Balaam. Num. 23. There shal arise a Starre of Iacob. Adrian* then Emperour besieged them in Bitter, (where if you beleeue the Iewish m fables) were 80000 which sounded Trumpets, euery one of them Captaines of many bands, which helped *Barcosba*, (so they called him after) that is, the sonne of lying, who had 200000. souldiours, which to testifie their loue and valour had cut off euery man a finger from his hand. After three yeares and sixe monethes the Citie was taken, and n this their Messias slaine, together with such multitudes that the bloud reached to the horses mouthes, and carried downe great streames vvith the streame thereof, running to the Sea foure miles from Bitter. And *Adrian* had a Vineyard 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 o in the region of Iericco, and the third part of them by estimation of the Wise-men was the bloud of the slaine: and seuen yeares together did the people of the Gentiles fatten and harten their Vines, onely with the bloud of the Iewes. *Adrian* slewe also at *Alexandria* in Egypt, 700000. Iewes.

* *Bethoron.*
l *Talmud. Hierosol. l. Taanith.*
m *Tract. Beeresith rabb.*
n *Lib. Echa. rabbethi.*
o *Lib. Massecheth Ghittin.*

Dion Niceus p (a more credible Author) affirmeth that *Adrian* sent *Seuerus* against the Iewes, who in regard of their multiudes would not try it with their ioynt forces in set battell, but taking his occasions and best opportunitie, proceeded more slowly and more surely: tooke fiftie of their fortified Castles, rased nine hundred and fourescore of their best townes, slew at sundry times 580000. of their men, besides innumerable multudes, 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 downefall: and Hyæna's and Wolues prodigiously entering their cities, seemed to howle their Funerall obsequies. All Iudæa was left almost desolate. q *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 adioining. We haue already shewed how he destroyed this Citie, and built a new (the present Ierusalem) called of his owne name *Aelia*. He 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 as he had erected a tem-

p *Dion. Nicæi Adrianus.*
q *Euseb. hist. Eccles. l. 4. c. 6. Niceph. l. 3. 24. Cæs. Baron. anal.*

ple

ple to *Iupiter*, in, or neere the place where the Temple had stood, so (to afflict the Christians also) he built another Temple of *Iupiter* in *Golgatha*, and of *Venus* at Bethleem, which continued till the time of *Constantine*. The Christian Iewes gained 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 clouds fall downe vpon themselues: he proues a *falling Starre*, which being but a groser 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 glaunce, till with selfe-ruine it returneth (whence it had beginning) to the Earth.

Thus haue we seene the Iewes banished their countrey (about the yeare 136.) agreeing to which their miserable Estate was that *order* of men, mentioned by [f] *Scaliger* called θρηνωδοὶ *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 vvere once a yeere, on the ninth day of the moneth *Ab*, allowed entrance into Ierusalem by *Adrians* Edict,. And it is written in an auncient Iournall of Burdeaux, [*] that not farre from the Images there is a stone boared through, to which the Iewes come yearely, and annoint it, lamenting grieuously, and renting their garments, and then depart. *Beniamin* [*] (an Hebrew Author) relateth of these *Mourners* that they giue Tithes of all which they possesse to the Wise-men, alway sitting in the Schoole, and to the *humbled Israelites* and deuout persons which lament Sion, and bewaile Ierusalem. These dwell in Caues, or in ruined houses, fasting all the dayes of their life, except on the Sabbaths and Festiualls, beseeching mercie continually at the hands of GOD, touching the banishment and deportation of Israel. And so let them mourne which refuse [t] *the glad tidings of great ioy to all people, that vnto vs is borne* IESVS *a Sauiour, which is* CHRIST *the* LORD.

[f] *Ios. Scal. Elenc. tribar. Ser. c. 13.*

[*] *Itinerarium Burdegal.*

[*] *Beniamin.*

[t] *Luc. 2. 11.*

But yet what rockie heart can but mourne with them, and for them, thus made spectacles to the world of bodily & 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*, [u] *Adrians* predecessour, the Iewes had rebelled in Egypt, and Cyrene, where they committed much outrage and mischiefe, vnder one *Luke* their captaine, against whom the Emperor sent *Martius Turbo*, who destroyed many thousands of them; and fearing that the Iewes in Mesopotamia would doe the like, commanded *Lucius Quietus* to destroy them vtterly; in recompence of which seruice, executed to his minde, hee made him President of Iudæa. *Dion* [x] saith, That the Captaine of the Iewes was named *Andrew*, and that they slue many Greekes and Romans, did eate their flesh, girt themselues with their guttes, were imbrewed with their bloud, 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 an other with mutuall combats, so that two hundred and twenty thousand persons perished by this vnspeakeable cruelty. In Egypt and Cyprus, vnder their Captaine *Artemion* they destroyed two hundred and fortie thousand. They were subdewed by *Traians* Captaines, specially by *Lucius*: and it was made a capitall crime for a Iew (although forced by tempest) to set foote in Cyprus. Africa was repeopled (where they had destroyed) with new Colonies. No maruel if the Romans (thus prouoked) both in the time of *Traian* & *Hadrian* destroied so many thousands of them. *Iulian* afterwards gaue them leaue to returne into their countrey, and rebuild their Temple, more for hatred of the Christians, then for loue to their Nation: whose wickednesse and answerable successe herein is plainly detected and detested by *Gregorie Nazianzene*, [y] and other Fathers, as [*] we before haue related.

[u] *Euseb. li. 4 c. 2*

[x] *Dion. N. Traianus.*

[y] *Greg. Naz. Orat. 4 cont. Iulian.*

[*] *Cap. 3.*

To adde further of their bodily confusions and illusions of their bewitched minds: *Nicephorus*

Nicephorus mentioneth a *Pseudo-Moyses* of the Iews in the parts of Arabia destroyed by the forces of the Empire, together with his Complices in a like rebellion. *Socrates* [z] 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 *Moyses*, which led the Israelites through the red Sea, and to bee sent from heauen to those Iewes to conduct them through the red Sea, into the continent of the Holie Land. This hee 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 hee went afore them vnto a Promontorie of the Sea, and there biddes them leape in; which many obeying, perished in the waues, and many more had perished, had not some Christian Merchants and Fishers beene at land, which saued some, and forbade the rest to follow. The Iews 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.

z *Socr. li. 7. c. 37*

[*] *Anno 434.*

Of their miseries sustained in all places of their abode, all histories gaue mention. And yet their superstition is more lamentable then their dispersion, as also their pertinacie and stubbornenesse in their superstition. And certainely mee thinkes, that euen to him that will walke by sight, and not by faith, not obliging his credite to meere authoritie, as the case standeth betwixt vs and the Scriptures, but will bee drawne by the cords of Reason onely and Sense, euen to such a one mee thinkes this Historie of the Iewes may be a visible demonstration of the truth of Christian Religion: not onely because the truth of the prophecies of [a] *Iaacob*, of [b] *Moses*, of [c] *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 maintaining to death the Scriptures of *Moses* and the Prophets; then which, euen Reason being iudge (as is said before) we will not desire founder and fuller proofes of our profession. Neither is our Gospel wherein we differ from them, any other then the fulfilling of their Lawe: and CHRIST came not to destroy the Lawe, but to fulfill the same. In him the Promises, in him the Figures, in him the righteousnesse of the Lawe, righteousnes in doctrine, righteousnesse in practise, righteousnesse of doing, righteousnesse of suffering, to satisfie the debt, to merite the inheritance, are the witnesses, that *in him they are all, yea and Amen*, haue receiued their perfect being and accomplishment. But [*] *the veile is ouer their hearts; eyes they haue and see not, eares and heare not*: They holde out to vs the light of the Scripture, themselues walking in darkenesse, and reserued to darkenesse; like to a Lampe, Lanthorne, or Candlesticke, communicating light to others, whereof themselues are not capable, nor can make any vse.

a *Genesis 49.*
b *Deut. 28.*
c *Esa. 6.*

[*] *2. Cor. 3. 15.*

But to returne, to consider further of their dispersions. Wee 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 tenne Tribes, whose of-spring, as is thought, about the yeare of our Lord God, one thousand two hundred, founded that mightie Empire of Cathay; so the Babylonians carried away the two Tribes remaining, which might haue returned vnder the Persian Monarchie; but many remained in those Countries till the dissolution of that Iewish state, and after. They had a famous Vniuersitie at Babylon, which indured till the yeere of CHRIST one thousand three hundred (so writeth *Boterus*.[d]) At which time they fleeing the persecutions of the Arabians dispersed themselues into India, where many are found at this day. These, through continuall conuersing with the Gentiles and Christians, haue small knowledge of the Lawe, and lesse would haue but for other Iewes, that resort thither out of Ægypt. Before that time also, if wee beleeue the Æthiopian Historie, twelue thou-

d *G. Botero Ben. Terza part. libr. 2.*

sand

sand [e] Iewes (of each Tribe a thousand) went with the Queene of Saba's sonne, which they say she had by *Salomon*, into that countrey, and there remaine their posteritie to this day. Thus is Asia and Affike fraught with them, but Europe much more. *Adrian* [f] banished fiue hundred thousand into Spaine, where they multiplied infinitely, and founded an Vniuersitie at Corduba, about the yeare of our Lord one thousand: and at Toledo was a Schoole of twelue thousand Iewes, about the yeare of our Lord, one thousand two hundred thirtie and sixe, as writeth [g] *Rabbi Mosche Mikkotzi*: from hence it seemeth they swarmed into England and France. Their miseries heere in our Land indured, are by our Authors mentioned [h] in the dayes especially of king *Richard* the first, and King *Iohn*: and the whole Land gaue a fift part of their goods to King *Edward* the first to banish them, *Ann.* one thousand two hundred ninetie and one.

e *Damian a Goes. Ludouic. Car.*
f *Boter. Ibid.*
g *Rab. Mosche Mik. apud Raxd. ca. 1.*
h *Fox Act and Monuments. Historie of Barwell, &c.*

Out of France they were thrice banished by three *Philips*, although in Auinion there still remaine some of them. Being expelled France, they sought habitation in Germany, where *Conradus* the Emperour admitted them into the countrey of Suetia: and thence they flowed into other parts, into Bohemia (in the citie of Prage, are about fifteen thousand of them) and into Austria, and into Hungaria, whence, for the crucifying of a childe, they were banished by King *Mathias*: as at Trent for the like fact, and poysoning of Wells, they sustained much trouble in Germanie: and many passed to Venice; many also went from thence into Russia (where the people cannot abide to heare them named) and Poland, where *Casimere* the Great for loue of an Hebrew Lasse, gaue them many priuiledges. They liue dispersed in the townes and villages, occupied in handicrafts, and husbandry. They haue great Synagogues in Cracouia, Leopolis, and at Trochi, a towne of Lituania: and Master *Barkeley* a Merchant of London, who hath spent many yeeres in Liuonia, Polonia, and other of those colde countries, told me, That the Iewes farme the Custome of the Kings, and at Samaiden in Curland one of these Iewish Customers beat out the braines of a Poloniſh Merchant, 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 deprive them of their riches. They were cast out of Spaine by *Ferdinand* and *Isabella*, in the yere, one thousand foure hundred ninetie and two. It is thought*, 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* one thousand fiue hundred thirtie nine, into Tuscane, and the Popes Dominions, whence they were banished by *Paul* the fourth, and *Pius* the fift; and receiued againe by *Pius* 4, and *Sixtus* the fift; Rome and Venice hauing great store of them. This is the Popes holinesse: hee that would not willingly indure a Protestant in the world; besides the Stews vnder his Holinesse nose, can indure the Græcians: yea and these Iewes, Rome it selfe hauing tenne thousand, or,* after others reckoning, twentie thousand of them priuiledged, with their fine Synagogues, Liturgies and publike Sermons; and to straine vp their Vsurie to eighteen in the hundred: hauing also in some places (it may be in all) a peculiar magistrate to decide controuersies between Christians and them, with particular direction to fauor them in their trade. *Dulcis odor lucri ex re qualibet* The beastly trade of Curtisans and cruel trade of Iewes is suffered for gaine, these paying a yearely 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 sucke 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 tenne 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 filthie lucre.*

They heere in Poland print what Bookes they list.

* *Ioannes Reuclinus Cabal. l.* saith 420000. persons. *Ghachamim.*

* *Relat. of Rid. West.*

Out of Spaine they went into Barbarie and diuers other Countries, and some into Portu-

Portugal: where *Iohn* the ſecond made them pay eight crownes for a poll, and yet limited them a ſhort time of departure. *Emanuel* his ſucceſſor did the like 1497. except they would become Chriſtians, for which hee aſſayed diuers meanes. But not preuailing, he cauſed their children, vnder the age of foure and twenty yeares, to be baptiſed; ſome rather hurling their children into pits, ſome killing themſelues: many for feare were baptiſed; 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 a hundred and ſixtie thouſand of them. There are of them in all the chiefe Cities of traffike in the Turkiſh Empire. *Tyberias is wholly inhabited with Iewes, which City *Zelim* gaue to *Gratiola* a Iewiſh matron. In Ieruſalem there are about a 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 Country, to purge it of the abhomination committed there by profane Nations. At Zante they are ſo hated, that from Mawndy Thurſeday 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 *Cakamim* and *Cohens*, that is, their Wiſe-men and Prieſts preach in Spaniſh. Only at Salonichi (anciently Theſſalonica) in Macedonia, and at Safetta in the Holie Land, (two Vniuerſities) they ſpeake Hebrew. They will rather in blaſphemie teſtifie their hatred of CHRIST, then be able to diſpute.

* *Theatrum orbium Ad. Ro.*

* *Let. Bidulp.*

CHAP. XI.

A Chronologie of the Iewiſh Hiſtorie from the beginning of the world, briefly collected.

1656. THE Floud happened (as *Moſes* reckoneth the parcells in the Ages of the Patriarchs) in the yeare of the world 1656, which are thus accounted. *Adam* at the 130 yere begat *Seth*. *Seth* at 105 begat *Enos*. *Enos* at 90 *Kainan*. He at 70 *Mahalaleel*, who at 65 begat *Iared*. *Iered* being 162 yeares old begat *Henoch*, who at 65 begat *Methuſelah*: and he at 187 begat *Lamech*, who in his 182 yeare begat *Noah*: in the ſix hundreth yeare of whoſe life the Floud came.

The ſecond age of the world is reckoned from the Floud to *Abraham*: whoſe birth was after the Floud 292 yeares: *Sem* two yeres after the Floud begat *Arphacſad*. He at 35 yeres *Selah*, who in his thirtieth yeare begat *Heber*. *Heber* at 34 *Peleg*, who being thirty yeres old begat *Regu*, and he at 32 *Serug*, in whoſe thirtieth yeere *Nahor* was borne, who at 29 begat *Terah*, who at 70 yeares begat *Abram*. Thus *Scaliger*, *Caluiſius*, *Buntingus*, *Arias Mont.* *Genebrard*, *Pererius*, *Adrichomius*, *Ofmeerus*, *&c.* But *Iunius*, *Bronghton*, *Lydyat*, *Codomannus &c.* adde 60 yeares more. For *Moſes* ſaith, *Gen.* 11. 32. That *Terah* died in Charan, aged 205 yeres, and then *Abram* (as it is in the next chapter) was 75 yeres old; ſo that *Terah*, when *Abram* was borne, was 130 yeres old. Whereas therefore he is ſaid at 70 yeres to beget *Abram*, *Nahor*, and *Haran*; it is to be vnderſtood, that he then began to beget: *Abram* being named firſt for diuine priuiledge, not becauſe he was eldeſt. The like phraſe is vſed *Gen.* 5. 32. *Noah* being fiue hundred yeres old, begat *Shem*, *Ham*, and *Iaphet*: and yet neither were they all borne at once, nor was *Shem* the eldeſt; let the Reader chuſe whether of theſe opinions he beſt liketh.

* *Anno mundi* 2008. *Abram* borne.

In the 75 yeere *Abram* went out of Charan, hauing receiued the promiſe: from whence, to the departure of the Iſraelites out of Ægypt, are numbred 430 yeares. Rather herein we are to follow *Pauls* interpretation of *Moſes*, then *Genebrards*, who *Gal.* 3. 17. accounts thoſe 130 yeres mentioned by *Moſes*, *Exo.* 12. 40. from the promiſe

misse 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, *Perkins*, *Adrichomius* &c. hapned in the yere of the world 2453; whereto if we adde those sixtie yeres of *Terahs* life before mentioned, it amounteth to 2513. And so *Broughton* reckoneth. *Iunius* and *Lydyat* account 2509. 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 yeres after. But it were an endlesse work to reconcile Chronologers in their different computations. Some reckon the 25, [a] *Scaliger* the 15 of Aprill, the day of their departure. And then the Hebrews beganne their yere at the Spring-Æquinoctiall, which before they beganne in Autumne.

a *Ios. Scaliger annot. in Euseb.*

From this departure, to the building of *Salomons* Temple, [b] *Scaliger* reckneth 480. yeeres, whose first foundations (he saith) were laid the 29 of Maie, being Wednesday; *Anno Mundi* 2933, and of the Great Iulian Period (which differeth 764 yeares from the yeare of the world) 3697. In this computation of 480 yeares betwixt the departure and foundation of the Temple, many Chronologers agree, *Arias Montanus*, *Adrichomius*, *Broughton*, *Perkins*, *Lydyat &c.* although some dissent much. The summe ariseth of these pareells. *Moses* died fortie yeres after their deliuerance. *Iosua* ruled seuenteene; *Othoniel* forty; *Ehud* foure score; *Gideon* forty; *Abimelech* three; *Thola* twenty three; *Iaer* twenty two; *Iephte* six; *Ibsan* seuen; *Elam* ten; *Abdon* eight; *Sampson* twentie; *Heli* forty; *Samuel* and *Saul* forty; *David* forty; *Salomon* in the fourth yere and second month began to build his Temple, after which he raigned thirtie seuen yeares.

b *Ios Scaliger De Em. T. libr. 5.* 2933. *Lydyat*, 2988.

[*] From thence to the destruction of the Temple vnder *Zedekias* are accounted 427. Thus agrees with [c] *Ezekiels* account, reckning a day for a yere, 390 daies or yeres after the apostacie of Israel frō God, the rebellion against the house of *David*, in the beginning of *Rehoboams* reigne, by the means of *Ieroboam*; to which if we adde 37 yeares which *Salomon* reigned, after the foundation of the Temple, the summe is 427. The same appeareth thus; *Roboam* reigned 17 yeres; *Abiam* three; *Asa* 41; *Iehoshaphat* 25; *Iehoram* eight; *Ahaziah* one; *Athaliah* six; *Ioash* forty; *Amazia* 29; *Azaria* or *Vzzia* 52. Betwixt *Amazia* and *Azaria* the kingdome was ruled eleuen yeres by the states, as some gather out of 2. *Reg.* 15. 1. (others reckon it not.) *Iotham* 16. *Ahaz* sixteene, *Ezekiah* 29. *Manasses* 55. *Amon* 2. *Iosias* 31. *Iehoahaz* three months; *Eliakim* or *Iehoiakim* eleuen yeeres; *Iehoiachim* 3 months; *Zedekiah* or *Mattaniah* eleuen yeres. The little difference from the former number may be ascribed to the current and vnfinished yeres of some of their reignes.

[*] *An. M.* 3360.
c *Ezek.* 4. 5. *Lydy.* 3417.

From this time of *Sedekias* ruine, some begin the reckoning of the seuentie yeeres captiuity; in which time others comprehend all *Sedekias* reigne, and account the returne vnder *Cyrus* to be fifty nine yeres after this desolation; and from thence 108. to the Edict of *Darius Nothus*; from which time are numbred 259 to the Dedication of *Iudas Maccabeus*; and from thence 162 yeres to the birth of CHRIST. So [d] *Scaliger*.

d *Scal. de Em. libr.* 7.

It were a worke irksome to my selfe, and tedious to the Reader, to recite the variable opinions of Chronologers, or to trauerse their arguments about these points.

To recite here their high Priests and later Kings, with the time of their pontificalitie and reigne, out of *Arias Montan.* I holde not vnfit. First *Iesus* returned with *Zorobabel*, & built the Temple, whose time of priesthood, after *Scaliger*, *Iunius*, and those that reckon vpon the Edict of *Darius Nothus*, must needes be very longe. To leaue that therefore, his son *Ioacim* [f] succeeded in the priesthood 28. yeares, besides twenty yeares, with his father. *Eliasib* held the priesthood 41 yeres; *Ioiada* 25; *Ionathan* 24; *Ieddoa* 27. till the time of *Alexander*; *Onias* 27, after *Philo*; but *Eusebius* saith 23; *Simon Iustus* 13; *Eleazar* twentie; *Manasses* twenty seuen; *Onias* thirtie nine.

e They which list to see the varietie of opinions of lewish, Greek, Latine, old and new Chronologers, may see *Genebr. Chron. lib* 1. *in fine.* Likewise, see our 4. Booke chap. 4.

f *Ioseph. Antiq. & Car. Sigo. de republ. hebr. lib.* 5. haue set downe the catalogue of hie Priests, from the first to the last.

Afterwards the Syrian Kings appointed high Priests: of whom, *Iason* was Priest 3 yeares; *Menelaus* twelue yeres; in whose seuenth yere, *Iudas Maccab.* began to administer the common-wealth. *Ionathas* brother of *Iudas* ruled eighteen yeres; *Simon* his brother was both Priest & Captaine eight yeares; *Ioannes Hircanus* his sonne 31.

Aristobu-

Aristobulus, son of *Hircanus*, first after the captiuitie called himselfe *King*, & reigned one yere; *Ioannes Alexander* his brother 27: after him, his wife *Alexandra* nine; *Hircanus* her son, three months; *Aristobulus* his brother, three yeres. Ierusalem was taken of *Pompey* and *Hircanus* recouered the Priesthood, which he held 22 yeares; *Antigonus* by aid of the Parthians possessed Iudæa fiue yeres; and in his second yeere *Herod* was proclaimed King by the Romans, who tooke the citie the fift yeare of *Antigonus*, and reigned foure and thirtie.

g *Can. Isag. l. 2.*

Scaliger ascribeth g to *Herods* kingdome the number after *Eusebius* account, reckoning from the birth of *Abram* 1977; he died 2016. *Archelaus* his sonne was made, by *Augustus*, Tetrarch of Ierusalem 2016, and was banished 2025. *Agricola* was made King by *Caligula* 2053. *Agrippa* his sonne, by *Claudius* 2060, and died 2116, thirtie yeares after the destruction of the Temple. The Dynasty of the Herodians lasted 139 yeares. Thus *Scaliger*. He attributeth the nativity of CHRIST to the 3948 yere of the world.

Heere we must leaue the Chronologers contending of the yeare of the world, in which this blessed Nativitie hapned; some adding many more yeares, some not allowing so many. It is certaine by the Scripture, that he was borne in the 41 or 42 of *Augustus*; baptized in the fift of *Tiberius*, then beginning to be about thirty yeres of age: in the 33 yeare he was crucified. In the 72 as *Baronius*, and 71 yere of CHRIST, as *Buntingus*, & *Lively* account, Ierusalem was destroyed by *Titus*, in the second of *Vespasian*. *Ar. Mont.* reckoneth this the yere of the world 3989, and saith, that the Hebrews reckon it the 3841, which must needes be false. The fault ariseth from the
h *Ios. Antiq. lib. 20. 18.* false computation of the Persian & Græcian monarchies h. *Iosephus* counteth from the time of *Herod.* to the destruction of the Temple. 28 high Priests, and 107 yeeres. After *Scaliger* in his *Can. Isag. li. 2.* this yere 1612 is the 1614 of CHRIST, of the world 5561, after the Iewish account of *Hillel* 5372, of the Armenians 1061, of the Iulian Period 6325, of the Hegira 1021; *Anno* 4. *Olymp.* 597.

CHAP. XII.

Of the Iewish Talmud, and the Composition and Æstimation therof: also of the Iewish learned men, their succession, their Scriptures, and the translations of them.

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. 29. 11. & Exod. 20. 22. &c.*
d Legend of Saint *Francis*, where hee is said to preach to the beasts and speake to the Swallowes &c.
e *Pircke seu capita R. Eliezer ca. 40.*
f *R. Aben Ezra R. Salom. Iarchi, & alij in Deut. 4. 14.*
g *R. Bechai Exod. 34.*

RAbbi *Mosche Mikkotzi*, a in a Worke of his, set forth *anno* 1236, as *Buxdorfius* citeth him, b saith, That the *Written Lawe* which GOD gaue to *Moses*, and *Moses* to the Israelites, is obscure & hard, because it speaketh some things contradictory (which he seeketh to prooue by some places c mis-interpreted) & because it is imperfect, and containeth not all things meet to be knowne. For who shall teach vs (saith he) the notes of Birds and Beasts? (a Franciscan might answer him d out of the Legend of *S. Francis*, the Patron of this Order) who shal teach them the propriety & nature of points, and accents, and of letters? also, what fat might be eaten, what not? &c. Many such things are defectiue in *the Law*, and therefore there is need of some other *Exposition* of the written Law, whence these things might be learned. This Exposition (forsooth) 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 40 daies and 40 nights, *to keepe geese*. And God could haue written those Tables of the Law in an houre, & sent him away with them; so to haue preuented that Idolatrie with the *golden Calfe*. But God brought *Moses* into a Schoole, e & there gaue him the Law in writing, first, and then in all that long time expounded the same, shewing the cause, manner, measure, foundation, and intention thereof in the true sense. This vnwritten and Verball Law did *Moses* f teach *Iosua*; he, the Elders; from these it was deriued to the Prophets. After *Zachary* and *Malachy*, the last of these, it came to the great *Sanhedrin*: and after them, by Tradition, from father to sonne.

And g *Rabbi Bechai* saith, That *Moses* learned the *Lawe written*, in the day time;

and

and this *Traditionall Law* by night: for then hee 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 accepted, as hauing this *Simani*, this verball exposition. GOD also (say they) gaue them *Chachamim*, Wisemen, 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 euerie 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*[h] &c.

But when the Temple was destroyed, and the Iewes carried away captiues, then arose vp Rabbi *Iuda Hannasi*, 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 he 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 be committed to writing; yet in consideration, and commiseration of their miserie, whatsoeuer thereof was remaining in memorie, hee writ in a booke which he called *Mischna*, that is, a *Deuteronomie*[*], or Law reiterated, containing sixe summes, diuided into sixtie lesse parts or tractates, and these into 532. chapters. Thus farre R. *Mikkotzi*.

In this booke were contained 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 yeare of CHRIST 219. Some yeares after, Rabbi *Iochanan*, Rector of the Vniuersitie of Ierusalem for the space of eightie yeares, enlarged that booke, and called it the *Talmud of Ierusalem*, 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 yeare two of them; so in the sixtie yeares of his Rector-ship, he went twice through it all; but finished in writing onely fiue and thirtie Tractates. After him in the yeare 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[*]. These two spent in their labors threescore and thirteene yeres. And so in the yere 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.

And this is that Law verball, or deliuered by word of mouth, which is equalled to the other, without which the written Law cannot be conceiued or vnderstood: The ioy of the heart (saith *Aben Ezra*[m]) and refreshing of the bones; betwixt which and the written Law he can find no[n] difference, but being deliuered to them from their Elders. In one of their bookes,[o] 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[p] make couenant with the Israelites, for GOD foresaw their captiuity in time to come, and therefore left the people, among whom they should dwel, should write out & 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, & requireth a sharp wit. That which is spoke of the Law, is applied to cõmend their Talmud: *If you can frustrate (saith the* LORD*) my Couenant with the*[q] *day & the night*, that is, according to their book *Tanchuma*, whe you wil no longer learne & obserue the Talmud. And in the

h *Dan.* 1. 8.

[*] Δευτερώσις.

i *Chron. Hebr. Izemach David*

k The Talmud is (in manner) nothing but a commentary on that *Misna*: a worke full of diuine, natural and politicall wisdome, saith *Galatinus*, of the parts thereof, see his first booke, chap. 5. *Io. Picus* saith it was compoted about the yeare 150. Others say in the yeare 120. *Io. Wolf. lection. Memorab. Centenar.* 2.

[*] *Talmud* is the same that *Doctrina*, or *disciplination*.

l *Pet. Galat.* hath 436.

m *Ab. Ezra in Proem. Pentateuch*

n *Sic Tridentina Synodus sess.* 4. *dec.* 1. *vt dein.*

o *Semak, vel Sephar mizvot katon R. Isaac.*

p *Exod* 34. 27.

q *Psal.* 1. 2. *Esa.* 59. *alt.* *Ierem.* 33. 25.

r *Tractat. Bauamaziah.*

the r 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 worthie reward: and to learne by heart *Gemaram* (the complement of the Talmud) is a vertue so great that none can be greater.

Hence it is that their Rabbines 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 Rabbines, according to the same. Thus saith Rabbi *Isaac Abbuhabh*, whatsoeuer our Rabbines in their Sermons and mysticall explanations haue spoken, wee are no lesse firmely to beleeue, then the *Law of Moses*.

And if any thing therein seeme repugnant to our sense, wee must impute it to the weakenesse of our conceit, and not to their words: as for example, it is written in

f *Tract. de Sabbat. c.2 pa.30.*

the Talmud, f that a Rabbine once preached, that the time would come, when a woman should euery day bee deliuered of her burthen: according to the saying, *Ieremi.31.7. Concepit statimque peperit*. One not beleeuing this, the Rabbine answered that hee spake not of a common woman, but of a henne, which should euery day lay an egge.

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 words are the words of the *liuing* GOD, whereof not one shall fall to the ground; and must not be derided either in word or thought, whether ye respect the persons, or workes of their Rabbines. 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*,

t *Cap.26.2.*

t *Open the gates, the people commeth (shomer amunim) which keepeth righteousnesse*, that is (say they) which saying *Amen*, beleeueth all things which the wise Rabbines haue written. And if any be so simple, that he cannot vnderstand, yet must hee beleeue.

When two Rabbins (saith their Talmud) maintaine contrarie 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 Rabbines, Remember rather the word of the Scribes, than of the Lawe 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 hee saith vnto thee of the

u a R. must be beleeued, though he say the right hand is the left.

right hand, that it is the left; and of the left hand, that it is the right u, thou must beleeue it: how much more if hee saith, the right hand is the right hand, &c. They haue a Storie in their x Legend for the same, That there came a *Goi* a Gentile to *Sammai*, and asked him, how many Lawes they had, who answered, two, a Written and a Verball. Hee replied; The Written Lawe I acknowledge no lesse then thou; make mee therefore a Iew, and teach mee 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 bade him pronounce the Letters in order, *Aleph, Beth, Gimel, &c.* which hee 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 mee, and so learne of me; which you must no lesse doe in the traditionall Lawe, beleeuing all that is therein. I had almost thought in reading of this *Hillel*, I had beene reading the life of

x *Talmud tract. de Sabbat.*

y *Ignatij vita lib.3.cap.7*

y *Ignatius Loiola* the Iesuite-founder (so like is the Storie, though the names differ) who practised himselfe, and trained vp others, *Ad sapientem hanc sanctamque stultitiam caca, vt ipse appellabat, obedientia*, saith *Maffaus* in a large Discourse hereof: PAVLS *Omnia probate* was in these daies; but *prudentiam non obedientiæ, sed imperantis esse respondit Ignatius: negabat obedientiæ nomine dignum haberi oportere qui legitimo superiori non cum voluntate iudicium quoque submitteret: in superiorum iussa*

examinande

examinando esse arrogantiam. And this wise and holy folly of blind obedience is with all rigour obscured still in his followers who submit their mindes and iudgements, as well as affections, to their superiours in all things. And what more could old *Hillel* say to his disciples? Or doth GOD himselfe exact? *Bernard*, throughout his seuenth Epistle, teacheth more soundly of the Pope, and those religious Superiours; [z] *Nec decet præpositorum mandata esse à subditis indicanda, vbi nihil iubere deprehenduntur diuinis contrarium institutis. Sed* necessarium *esse dico &* prudentiam *qua aduertatur, si quid aduersetur, & libertatem qua ingenuè contemnatur. Hanc ego nunquam amuler 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 impatientes!* But to leaue this question and our Iesuites till fitter time; the Iewish Rabbines 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 of Trent, * that would ascribe but equalitie of reuerence and respect to their Traditions with the Scripture, which must needes acknowledge themselues beholding to them; least they complaine they follow not their Traditionarie Masters in making them sit lower: and they haue their Anathema as readie as the Rabbines their Zoah; and their Traditions, Canons, and Constitutions, must interprete as well as their Kabala.

But before wee leaue their Talmud (thus highly esteemed amongst them) I thought meete also to speake more largely, both of that, and of their learned Rabbines, out of *Petrus Galatinus*, who thus writeth thereof.

The [a] Traditionall Law they call *Tora scebeal pe*, that is, the Law which is in the mouth, or deliuered by word of mouth. Rabbi *Moses Ægyptius* telleth the passages thereof thus: *Iosua* 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 *Eliseus* 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 [b] 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 call euery booke after the first words in the beginning thereof. The second part hath foure bookes; *Iosua*, *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 *Chetuuim*, and hath eleuen bookes, Paralipomenon or Chronicles: the Psalmes; the Prouerbs; *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 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 Wisdome 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 wise-men writte 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.

These mens authority hath the next place to the Prophets. And are in this order mentioned

z *Bern. epist. 7.*
* *Sess. 4. dec. 1. Pari pietatis affectu & reuerentia traditiones cum libris veteris & Noui Testamenti suscipimus & veneramur.*
a *Galat. de Arcanis lib. 1. per totum.*
b *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, he alledgeth authors of this number two and twentie, and the conceit thereof *Gregor. Naz. Hilary, Cyrillus, Hieros. Epiph. Hieron. Isidorus, Niceph. Leontius, &c.* The reason of this difference, *Epiph. hæres. 8.* sheweth, that some of the bookes were double, and therefore himselfe numbreth seuen & twentie, or rather, saith he, two and twentie, according as more or fewer were thus reckoned together. And in *lib. de Mens. & pond.* he hath the same *Ruth* is, saith he, reckoned with the booke of Iudges, *Nehemia* with *Ezra*, and *Samuel*, Kings & Chronicles, are not diuided.

mentioned in their Talmud. *Ezra* deliuered the same to *Simon* the Priest called *Iaddus*, who was honored of *Alexander*. This *Simon* deliuered this explanation to *Antigonus*; *Antigonus* to *Iosephus* the sonne of *Iohn*, and to *Iosephus* the sonne of *Iohezer*: They to *Nitæus Arbulensis*, and *Ioshua* the sonne of *Peratria*, whose auditour the Iewes falsely affirme that IESVS, our blessed SAVIOVR, was, which liued an hundred and ten yeares after. Those two deliuered the same to *Iuda* the sonne of *Tibæus*, and *Simon* the sonne of *Sata*: These to *Samaia* and *Abtalion*: and they to *Hillel* and *Samæus*. *Hillel* flourished an hundred yeares 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 *Ionathas* son 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 explanation to this *Iohn*, and to *Simeon* the Iust, sonne of the said *Hillel*, who after [c] receiued CHRIST in his armes, and prophecied of him in the Temple. Rabbi *Moses* proceedeth, and saith that *Simeon* taught *Gamaliel*, *Pauls* Master; and *Gamaliel* instructed his sonne *Rabban Simeon*, who was slaine of *Hadrian* the Emperour, after hee had taught his sonne *Iudas*, whom the Iewes for his learning and holinesse call *Rabbenu Haccados*, (that is, our holy Master) of which honorable 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 explanation of the Law; of which the Talmud was compacted.

[c] *Luke* 2.28.

Of the Authentike Authors of the Iewes before CHRISTS time, *Galatinus* further addeth the threescore and twelue Interpreters, who are said by *Ptolomies* direction to be separated in threescore and twelue cels, or seuerall roomes; and each interpreting by himselfe, did all agree in words, order, and time of their translation, exactly. [d] But howsoeuer *Iosephus*, writing in Greeke, boasteth of this translation, yet the Iewes (I know not whether of enuy at the effect thereof among the Christians) keepe the eight day of *Tebeth* fasting, for griefe of that Greeke translation. *Iesus Sirach* mentioneth his Grand-father and other writers. And an hundred and sixty yeares before CHRIST flourished *Aristobulus*, a Iew, and Peripatetike Philosopher: who by *Ptolomæus Philometors* perswasion writ Commentaries on *Moses*, and spake many things of the Messias: as did also Rabbi *Iodam*, and R. *Ibba* not long after: and after them, R. *Simeon ben Iohai*. After these, *Rabbenu Haccados* writ a booke called *Gale-razeya*, that is, the reuealer of secrets, very diuinely vttering many things of CHRIST. The like did Rabbi *Nahumias* sonne of *Haccana*, both expounding the Prophets, and affirming that the Messias was to come within fiftie yeares; and writ an Epistle thereof to his sonne, of whom he hoped that he should liue to see him. About the same time (two and fortie yeares before CHRIST) *Ionathas* the sonne of *Vziel*, and scholler (as I said) of *Hillel*, translated all the old Testament into Chaldee, and expounded the same so, that it might seeme rather a Glosse and exposition, then interpretation. This the Hebrewes call *Targum*, that is, the Translation, which hath with them no lesse credit then the text it selfe, and thereby expound all hard places of the text. They tell therefore, that at that time wherein he laboured this worke, if a Flie or such creature did flie ouer him or his paper, presently, without any harme to the paper, it was consumed with fire from Heauen. And although his translation of the Pentateuch be most rare, yet I once saw it: for that which is most common was the worke of *Ankelos* a Proselyte, whom the Hebrewes affirme to be the sonne of *Titus* the Emperour, who also turned all the Bible into Chaldee, and is of no lesse reputation with the Iewes, then the former, and is also called *Targum*.

[d] *Calendar. Iud apud Ios. Scalig. see cap. 6.*

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 Ceremo-

nies

nies to be conioyned in equall obseruation; against which third sort the first Councel, *Act.* 15. was summoned.

The moderne Iewes insist principally on the literall 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, with the light whereof, the other (as a hidden pearle) is found. The Talmudists followed the allegoricall sense; the Cabalists, the Anagogicall.

As concerning this *Cabala*, in old times they communicated not that skill to any, but to such as were aged and learned; and therefore nothing thereof, or verie 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. Amongst the Christians, *Iohannes Picus* began first to suspect, and spie it, as afarre off. After, *Paulus Israelita*, *Augustus*, *Iustinianus*, *Capnio*, *Ægidius Viterbiensis* writ thereof.

Thus much out of *Galatinus* his first booke, *De Arcanis*: [e] out of whom, and out of *Philip. Mornæus*, they which please, may borrow arguments to conuince the Iewish incredulitie, and stubbornenes, and to confound them by their owne testimonies, both from these elder Writers aboue mentioned, and also from the later, both compiled in their Talmud. So *great is the Truth, and so mightily it prenaileth*, that it extorteth not onely her owne weapons, vsurped and stolne by her enemies: but their owne also, wherewith they come armed against the *Truth*, and retorteth them on thēselues; 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 cubites long, and in the Ægyptians hand was a speare, like a Weauers beame; and he 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 forrenners 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.

e *Gal. de Arcanis. Mor. de veritate C. R.*

f 1. *Sam.* 17. 51.

g 1. *Chro.* 11. 23.

h *Q. Curt. l.* 9.

i *D. Morton. Apolog. Catholica, &c.*

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 *Brerely* would haue brought into the like briers. But those his troopes 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 *Malle virtute esto* (worthie Deane) Euen so goe on still, and *fight the Lords battels*: that thy *Sparta* (so happily vndertaken) still adorne, and shew the confusion of Babels babblers, *Diuide that societie*, which now in their last age haue hissed with their forked, venemous Tongues; feared and enuied at home, for their arrogance, no lesse then hated abroad, for their heresies and treasons.

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 Pharisees 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) had beene singled, and singularly managed by thy prowesse, which speakest (more iustly then hee 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. 27.

Doctor *White* also, in (that *Lactea via*, his *Milke-white*) [l] Way to the true Church, chalengeth in all points of Poperie both authoritie of Scriptures, Fathers, and later Romanists, to produce the same against the Trent-Councell, and the Iesuites.

l Pag. 342.

But how hath that fatall and deadly name of Babel transported mee? Truely the likenesse of these Traditionaries, Cabalists, [m] muddie Talmudists, and Legendaries (as

m *Talmud Babylonica.*

(as will appeare to an easie obseruer and comparer of this ensuing Historie to their practise) which haue beene mustered from the Easterne and Westerne [n] 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 bee further manifested in the next Chapter, where their account of their Talmud, and in the rest of this booke, where their superstitious deuotion is related.

n Both *Bellarmine* 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 haue left the riches thereof vnto vs, as [o] the Aramites left their tents, with their horses and treasure, to the pined Israelites)

o 2. *Reg.* 7.7.

Their other Authors 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 threatened plague is come, [p] *Thou shalt groape at noone-dayes, as the blind doth groape in darkenesse.* For out of their Talmud-Authors is plainly deliuered the mysterie of the Trinitie, the Incarnation of the SONNE of GOD, his two Natures, his Birth of a Virgine, his Spirituall Kingdome, the time of his comming, the truth of his Prophecies, and power of his Miracles; the Redemption of Mankind, by his Death, his Crucifying, Descent, Resurrection and Ascension: and that their Nation was to bee reiected, the old Law to cease, a New to succeed, &c. All which as they agree vnto that sweete and blessed Name, and Person of IESVS (which name, and that of EMANVEL, is also found in their writings) so do 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 appertaining to disputation, then historie, (and therfore too much impertinent to our purpose) the desirous Readers may at large finde in *Morney* and *Galatinus*, not to mention [q] others.

p *Deut.* 28.29.

q *Iud. Vin. 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 chalenge me, if I should omit him, especially seeing he 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 SAVIOVR, hath this testimonie.

r *Ios. Antiq.* 18. *cap.* 4.

[r] In the time of *Tiberius*, there was one IESVS, 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. Neuertheless being accused vnto *Pilate*, by the Chiefe of the Iewes, he was *crucified*. But yet for all that, those which had loued Him from the beginning, ceased not to continue still. For he 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 Commentarie on IESVS Prophecie thereof, and their fearefull imprecation, [f] *His blood bee vpon vs and our children*, shewing that the wrath of GOD was come vpon them to the vtmost?

f *Matth.* 27.25.

From Mount Oliuet, where IESVS was first apprehended, and where last those blessed feete touched the earth, (as if *Mercie* had there left a print of *Iustice*) was Ierusalem besieged, and at their Feast of Passeouer, (when they had crucified CHRIST) they were couped 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. It will not be vnsauourie to the Reader, obseruing herein Diuine vengeance, to relate as vnsauourie a tale as euer was deuised, which their Talmud telleth

leth in derogation of CHRISTS Miracles, in which I know not whether to call them Beasts or Deuils, so witlesse, and withall so wicked is their blasphemie. Forsooth in *Salomons* Temple there was (say they) a certaine stone of verie rare vertue, wherein *Salomon*, by his singular wisedome, had engrauen the verie true name of GOD, which it was lawfull for euerie man to reade, but not to conne by heart, nor to write out. And at the Temple dore were two Lyons tyed at two chaynes, 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 *Marie*, 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 least he might be taken with the thing about him, he had a little opened the skinne of his legge, and put it in there, and afterward 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 braine-sicke dreames, the very recitation is sufficient refutation.

But before wee shake hands with the learned Writers of the Iewes, it is not vnmeet, in my opinion, here to meet with some questions which some haue moued, concerning them and their dealing in and with the Scriptures. For since that the Councell of Trent hath decreed, in the yeare 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 [t] 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 malice of Heretikes and Iewes, and forgetting the true Rule, *That it is a shame to belie the Deuill.* Thus haue [o] *Canus* and *Pintus*, and *Gregorius de Valentia*, *Sacroboscus*, and others, traduced the Iewes in this behalfe; themselues refuted by their owne (which yet by consequent ouerthrow that former Decree) *Sixtus Senensis*, *Ribera*, Cardinall *Bellarmine* himselfe, *Andradius*, *Arias Montanus*, *Isaac Levita*, &c. Besides, of ours many, and especially our owne learned Countreymen, *Whitaker*, *Reynolds*, *Morton*, &c.

t *Sef.4. In publicis lectionibus, disputationibus, prædicationibus, aut expositionibus, pro authentica habeatur: & quòd eam nemo reijcere quouis prætextu audeat vel præsumat.*

u *Lib.2.cap.13.*

[x] *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 [y] 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 [z] *Hierome* hath obserued, of the present Hebrew Letters, then of their auncient Scriptures) and hath also proued the absurditie of their conceit, that imagine the Hebrew Fountaines corrupted. First, by [a] the Arguments of *Origen* and *Hierome*, That such corruption must haue been either before or after CHRIST: if that; CHRIST would haue reproued and not commended their *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, a hundred deaths, and euen still (as *Isaac* answereth B. *Lindan* his Scholer) they proclaime a Fast to expiate, if by some accident that Book but fals to the ground. Fourthly, some places in the Hebrew are more strõg against the Iewes then our Translations are, and the Prophecies, 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 be dispersed through the world, to beare witnesse to that Truth which they hate and persecute.

x *Bellar. de verb. Dei. lib.2. cap.1.*

y *Ezra.4.14.*

z *Hier. Prolog. Galeat.*

a *Bel. ibid. c.2.*

These

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. As for that Emendation or Correction of the Scribes, which *Galatinus* mentioneth, wherein they haue corrupted the Text, he proueth it to be a late dreame of the *Talmud*, and anſwereth the Arguments of his fellowes, herein not ſo Catholike as himſelfe.

Now although this may ſeeme more then enough to conuince that folly, yet it ſhall not be impertinent to adde out of *Arias Montanus* ſomewhat touching the ſame, becauſe it openeth another myſterie touching the Hebrew Learning, and the *Maſóreth*. [b] When the Iewes (ſayth he) returned into their Countrey after the Captiuitie threeſcore and tenne yeares 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 Syriake, that they neither knew nor pronounced ſo well the wordes 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*, *Ioſeus*, *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 be preſerued moſt ſound and vncorrupt. And from theſe men, or from their inſtruction, being receiued and poliſhed by their Scholers in the Ages following, there came, as wee iudge, that moſt profitable Treaſure, which is called *Maſóreth*, 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 *Maſóreth* hath beene kept till our time theſe many hundred yeares, with ſuch care and diligence, that in ſundrie 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 with other, euen as it is printed in the Venice Bibles, to the great wonder of them, who read it. Thus farre *Montanus*: and by this *Maſóreth*, their obiection of *Caari* and *Caaru*, in the two and twentieth Pſalme, is anſwered; in that certaine readings haue the later and truer, as the *Maſóreth* teſtifieth. [c] *Martinus* affirmeth, That theſe Maſorites inuented the prickes wherewith the Hebrew is now read, to ſupply the lacke of vowels, herein vſing religious care, leaſt by inuenting new Letters to that purpoſe, they ſhould haue changed that auncient forme of writing, and ſomewhat impaired the maieſtie thereof. They tell, that when a certaine Rabbine had read *Zacár* for *Zécer*, he was ſlaine of his Scholer *Ioab*, for violating Scripture.

[d] *Genebrard* denying their opinion, that make *Ezra* or *Eſdras* Author of theſe Hebrew prickes and accents, ſayth, That they were inuented after the times of *Honorius* the Emperour, in the yeare, after the Temple was deſtroyed, 436, which is (ſayth he) from CHRIST 476, in Tyberias, a Citie of Galilee; the chiefe Authors were *Aaron Aſeriet*, and *Iames*, ſonnes of *Nephthali*, whoſe diſſenting one from the other 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 [e] reckoned nine, beſides that which *Clement Alexandrinus*, *Strom. lib. 1.* ſayth, was before the time of *Alexander*, whereof *Plato* and the Philoſophers borrowed not a little. The firſt (alreadie mentioned) of the Seuentie. The ſecond of *Aquila*, firſt a Gentile, after a Chriſtian, and now laſt a Iew, in the time of *Adrian*. The third of *Theodotion*, a Marcioniſt, vnder *Commodus*. The fourth of *Symmachus*, firſt a Samaritane, and after that a Iew.

Of

b *Refert Reinoldus ex præf. Bibl. part. 6. Antuerp.*

c *Gram. Heb. πρόλ.*

d *Genebr. Chron 4.*

e *Bell. 4. ſup. cap. 5.*

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 auncient, which the Spirit of GOD hath by often allegations, in some measure, confirmed, is that of the Seuentie.

As for that conceit of the Cells, which *Iustine* [f] sayth were threescore and tenne, in which they were diuided, and which [g] *Epiphanius* placeth by couples, and numbreth sixe and thirtie Cells, in which, by miracle, these thus diuided did all agree, in words and sense, [h] *Hierome* derideth the same as a Fable, because neither *Aristæus*, which then liued, nor *Iosephus*, doe euer mention it. Now whereas *Iosephus* mentioneth only the Law translated by them; *Iustinus*, *Ireneus*, *Clemens*, *Eusebius*, 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 *Ioh.* 10. 34. *&c.*

f *Paræn. ad Gen.*
g *Epiph. de Pon.*
h *Hier. præfat. in Pentateuch. Bellar. l. 2. c. 6. de verbo Dei.*

CHAP. XIII.

Of the Moderne Iewes Creed, or the Articles of their Faith, with their interpretation of the same.

STay [a] 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 be 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 their Talmud, and further followeth, in rehearsing the thirteene Articles of their Creed, thus briefely expressed in their daily Prayer-bookes.

a *Es.* 29. 9.
b *Vers.* 14.

1. I *Beleeue with a true and perfect faith, that* GOD *is the Creator, Gouernor, and Preseruer of all Creatures, and that he hath wrought all thinges, 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 proprieties, 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 Prophecie of* MOSES *was true; that he 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 handes, was so deliuered by* GOD *himselfe to* MOSES.

9. *I be-*

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 workes and thoughts of men, as it is written in the Prophet,* Hee hath faſhioned their hearts together
Pſ.33.15. conſidering all their workes.

11. *I beleeue that* GOD *will recompence to all men their workes: 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 differre 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 euer-more.* AMEN.

This is the *Iewiſh Faith*, in which with much vexation, doubting, and lamentation, they die; vpon which their *Religion* hath beene alway founded: but it was firſt put in writing, and brought into this order by *R. Moſche bar Maimon*, who died in the yeare after their reckoning 4964, *Anno Dom.* 1204. and ſtrait charge was giuen, That the Iewes thenceforth for euer confeſſing it in this order, ſhould, according to the ſame, liue and die. This their Creed, howſoeuer Charitie may conſtrue much of it to a better ſenſe, yet according to their vnderſtanding doth it principally aime 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 Godhead, and diſannulling 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 euerie Foxe muſt yeeld his owne skinne and haires to the flayer. And the Iewiſh Faith, ſayth 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 works, and puniſhment of euill, contemning the Paſſion of CHRIST [d], *by whoſe ſtripes we are healed, and on whom* GOD *hath layed the iniquities of vs all.* It is written alſo in
d *Eſ.*53.5.6. their [e] Talmud, that all the Iſraelites haue their portion in the world to come, not
e *Tract. Sanhedrin, c.*11. 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 denie 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
f See *cap.*19. of one yeare, [f] a prayer called *Kaddiſch*, thereby to redeeme him from Purgatorie; in which reſpect the father dieth 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,
g *Tract. de nouo anno, c.*1. the Law, the Prophets, and the Reſurrection) reciteth out of the great [g] 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 be 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,
h *Zach.*13.8. &c. And as worthily doe they proue it out of the [h] Prophet: *And in that day two parts ſhall be cut off, and die, and the third ſhall be left therein: and I will bring that third part through the fire, and will fine them as Siluer is fined, and will trie them as Gold is tried.*

tried. And in another place, i *The* LORD *killeth and maketh aliue, bringeth downe to Hell, and raiseth vp*; Iust as fitly applied, as 1. *Cor.* 3. and such like places by our Purgatorie-Spirits. R. *Dauid Kimchi* vpon the first Psalme, and *Es.* 26. commenteth, That the wicked shall not rise, but in the day of death their soule shall die together with their bodie. And *Aben Ezra* in his exposition of *Dan.* 12. writeth out of *Rabbi Higgaon*, That many shall rise, and many not rise, but suffer euerlasting reproach; and expoundeth it thus, That the good Iewes which die in exile, shall rise againe when the Messias shall come, and shall liue as long as the Patriarchs before the floud: and then they shall make merrie with the great fish *Leuiathan*, and the great bird *Ziz*, and the great Oxe *Behemoth* k; of which we shall speake after. When this is done, they shall die, and at the last day shall be raysed vp againe, and shall possesse eternall life, where shall be no eating nor drinking, but glorie &c. *Iacob* l desired to be buried in Canaan, not in *Ægypt*, for three causes (sayth R. *Salomon Iarchi*) because hee foresaw, That of the m *dust* of *Ægypt* should be made *Lice*: Secondly, because the Israelites which die out of Canaan shall not rise againe without much paine of their rolling through the deepe and hidden vaults of the earth: Thirdly, least the *Ægyptians* 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 Patriarchs (sayth hee) 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 die out of Canaan, must endure two deaths: and the same appeareth *Ier.* 20. where it is said, *Pashur should goe into Babel, and should there die, and there be buried.* What (quoth R. *Simon*) shall then all the iust perish, which die out of Canaan? No, but GOD will make them *Mechillos*, that is, deepe Clifts and Caues 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 n, *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 thy 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 died in strange Lands, comming thither by holes vnder the earth, shall come forth. And for this cause I my selfe (sayth our Author) haue heard the Iewes say, That sometime some of 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 Mountaines.

i 1. Sam. 2. 6.

k See *Cap.* 20.

l Gen. 47. 30.

m Exo. 8. 17.

n Ezec. 37. 12.

Now to come from their Faith to their workes: Their wise Rabbines perswade the sillie people, That they are the onely elect people of GOD, who easily can keepe, not the *Decalogue*, or tenne Commaundements alone, but the whole *Law of Moses*. They diuide the whole Law into sixe hundred and thirteene Commaundements, and them againe into Precepts and Prohibitions: Of the commaunding 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, as many as are dayes in the yeare, o or (as in the booke *Brandspiegel*) veines in a mans bodie. Therefore if euery member of a man doe euerie day performe one of the *Precepts*, and omit one of the things prohibited, the whole Law of *Moses* shall be euerie yeare, and so for euer, fulfilled. Their wise Rabbines say further, That the men onely are to obserue those sixe hundred and thirteene Commaundements, 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 household-businesse, and subiection to their imperious husbands. Some of their deepely-wise Rabbines adde to those sixe hundred and thirteene, seuen other Commaundements, making vp the number of sixe hundred and twentie; iust so many as are words 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

o *Brandsp.*

it

it yet subsisteth. And they which keepe all the Commaundements, doe set a Crowne on the head of GOD, and he vpon the head of those which crowne him, shall set seuen Crownes, and make them to inherite seuen Chambers in Paradise, and will keepe them from the seuen infernall dungeons, because they haue obtained the seuen Heauens and the seuen Earths.

Their Wise-men affirme, That euerie 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: euerie of his members also doe prouoke him to performe those *insolerie inuentions*. But as vaine should I be as they, if I should not make some end, where they can finde none. Wee 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 Expositions of their Rabbines, I thought good to cull out some, which seeme most remarkable and strange, to entertaine our Reader.

Out of the Negatiue Precepts expounded by the Rabbines in P MVNSTER.

p *Prec. Mos. cum exp. Rab.*

1. *THou shalt haue no strange Gods in my sight. Exod.* 20. The Name of GOD is forbidden to be communicated to any creature.

q *Leuit.* 22. 32. 2. *Thou shalt not violate* q *mine holy name.* The Rabbines say, If any doe against an affirmatiue Precept, and repent, his sinne is forgiuen him: But he which transgresseth a Negatiue Precept, is not cleansed 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 be absolued from that sinne but by death.

r *Leuit* 19. 17. 5. *Thou shalt not* r *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 he 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 s confuteth.

s *Matth.* 5. 43.

t *Exod.* 34. 14. 19. *No* t *Idoll is to be 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, least he might seeme to adore it, but hee must sit downe on the ground to doe it. And if the water of a Fountaine be caused to passe through the mouth of an Image, he may not drinke thereat, least hee should seeme to kisse the Image.

u *Exod.* 20. 23. 22. *An* u *Image may not be made, viz.* the Image of a Man in Siluer or Gold, if it be embossed or set out, but if it be stamped in mettall (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 *Deut.* 7. 45. *No* x *commoditie is to be rayled from Idols.* If a Tree be planted neere an Image, one may not sit vnder the shadow thereof, nor passe vnder it, if there be any other way: and if he must passe, it must be running. Things imployed to Idolatrie 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 Midwiues office to them, nor nurse their children.

y *Exod.* 20. 10. 65. *Thou shalt* y *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, least thou pull it

vp

vp with thy feet; or to hang any thing on the bough of a Tree, least 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, least he be galled; or to goe into water, least thou wipe thy clothes: which holdeth also, if they bee moistened with Wine or Oyle (but not in a woman that giueth sucke) who may wipe her clothes, for the more puritie of her prayers. The stopple of a Vessell, if it be of Hempe or Flaxe, 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 rost; to wash the bodie, chiefely, with hote water; to sweat; 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 clothes, which publikely he 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 carried in a Waggon, though a Gentile driue it: If fire happen on the Sabbath, to carrie any thing out, but thy foode, 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 hee did it for himselfe:) To play on any Instrument; to make a bedde; to Number, Measure, Iudge, or Marrie, least they should write any thing: To reade at home when others are at the Synagogues: 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 Sabbath: Such are the three first dayes after a womans trauell, &c. But of this, see [z] also the obseruation of their Sabbath. It is not lawfull to walke out of the Citie, but their limitted space: but within the Citie, as farre as they will, though it be as bigge as Niniue. z *Cap.17.*

120. *It is forbiaden* [a] *to hurt the Seed-members of Man or Beast.* Neither Males nor Females may bee gelded or spayed: and yet wee may vse such Beasts. a *Leuit.22.*

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 anyy meanes or tokens of Lust. Likewise they haue forbidden men to know their wiues in the day time, vnlesse it be in the darke, or vnder some Couering. The same is forbidden to a drunken man, and to him which hateth his wife, least they get wicked children betweene them. Also, to follow a woman in the streets, but either to goe before, or beside, her. And hee which is not married, may not put his hand beneath his Nauell, nor touch his Flesh, when hee maketh water.

138. *The fat may not be eaten.* The fat of the Heart may: but not that which is on the Inwards and Reines, and Stomacke, and Guts, and Bladder: the rest may be eaten.

176. *If thy brother* [b] *be poore, thou mayest not abuse him*; to wit, to base Offices, as to vntie the shooe, or to carrie Vessels to the Bath. b *Leuit.25.39.*

191. *Thou mayest* [c] *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. c *Deut.23.19.*

201. *He that by constraint doth any thing worthie of death (although he violate the Name of* GOD*) ought not to be slaine.*

213. *Wicked* [d] *men are not competent witnesses.* He is accounted wicked which transgresseth any Precept, for which he is worthie to be beaten. A Theefe and a Robber is not sufficient to be a witnesse, after he hath made restitution: Nor an Vsurer, nor a Publican, nor he which is enriched by play, nor children, till they haue beards, except he be twentie yeares old. d *Exod.23.1.*

c *Deut.17.17.* 222. *The* c *King ought not to multiplie Wiues.* Our Maſters ſay, That the King may haue eighteene wiues.

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 yeares and a day, and a daughter of twelue and a day (if they be out of their parents tuition) haue power to vow.

308. *There are fiftie defects which make a Man or Beaſt vncapable of ſacred Functions*; to be 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 feet, and in the bodie foure, &c. Beſides, there are foureſcore and tenne defects in a Man, which are not in a Beaſt. No defect, vnleſſe it be outward, maketh a man vnfit.

Out of their f *Affirmative* PRECEPTS.

f *Prat. Moſ. cum Exp.* Rab.

g *Deut.11.19.* 12. *Euerie one* g *ought to teach his ſonne the Law*: Likewiſe his nephew; and *Wiſe-men*, 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.

h *Leu.19.32.* 13. *Riſe before thine* h *Elder*: that is (ſayth R. *Ioſi*) a *Wiſeman*, although young in yeares. To him thou muſt ariſe, when he is foure cubits diſtant; and when he is paſſed by, thou mayeſt ſit downe againe.

i *Num.5.7.* 16. *The ſinner muſt turne from his* i *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 me 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 he which hath ſinned againſt his neighbour, ought to make reſtitution, & 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 he then graunt not, he is to be accounted *cruell*. If the offended partie be dead before, let the offendor bring tenne men to his graue, and ſay before them, *I haue ſinned againſt* GOD *and this man*, and let reſtitution be made to his heires.

k *Deut.11.1.* 19. *Prayer* k *muſt be vſed euery day*. Therefore they of the great Synagogue, *Ezra, Zerubabel*, and the reſt, ordained eighteene bleſſings, and other prayers, to be ſaid with euerie Sacrifice. They ordained 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.

l *Deut.6.9.* 23. *The Sentence*, Heare Iſrael, &c. *and another Sentence is* l *to be 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 dore, is ſo fenced, that hee cannot eaſily ſinne.

m *Deut.31.12.* 24. *Euery Iſraelite is bound to write for himſelfe a Booke of the* m *Law.*

29. *Sanctifie the Sabbath*, i. Remember thoſe things on the Sabbath which make to the honour and holineſſe of that day. And wee are perſuaded, that Sathan and the Deuils, on the Sabbath, flye vnto darke Mountaines, abhorring

the

the holinesse of the day: and after it is past, returne to hurt the children of men.

49. *He which is twentie yeares old and marrieth not, breaketh the Precept of Increasing and Multiplying*: except it be for contemplation and studie of the Law. But if he 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 bee made of Linnen, but of the Hide of a cleane Beast; and the woman, whiles she is yet fasting, (for then it is most truly spittle) shall spit in his face, saying, *So let it be done to him which will not build his brothers house.*

63. *He 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 he know our Rites.

98. *When the Iudges dissent in any case,* [n] *the greater part is to be followed.* When Sentence is past, Execution must follow the same day: and the Crier must goe before, proclaiming the Crime and Penaltie, with circumstances of Time, Place, and Witnesses. If any can say any thing for his innocencie, he may cause him to be carried backe to the Iudges: if he be led againe to death, he must haue two *Wise-men* by to heare his words, that if they see cause, he may be carried backe to the Iudges. If he 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 be vnto me for the remission of all my sinnes.* After this Confession let them giue him a cup of Wine, with a graine of Frankincense, to drinke, that he may be depriued of the vse of reason, and made drunke, and so slaine.

n *Exod.23.*

112. *Honour thy Father and Mother.* R. *Simeon* sayth, That the Scripture more esteemeth the honour of Parents then of GOD: for wee 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.

132. *At this time we can sanctifie nothing, because we haue no Temple.*

I might adde diuers other things of like moment, which (to auoid prolixitie) I omit: and for the same cause I let passe many things which I might hither bring out of the same Author [o] in his notes vpon *Matthew*, by him set forth in Hebrew and Latine; where he both relateth and refuteth diuers of the Iewish vanities; especially their blasphemous cauils against CHRIST.

o *S. Munster. Euang. Matth. cum Annotat.*

Such is that their foolerie (by him [p] 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, he must order the stickes so vnder it, that it may not resemble a Building. No more then shall bee spent that day, may then be made readie. No Cheese may then be made, nor hearbes cut. Heat water to wash thy feet; not so for thy whole bodie. Touch not (much lesse mayest thou eat) an egge layd on a festiuall day: yea, if it be 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 Patriarchs, *Abraham*, *Isaac*, and *Iacob*, they expect a third Temple, after those two alreadie perished; [q] 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 glorie 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.

p *Annotat. in Matth.* 15.

q *In Matth.* 22.

Munster [r] 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 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 de-

r *Munsteri, tractatus Heb. & Lat. contra Iudæos.*

deſtroyed, and to remaine at Rome till that time, when he ſhall ſay to the Pope, *Let my People goe*, as *Moſes*, borne ſo long before, at laſt ſaid to *Pharaoh*? That hee ſhall be annointed by *Elias*? That he ſhall deſtroy Rome? That *Elias* ſhall re-vnite the Soule to the Bodie in the Reſurrection, which ſhall be 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 be effected by *Meſsiahs* prayer: That the Temple at Ieruſalem ſhall be the very middle of the world? That in the *Meſsiahs* daies Wheat ſhall grow without renewing by Seed, as the Vine? But of theſe and the like more then enough in this Booke following.

CHAP. XIIII.

Of the Iewiſh Ceremonies about the birth of a Child: Of their Circumciſion, Purification, and Redemption of the firſt-borne, and Education of their Children.

a *Buxdorf. Syn.Iud. c.2.*

WHen a Iewiſh woman [a] is great with child, and neere her time, her chamber is furniſhed with neceſſaries; and then ſome holy and deuout man (if any ſuch may be had) with chalke maketh a circular line round in the chamber vpon all the walls, and writeth on the dore, and within, and without on euery wall, and about the bed in Hebrew Letters, *Adam, Chaua, Chuts Lilis*, i. *Adam, Eue, away hence Lilis*. Hereby they ſignifie their deſire, that if the woman ſhall be deliuered of a ſonne, GOD may one day giue *him* a wife like to *Eue*, and not to *Lilis*: if it be a daughter, that ſhee may once proue to her husband a helper like *Eue*, and not a ſhrew, like *Lilis*. This word *Lilis* is [b] read in the Prophet, interpreted a Skrich-owle: but the Iewes ſeeme to meane by it a deuiliſh *Spectrum*, in womans ſhape, that vſeth to ſlay or carrie away children, which are on the eight day to be circumciſed. Thus is it read in *Ben Sira*, of the Iewiſh Edition: When GOD had made *Adam*, and *ſaw it was not good for him to be alone*, he made him a woman of the Earth, like vnto him, and called her *Lilis*. Theſe diſagreed for ſuperioritie, not ſuffering [c], *Caſar vè priorem, Pompeiuſvè 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 flye into the Ayre. *Adam* plaining his caſe, GOD ſent three Angels after her, *viz. Senoi, Sen-ſenoi, Sanmangeleph*, either to bring her backe, or denounce vnto her, That a hundred of her children ſhould die in a day. Theſe ouertooke her ouer the troubleſome Sea (where one day the Ægyptians ſhould be drowned) and did their meſſage to her: ſhee refuſing to obey, they threatened her drowning: but ſhee beſought them to let her alone, becauſe ſhe 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 ſhee 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 ſhee would not refuſe that puniſhment, to looſe a hundred children in a day. And accordingly a hundred of her children, or young Deuils, died 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*.

b *Iſa.34.14.*

c *Lucan.l.b.1.*

In their Chambers alwayes is found ſuch a Picture; and the names of the Angels of Health (this office they aſcribe to them) are written ouer the chamber dore. In their Booke [d] *Brandſpiegel*, printed at Cracouia, 1597, is ſhewed the authoritie of this Hiſtorie, collected by their Wiſe-men out of thoſe wordes; [e] *Male and female created he them*, compared with the forming of *Eue* of a Ribbe in the next Chapter, ſaying, That *Lilis* the former was diuorced from *Adam* for her pride, which ſhe conceiued,

d *Brandſp.*

e *Gen.1.27.*

ceiued, because she was made of earth, as well as he; and GOD gaue him another, *Flesh of his flesh*.

When this Ieweſſe is in trauell, ſhee muſt not ſend for a Chriſtian Midwife, except no Iewiſh can be gotten: and then the Iewiſh women muſt be very thicke 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 tenne perſons are inuited, neither more nor fewer, which are all paſt thirteene yeares of age. The night after her deliuerie, ſeuen of the inuited parties, and ſome others ſometimes, meete 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. The Circumciſer is called *Mohel*, who muſt be a Iew, and a Man, and well exerciſed in that Facultie: and he 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 he may be vſed of the richer. And this *Mohel* may thence-forwards be knowne by his thumbes, on which hee weareth the nayles long and [f] ſharpe, and narrow-pointed. The circumciſing Inſtrument is of Stone, Glaſſe, Iron, 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 he may lye cleane: for otherwiſe they might vſe no prayers ouer him. And if in the time of Circumciſion (for paine) he defileth himſelfe, the *Mohel* muſt ſuſpend his praying, till he be waſhed and layed cleane againe. This is performed commonly in the morning, while the child is faſting, to preuent much fluxe of bloud.

[f] *In arctum exacuminatos ungues.* Buxd.

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 Godfather 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 voice, 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* applieth 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 mony by thoſe children. Some come thither alſo with Spices, Cloues, Cinnamon, ſtrong Wine to refreſh, if any happen to ſwowne. Theſe being thus aſſembled, the Godfather 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 dore, all the Congregation preſently riſing vp. The Godfather goeth to the dore, taketh the child, ſitteth downe on his Seat, and crieth out, *Baruch habba*. Bleſſed be he that commeth; in their Cabaliſticall ſence *habba* being applied either to the eight day, which is the day of Circumciſion, or to the comming of *Elias*, whom they call the *Angell of the Couenant* (ſo they interprete [g] 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, [h] *The children of Iſrael haue forſaken thy Couenant*, 1. Circumciſion, GOD promiſed him, That from thence-forwards he ſhould be preſent at Circumciſion, to ſee it rightly performed. And whē they make readie that Seat for *Elias*, then they are bound in ſet words to ſay, *This Seat is for the Prophet* Elias: otherwiſe (as an vnbidden gueſt) he commeth not. This Seat remaineth for him three whole dayes together.

[f] *Exod* 15. 1.

[g] *Mal.* 3. 1.

[h] 1. *Reg.* 19. 10.

Then when the Godfather holdeth the child in his lappe, the *Mohel* takes him out of his clouts, and layeth hold on his member, and holding the *fore-skinne*, puts 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 sayth with a lowd voice; *Blessed be thou, O* GOD *our* LORD, *King of the World, which hast sanctified vs with thy Commaundements, and giuen vs the Couenant of Circumcision:* and whiles he thus speaketh, cuts off the fore-part of the skinne, that the head of the yard may be seene, and presently hurleth it into the Sand-dish, and restoreth his knife to the boy againe: taketh from another a cup of Red wine, and drinketh his mouth full, which he 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 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 thinne nayles rendeth the skinne of the yard, and putteth it backe so farre, that the head thereof is bare. He 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, he 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 sayth the father of the child; *Blessed be thou, O* GOD *our* LORD, *King of the World, which hast sanctified vs in thy Commaundements, and hast commaunded vs to succeed into the Couenant of our Father* Abraham. To which all the Congregation answereth, *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 Godfather riseth with him, and standeth ouer-against him; who taking the other cup of Wine, sayth 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 be named* (here he first nameth the Childe, 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, [i] *Make glad thy Father and Mother, and her that bare thee to reioyce.* And GOD sayth by his Prophet, [k] *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.* Here the *Mohel* puts his finger into the other cup of Wine, wherein hee had set the bloud, and moisteneth the childs lippes three times with that Wine, hoping, that according to the former sentence of the Prophet, he shall liue longer in the bloud of his Circumcision, then otherwise he should. *Dauid* also sayth, [l] *He is mindfull of his marueilous acts which he hath done, and of his wonders, and the iudgements of his mouth, &c.* Then he continueth his Prayer for the present assemblie, 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 young men, and bids them drinke. Then with the child (who is thus made a Iew) they returne to the fathers house, and restore him to his mothers armes. This last prayer hee makes neere the Arke, and some of the deuouter Iewes, before and after Circumcision, take the Child, and lay him vpon *Elias* pillow, that *Elias* may touch him. * The skinne cast into the sand, is in memorie of that promise, [m] *I will make thy seed as the sand of the Sea*; and of *Balams* saying, [n] *Who can number the dust of* Iacob, *i.* his posteritie, whose foreskinne is cast in the Sand or Dust, and because the Curse [o] on the Serpent is thus fulfilled, *Dust thou shalt eat, i.* this skinne in the dust: thus to their enemie the Serpent fulfilling also that Precept, [p] *If thine enemie hunger, feed him.* And by this means the Serpent can no more seduce this man.

i *Pro.23.25.*
k *Ezech.16.6.*
l *Ps.105.8.*
* *Glos. Talmud.*
m *Gen.32.12.*
n *Num.23.10.*
o *Gen.3.14.*
p *Prou.25.21.*

If a child be sicke on the eight day, they deferre Circumcision till his recouerie: if he

he die 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 al 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 be endlesse. We will follow the child home, if you be not already weary, and see what rout is there kept.

Ten must be the number (you haue heard) of the inuited guests, and one or two of these learned Rabbins, who must make a long praier and sermon at the table, although others meane while are more busied in tossing the cuppes of wine. I was once present (saith q *Buxdorfius*) at one of their Circumcision-feasts, and one of their Rabbins preached on *Prou.* 3.18. *Wisdome 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 r *made a great feast when the child was weaned*: their *kabal* peruerts it, *when he was circumcised.* The Circumciser abideth some time with the mother, lest the bloud should again issue from the child. The mother keepeth within, six weeks, whether it be 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.

q *Cap.2.pag.94.*

r *Gen.21.8.*

If a female child be borne, there is small solemnitie; only at sixe weekes age, some yong wenches stand about the cradle, and lift it vp with the child in it, and name it; she which stands at the head, being God-mother: and after this they iunket together.

When the forty dayes are accomplished, before the wife may accompany or haue any fellowship with her husband, she must be purified in cold water, and put on white and cleane garments. Their washing is with great scrupulosity, in a common watering or in priuate cesternes, or fountaines; which must be so deepe, that they must stand vp to the necke in water: and if it be muddy in the bottome, they must haue a square stone to stand on, that their whole feet may stand in cleare 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 al their haire-laces, neck-laces, rings: they diue vnder the water, so that no part may be free from the same. Some Ieweese must stand by for witnesse hereof, which is twelue yeares old and a day at least.

f They redeeme their first-borne in this sort; when the child is one and thirtie dayes old, his father sendeth for the Priest with other friends, and sets the child on a table before him; adding so much mony, 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 bids me giue him to thee. Dost thou then giue me him? saith the Priest: he answereth, yea. The Priest asketh the mother, if she euer before had a child, or abortion? if she answere No: then the Priest asketh the father, Whether the child or the money be dearer to him? he answereth, the child: 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 he to the child, 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 be 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 die, before the child be one and thirtie dayes old, the mother hangeth a scroll about his neck, wherein is written, This is the first-borne, and not redeemed: and this child when he commeth of age must redeeme himselfe.

f The redeeming of the first-borne.

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 holesome food of easie digestion, that the Infant may suck good milke; so that the heart and stomack 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 breasts, and placed them next her heart; yea in the dangerous persecutiō vnder *Pharaoh*, *Exo.1.*

he

r In the booke *Medrasch.*

he r causeth the earth to open it selfe, and receiue their male children, and created therein two stones, from one of which the Infant sucked milke, & from the other hony, till they were growne, and might go to their parents: yea, and if you beleeue their *Gemara* (can you chuse?) a poore Iew hauing buried his wife, and not able to hire a nurse for his child, had his owne breasts miraculously filled with milke, and became nurse himselfe. Yea, *Mardochaus* (saith their *Medrasch*) sucked the breasts of *Hester*, and for this cause did she, after her exaltation, so preferre him. The conclusion is, if she giue grosse food to her Infants, she shall be cast into hell. She must not go naked breasted, nor too long fasting in a morning, nor carrie her Infants, or suffer them to goe or be naked, lest

u Psal. 121. 6. u *the Sunne hurt them, if it be 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 glorie: and for this cause must they beware, that they neuer go 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 barefoot, especially in Ianuary and February.

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 yeares 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 only. 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 yeares 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 hony and sugar, and as this cake, so (saith she) let the Law be sweete to thy heart. Speake not vaine trifling words in the schoole, but only the words of GOD. For if they so doe, then the glorious Maiestie of GOD dwelleth in them, and delighteth it selfe with the aire of their breath. For their breathing is yet holy, not yet polluted with sin: neither is hee x *bar-mitzuah*, bound to obey the Commandements, till he be thirteene yeares old.

x *Filius mandatorum.*

When he is ten yeares old, and hath now some smattering in *Moses*, he proceedeth to learne the Talmud: at thirteene yeares, his father calleth ten Iewes, and testifieth in their presence, that this his sonne is now of iust age, and hath been 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 he thanketh GOD, that he hath discharged him from the punishment of his sonne, desiring, that his sonne by diuine grace may bee long safe, and endeuour to good workes. At the fifteenth yeare of their life, they are compelled to learne their *Gemara*, or the complement of their Talmud, disputations and subtile decisions about the text of their Talmud. And in these they spend the greatest part of their liues, seldome reading any of the Prophets, & some not in the whole space of a long life reading one Prophet through, and therefore know so little of the Messias.

At eighteene yeares their male children marrie, according to their Talmud-constitution, and sometimes sooner, *to auoid fornication*. Their maidens may marrie, when they are twelue yeares old and a day. At twentie yeares they may traffike, buy, sell, and circumuent all they can: for their *neighbour* in the Law, is (in their sence) such a Iew as you haue heard described.

CHAP.

CHAP. XV.

Of their Morning Prayer, with their Fringes, Phylacteries, and other Ceremonies thereof.

THe good-wife is to waken her husband, & the parents to awaken their children, when after thirteene yeares they are subiect to the Iewish Precepts: before their Pentecost, 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 tarry till it awaken them. For their Morning-praier must be made whiles the Sunne is rising, and not later: for then is *the time of hearing*, as they interpret *Lament.* 2.19. And he which is deuout ought at that time to be sad *for Ierusalem*, and to pray euery morning for the reedifying 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 hee 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 hee wil blot out the same. Witnes *Dauid*, [a] *Put my teares in thy bottle, are they not in thy book?* And if any rub his forehead with his teares, it is good to blot out certaine sins that are there written. In the 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 midnight, they are commanded to open the same. This command and call is heard of the cockes, and therfore 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.*

[a] *Psal.* 56.9.

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 lie, lest the walles and beames should see their nakednes. It is a brag of Rabbi *Iose*, that, in all his life, he 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. He 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, feet, and all couered, because of the holy *Schechinam* (Diuine glorie) ouer his head. Then he goeth to stoole in some priuie place; for so hath [b] *Amos* commanded, [b] *Prepare thy selfe (O Israel) to meet thy* GOD: and *Dauid*; [c] *All that is within me praise his holy name*: that is, all within the body emptie and cleane: For else must not GOD be named; and therefore his garments must not be spotted and fouled. To restraine nature too long, were a sin, & would cause the soule to stinke: and (sauing your reuerēce) he must wipe with the left hand, for with the right he writeth the name of GOD, and the Angels. And in this place and busines he must take heed, he think not of God or his Word; much lesse name him, for God will shorten the dayes of such a one. R. *Sira* told his schollers, that the cause of his long life was, that in an impure place he neuer thought of the Word, nor named the name of God. Besides, he must turne his face, and not his hinder-parts toward the Temple of Ierusalem. He ought not to touch his body with vnwashen hands, in regard of the euill spirits which rest thereon til they be washed, and if hee should touch his eyes he would bee blinde, his eares deafe, his nose dropping, his mouth stinking, his hand scabbed with these vnwashed, and therefore venemous hands: and when he washeth he must powre water three times on his right hand, and as oft on the left, before one hand may touch the other: he must not be sparing in his water, for *store of water, store of wealth*: after the hands, the mouth & face must be washed, because they were created after the Image of GOD: and how should

[b] *Amos* 4.12.
[c] *Psal.* 103.1.

the

the name of GOD be vttered out of a foule mouth? he must wash ouer a basen, not ouer the ground: he must drie his face very well, for feare of wheales and wrinckles: and that with a cleane towell, not with his shirt, for this would make them blockish and forgetfull. After all this followeth his *Brachah*, or blessing, *Blessed be thou, O God, our God, King of the whole world, who hast commanded vs to wash our hands.* Their hands they must alwaies wash on these occasions: in the morning; at their returne from the stoole; from bathing; when they haue cut their nailes; haue scratched their naked bodie; haue pulled off their shooes with their hãds; haue touched a dead body; haue gone amongst the dead; haue cõpanied with their wiues, or haue killed a louse, If he respect washing after these, if he be learned, he shal forget his learning; if vnlearned, he shal lose his sense.

c Of the Iewes *Arba-canphos*, and *Zizis*.

They c 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 or silke, tied together with two winding-bands, of such length that they may draw through their head betwixt them, so that those two quadrangular peeces may hang down, one on his breast, the other on his back. In euery of these 4. corners hangeth a labell, made of white woollen threds, by a little knot, downwards 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 alwaies 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*. He (say they) that keepeth duly this

d *Num.*15.38. Fringes and Philacteries.

d precept of *Zizis*, doth as much as if he 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 six hundred, all together amounting to six hundred and thirteene, the number (as you haue heard) of Gods Commãdements. They ascribe the continencie of *Ioseph* in *Potiphars* house; and of *Boaz*, when *Ruth* slept by him, to these *Zizis*. May it please your patience, a story out of the Talmud. One Rab. *Iochanan* saw a box full of iewels, which one of his scholers, *Bar-Emorai* purposed to steale, but was forbidden by a voice souding out of the aire, let it alone *Bar-Emorai*, for it belongeth to R. *Chanmas* 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 sowed. Once, he which weareth this garment without intermission, is fortified against the Diuell, and all euill spirits.

e Of their *Tephillim*.

Besides this memorable Vestiment, they weare a certaine knot neere their nose, out of *Deut.*6.8. *they shall be frontlets betweene thine eies*. They make it thus. They take a little black 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 f out of *Exod.*13. & *Deut.*6. Then take they haires out of a cow or calues taile, & wash them cleane, & 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 skin they sow with cleane and fine strings, taken out of calues or kines bodies, or made of buls sinewes, or if such strings cannot be had, with strings of calue-skin-parchment. Then do they sow a long & black thong to that thick hide or skin, and knit a knot about it. This peece of worke they call *Tephillim*, to put them in mind of often prayer: and tie 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 they fold as the former, & write certaine verses out of *Exodus* in parchment, and put it into a little hollowed skin, and sow it vpon the thicke folded skin; to which they adde a long thong, & call *it the Tephillim of the hand*. This they tie to the bare skin, aboue the elbow of the left arme, that so that which is written may be ouer against the hart, which may hereby be the more enflamed to praier. That long string is so fastned that it cõmeth to the fore-part of the hand, thus fulfilling that commandent, g *The words which I command thee this day, shall be on thine heart, and thou shalt tie them for a signe in thy hand*. They tie on first this *Tephillum* of the hand, and then that of the head, & make their *brachah* or prayer, saying, *Blessed be thou, O God, our Lord, who hast*

f The fourteene first verses in *Exod* 13. and 4.5.6.7.8.9 of *Deut.*6. *Pagn.*

g *Deut.*6.8.

hast sanctified vs in thy cõmandements, & hast commanded vs to put on Tephillim; looking while he speaketh, diligently on the knot on his forehead. In folding, sowing, knitting, and tying them, they very 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 he lets them fall on the ground, all that shal see them so lying, must fast with him one whole day: they must not be hãged vp bare, but in a bag; nor may they be left in a chamber, where a man and his wife lie together, except in triple chest or bag. A man must not sleepe while he hath them on, nor may he 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 bag. 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.

We haue been 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 clock. Where many of the Iewes liue together, they resort at a set houre to their Synagogue. Thither they must go cheerefully: before their Synagogue they haue an iron fastened, to make cleane their shooes, according to *Salomons* counsell, [h] *Keepe thy foot when thou goest into the house of* GOD. Hee that hath Pantosles, must put them off, as it is written, [i] *For the place where thou standest is holy ground.* At the entrance in at the doore, he pronounceth some things out of *Danids* 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 euery Iew must cast in a halfpeny at least into the Treasury, as it is written; *I will see thy face in righteousnes*, 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, [k] *How faire are thy tents, O* Iacob? *and thy dwellings O Israel?* And [l] *I will enter into thy house in the multitude of thy mercie, I will bow downe in thy holy Temple in thy feare.* And, [m] *O* LORD *I haue loued the habitation of thy house, and the place of the tabernacle of thy glory*: and diuers other verses out of the Psal. After these things they begin to pray, as is contained in their Common-praier-booke: and because these prayers are very many, therefore they run them ouer: he that cannot reade, must attend, & say Amen, to all their prayers. These praiers 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, and then when all shall be brought againe into nothing, shall remaine KING, to whom shall be giuen feare and honor. He alway hath beene, is, and shall remaine in his bewtie for euer. He is *One*, and besides him there is none other, which may be 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 Hereditary portion, in that day, when I implore his helpe. *Into his hands I commend my spirit.* Whether I wake or sleepe, he is with me, therefore I will not be afraid.

This done, they say then their hundredth [n] benedictions one after another, which are short, and twice a day repeated. First for the washing of their hands, that if he then forgot it, he might now in the Congregation recite it. Then for the creation of man, and for that he was made full of holes, wherof, if one should be stopped he should die: then, a confession of the resurrection: then for vnderstanding, giuen to the cocke (as you haue heard) to discerne day and night asunder, and with his crowing to awaken them; and in order, *Blessed* &c. That he hath made me an Israelite or Iew. *Blessed*, &c. That he hath not made me a seruant. *Blessed* &c. That he hath not made me a woman (The women heere say, that hee hath made me according to his will) *Blessed*, &c. That exalteth the lowly. *Blessed* &c. That maketh the blinde to see; which they should say at their first wakening. *Blessed* &c. That raiseth the crooked; at his rising. *Blessed*, &c. That clotheth the naked; at his apparelling. *Blessed*, &c. That raiseth vp them that fall. *Blessed*, &c. That bringeth the prisoners out of prison. *Blessed*, &c. That stretcheth the world vpon the waters; when he setteth his feet on the ground. *Blessed*, &c. That prepareth

h *Eccles.*4.17.
i *Exod.*3.5.
k *Num.*24.5.
l *Psal.*5.7.
m *Psal.*26.8.

n Grounded on *Deut.*10.12. Now Israel what doth God require of thee? they reade not *Mah schoel*, but *Meah schoel*, he requireth an hundred.

pareth & ordereth the goings of man; when he goeth out of his chamber. *Blessed* &c. That hath created all things necessary to life; when he puts on his shooes. *Blessed*, &c. That girdeth Israel with strength; his girdle. *Blessed* &c. That crowneth Israel with cōlines; when he puts on his hat. *Blessed*, &c. That giueth strength to the weary. *Blessed be thou* GOD *our* LORD, KING *of the World*, who takest sleepe from mine eyes, & slumber from mine eye-lids. Then adde they two prayers to be preserued against sins, euill spirits, and men, and all euill. After this, humbling themselues before GOD, they confesse their sins, & againe comfort themselues in the couenant made to *Abraham We are thy people, and the children of thy couenant*. &c. O happy we! how good is our portion? how sweet is our lot? how faire is our heritage? Oh happy 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, [o] *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.*

o Zephan. 3. 20.

Then follow two short praiers for the Law giuen them. And then they go on to the Sacrifices, which, because they cānot execute in actiō out of the Temple, they redeeme with words, reading the precepts cōcerning Sacrifices, according to their times, comforting themselues with the saying of *Hose*, [p] *We will sacrifice the calues of our lips*. Then repeate they a history of sacrifice, & a prayer of the vse of the Law, & how many waies it may be expounded. This done, they (with a still voice that none can heare) pray for the reedifying of the Temple, in these words; *Let thy will be before thy face*, O God our Lord, Lord of our Fathers, that the holy house of thy Temple may be restored to our daies, & grant vs thy will in thy Law. After, rising with great ioy and clamor, they sing a prayer of praise in hope hereof: & sitting downe againe, they reade a long praier, gathered here & there out of the *Psalmes*: & some whole *Psalmes*, & part of 1. Chron. 29. and lastly, the last words of *Obadia* [q] *The Saniours shall ascend into mount Sion, to iudge the mount of* Esau *and the kingdome shall be 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* entred into the body of CHRIST, & that both he and we are no better then *Esau*.) They proceed [*] singing, *And* GOD *shall be king ouer all the earth*: in that day GOD shall be one, & 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: & when they come to the last letter therof, *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 4. and the word *echad* 245. whereunto adding *hael elohechem emes*, *God your Lord is true*, they make vp the number of 348. and so many members there are in mans body: for euery 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 be wrought, and therefore vse it morning and euening. They haue another prayer called *Schmone esre*, that is, eighteen, because it containeth so many thankesgiuings, which they say twice a day, & the chiefe chanter of the Synagogue singeth it twice by himself. They think by this praier to obtaine remission of their sins. They must pray it standing so, that one foot must not stand more on the ground then the other, like the Angel, [t] *and their foot was a right foot*. When they come to those words in it, *holy, holy, holy, Lord God of hosts*; they leape vp three times aloft. And he (say their *Chachamim*) which speaketh a word during this praier, shal haue burning coales giuē him to eat after his death. These 18. thankesgiuings are for the 18. bones in the chine or back-bone, which must in saying hereof be beded.

p Hos. 14. 3.

q Obad. vers. 21.

* Munster. præcept. Mos. 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 dried vp, or else couered. They must not stirre their eyes or fingers: It is a preseruatiue against Diuels. Munster.

t Ezek. 1. 7.

After this followeth a prayer against the Iewes reuolted to Christianity, and against all Christians, saying; *These which are blotted out* (that is, reuolters) shall haue no more hope

hope and all vnbelecuers shall perish in the twinckling of an eye, and all thine enemies which hate thee O GOD shall be destroyed, and the proud and presumptuous kingdome shall quickly bee rooted out, broken, laide 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 Romane, Edomiticall, proud, &c. After this 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 maketh peace aboue, shall make peace ouer all Israel*, Amen: they goe backe three paces, bowe themselues downewards, bend their head on the right hand, then on the left (if some Christian be there with an image, they must not bowe 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, least 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 body this way and that way; not to touch his naked body; and to say *Amen*, with all his heart: for they that say *Amen*, are worthy to say it in the world to come. And therefore *Dauid* endeth a Psalme with *Amen, Amen*: signifying, that one is to be said heere, and the other in the other world. u *Psal.* 72. 19.

CHAP. XVI.

Of their ceremonies at home, after their returne, at their meales and otherwise: and of their Euening Prayer.

THus haue we seene the Iewish Mattins, which they chaunt (saith 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 voices 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 Maister is absent. In summe, their holinesse is the very outward worke it selfe, beeing a braine-lesse head, and a soule-lesse-bodie. Meane-while, the goodwife 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 hower before hee goeth out of the house about his businesse. This study is required of euery deuout Iewe, either in his owne house, or else in their schoole or Synagogue, And beeing thus come home, they lap vp their *Tephillim* in a Chest, first that of the head, then that of the hand. a Rela. of Relig. in the West.

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 clocke his wife hath prepared his dinner, pure meates, purely dressed: but if she haue pullen or cattell, she must first feede 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 disastrous motions of the planets, which must some way sort to effect. But if they bee studious of almes and good workes, then *Saphyra Rabba* the great Chauncellor (some Angell) according to his office, registreth the same, and commendeth them vnto GOD saying, *Turne away* b *Deut.* 11. 13

that planetarie misfortune from such a one, for he 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 triall againe in the priuy what they can doe: for it is written, [c] *Thou shalt carry out the olde, because of the new.* Especially let there bee cleane water, wherein the housholld must first wash, then the wife, and lastly the good man, who presently without touching or speaking ought else might more purely giue thankes. He (saith R. *Iose* in the [d] Talmud) that eateth with vnwashen hands, is, as hee that lieth with an Harlot, for it is written, [e] *For the strange woman a man commeth to a morsell of bread.* They must wash before meate and after, so strictly, that they may not keepe on a Ring on their finger, for feare of some vncleanesse remaining vnder it. I had rather (saith *R. Akiba*) die for thirst, then neglect this washing *tradition of the Elders*: when he had onely so much water brought him into prison, as might serue him but to one vse of washing or drinking, at his owne choise.

c Leu. 16.10.

d Talmud. tract. Sotah. c. 1.

e Prou. 6.26.

On the Table cleanely spread, must be 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 therof, maketh a cut into it, and then setting it down 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 peece of bread which he had cut before, and dipping it into the Salt or broth, eateth it, without speaking a word (for if he speake hee must say ouer his grace againe:) After this, he taketh the Loafe, and cutteth for the rest. Then hee taketh a cup of Wine (if they haue any) with both hands, and with the right hand holdes 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 be 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 peece of bread, it would offend GOD. Both hands they spread ouer the Loafe in memory of the ten Commandements, which GOD hath published concerning Wheate, of which bread is made. The bread must be had in speciall honour, no vessell supported with it, or set vpon it: and a [f] spirit called *Nabel* giueth attendance, as 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 Iewe, 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 voice, saying, woe is mee foole, who haue attended to punish this man, and cannot haue occasion. They dreame that *Elias* and euery mans proper Angell attendeth at Table, to heare what is said, if they talke of the Lawe: otherwise an ill Angell commeth and causeth bralles and diseases: and in respect of these spirituall attendants, they cast not their bones beside or behinde 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 meates made of milke, which they vsed in eating flesh. Milke must not stand on the Table with flesh, nor touch it.

f Robin-good-fellow, or the spirit of the buttery among the Iewes.

Besides the 23. Psalme set before them in the meale time, they testifie their deuotion by multitudes of *new graces or thanksgiuings*, if any better Wine or dainties be set before them, yea besides the particulars of their cates, euen for euery good sent, as of Oyle, Roses, Spices, &c. and are of opinion, that to vse any thing without *thanksgiuing* is to vsurpe & steale it. Let this be spoken to the shame of many *profane Esaus* with vs, that will rather *sell Gods blessings for their meate*, then seeke them to their meate: although in them the paiment of these by tale, & not by weight is no better then a *beadsuperstition*. They make a religion of leauing some leauings of their bread on the table: but to leaue a knife there were dangerous, euer since that a Iewe once in the rehearsing that part of their grace after meate, which concerneth the reedifying of Ierusalem in a deepe agonie tooke his knife so left, and thrust into his heart. This their grace is

long

long containing a commemoration of the benefits vouchsafed their forefathers, and a prayer for regranting the same: to send *Elias*, and the *Messias*: and that they may not be brought to beg or borrow of the Christians: and for his blessing vpon all of that house, &c. Whereunto is answered with a loude voice, Amen: and they say to themselues: g *Feare the LORD ye his Saints, for they that feare him haue no want: the Lyons 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 crum me left in their mouthes. The prayers must be in that place where they haue eaten: or else they shall loose the benefit of buriall: and a certaine deuout Iew in the field, remembring that hee had forgotten his grace, returned backe to the house, and there performing his duty, had *miraculously* sent vnto him a doue of golde.

g *Psal.* 39. 10. 11.

In Cities where are Synagogues, about fiue in the afternoone their h Clearke (or some such office:) goeth about and with knocking at their doores giues them notice of euening prayer. Thither being come, they sit downe and saie this prayer (of the first word, called Aschre.) i *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: he which saith this Psalme thrice a day shall haue his portion in eternall life. Then the chiefe Chorister or Chaunter, singeth halfe their prayer called Kaddesch: and then all say those eighteene praises 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 me not O LORD in thy wrath, nor correct me in thine anger*, and so proceedeth through that whole six Psalme: his countenance couered and inclined to the ground. This is done in imitation k of *Iosua*. Then the *Precentor* or chiefe Chorister, againe rising vp saith, And we know not what to doe, but that we direct our eyes vnto thee. And then they say vp the other halfe of their *Kaddesch*: and so endeth their euensong.

h *Schole pulsator* among the Iewes, is as our Sexten.

i *Psal.* 84. 4. & 144. 15. & 145. 5.

k *Iosu.* 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 pause and stay, they proceede before they go to their other taske: and in that time of pausing betweene their *vespers & nocturnes*, if there be any strife betweene any, and reconciliation cannot be made, then he which cannot reconcile his neighbour, goeth to the common prayer-booke, and shutting it, knocketh thereon with his hand, saying *ani kelao*, I conclude the businesse; as if hee 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 daies together, if one party 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 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 walles beholding their nakednes. He that maketh water naked in his chamber, shall be a poore man: and the prayer l *Heare Israel*, must bee his last words on his bed, and sleeping on the same, as in *Psal.* 4. 5. *speake in your heart on your bed, and be silent*: Selah. If he cannot by and by sleepe, he must repeat it till he can: and so his sleepe shall proue good to him. The bed must be pure: for how else should they thinke on the name of GOD? And it must bee so placed, that they must lye with their heads to the South, their feete toward the North, for by this meanes they shall be fruitfull in male children. They haue also their Chamber-Morals, instructing of duties betwixt the man and wife, vnmeete for sober and chaste eares. Tis time for our pen to sleepe with them, and end this Chapter.

l *Deut.* 6. 4.

CHAP. XVII.

Their weekely obseruation of Times. Viz. Their Mundayes and Thursdayes, and Sabbath.

HItherto haue wee heard of their prayers euery day obserued. They haue also their times designed to the reading of the Lawe. 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 Lawe should be reade: Thirdly, that Thursday should be Court or lawday for deciding controuersies: Fourthly, that it should be a day of washing, sweeping, and cleansing in honour of the Sabbath: Fiftly, that men should then eate Leekes: the sixt, seuenth, eight and ninth are of womens baking, clothing, combing, battering: the last is of cleansing after vncleane issues. Their learned men confirme this institution of *Ezra*, by authoritie of Scripture, [b] *They went three daies in the desert and found no waters.* By *waters* they vnderstand *the Lawe.* For so it is said *Esay* 55.1. *Come ye to the waters:* that is, *to the Lawe*: and therefore they ought not to let three dayes passe without some solemne reading of the Lawe. Munday, and Thursday are chosen to be the daies, because on Thursday *Moses* went the second time into the Mount, and returned with the two Tables on the Munday.

a *Tract. Babba Kama. c. 7.*

b *Exod.* 15.22.

This their deuotion is as auncient, as that Pharisee *Luke* 18. *I fast twice in the weeke*; that [c] which the most deuout amongst them doe to this day obserue. These two daies are generally halfe holy-daies. Assembling early in their Synagogues, besides their ordinarie prayers they annexe many other. Among others they vse one Prayer called *Vchu rachum*, of miraculous effect, as appeared in *Vespasians* time, who committing three ships full of Iewes, without Oare or Mariner to the wide Seas, which ariued 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 bee tried whether they were true Iewes, as *Hananias*, *Misael*, and *Azarias* made proofe of their *Religion.* Whereupon three daies being required (as they said *Nabuchadnezar* had granted them) wherein to betake themselues to fasting and praier: in this time of respite three deuoute Iewes, *Ioseph*, *Beniamin*, and *Samuel*, inuented each of them a prayer which they ioined into one, and continued in praying, the same three daies, at the end whereof they cast themselues into the fire, and there continued till it was consumed. Hence arose this ordinance, euery Munday & 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 mercy: let thy gentlenesse and truth keepe me alwaies. Help 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.

c The deuouter Iewes fast euery Munday and Thursday.

Their solemne ceremonie of the Lawe-lecture followeth, In [d] all their Synagogues, they haue the fiue bookes of *Moses* written in great letters, on parchments of Calues-skinnes sowed together in length, which at both endes are fastned to peeces 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 doore 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 cloth, wrought with Hebrew words: without that, is hanged about some other cloth of Linnen, Silke, Veluet or golde, to which is fastened a plate of siluer by a chaine of gold, vpon which is written, *the crowne of the Lawe or holinesse of the LORD.* Then goeth one about crying who will buy [e] *Gelilah etz chaiym.* This is an office whereby they are authorised to handle those peeces of wood and

d The manner of the Lawe-Lecture.

e The folding of the wood of Life.

and to open the booke of the Lawe. He which giueth most for it, hath it: the money is reserued for the poore. The peeces of wood are called *Etz chaiim*, tree of life, according to *Salomon, Wisedome is a tree of Life to them that lay hold thereon.* When the 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, & let thine enemies be scattered, and let them that hate thee flee 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 he shall teach vs his wayes, and we will walke in his pathes: for the Law shall go out of Sion, and the word of the LORD from Ierusalem.* When this *Præcentor* layeth the booke on his arme, he saith, [h] *Magnifie the LORD with me, and let vs exalt his name together*: to which all the people answere, *Exalt yee the LORD our GOD, and bowe before his footestoole for it is holy: Exalt ye the LORD our GOD and bowe to the mountaine of his holinesse, for Iehouah our GOD is holy.* There, vpon a Table couered with silke he layeth downe the booke: and he which hath bought the office, taketh from it the clothes, wherein it is wrapped. Then these two call some one of the Congregation by his owne and his fathers name, who commeth forth and kisseth the booke, not on the bare parchment (for that were a sinne) but on the clothes which couer it: and taking it by those peeces of wood, saith aloude, *Praise the LORD &c. Blessed bee thou O LORD*, who hast chosen vs before any other people, and giuen vs thy Lawe. *Blessed be thou O GOD* the Lawe-giuer. Then the *Præcentor* readeth a Chapter out of the booke: and then hee which was called forth, with like kissing and blessing returneth. Then another is called forth and doth likewise. After him another, who had neede be of strong armes: for he lifteth vp and carrieth this booke, that all may see it, all crying, *This is the Lawe 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 Lawe. For the women haue a Synagogue apart seuered with lattices, so, besides their pretence of modestie, to fulfill the saying of *Zacharie*, [k] *The familie 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 fould vp the booke as before: and then come all & kisse the same: and then is it carried to his place with singing. After this they end their prayers as at other times: saying, *LORD leade me in thy righteousnes, because of mine enemies, direct thy way before me*: and, *The LORD keep my going out & comming in from henceforth for euer.* Which they also say when they goe forth on a iourney or to worke.

They prepare 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 sun-set. [l] *Eat ye it to day, to day is the Sabbath of the LORD, to day ye shal not finde it* (Manna) *in the field*: doe you not see *to day* thrice mentioned, & therfore by *Moses* own ordaining, that *manna* must so often be eaten on the Sabbath? The richest Iewes & most learned Rabbines, disdaine not some or other office, as chopping of herbes, kindling the fire or somwhat toward this preparation. The table remaineth couered all that night & day. They wash, and if neede be, shaue their heads on the Friday, and very religiously cut their nailes, beginning with the fourth finger of the left hand, and next with the second, then with the first, thence to the third, and last to the thumme, still leaping ouer one: In the right hand they begin with the second finger, & after proceed to the fourth and so forth. These parings if they treade vnder foote, it is a great sin: but he which burieth them is a iust man, or which burneth them. Now must they also whet their knines and put on their Sabbath-holy-day-raiment to salute *Malchah* the Queene: so they terme the Sabbath. The Clarke goeth about and giueth warning of the Sabbath: and when the sun is now readie 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 hens flying to roost.

h Psal. 34.4.

i Psal. 99.9.

k Zach. 12.2.

l Exod. 16.29.

The cauſe why the women now and at other feaſts light the lampes, is *Magiſtrally* determined by the [m] Rabbines, becauſe that *Eue* cauſed her husband to ſinne, yea with a cudgell belaboured him, and compelled him to eate, which they gather out of his words, [n] *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 *Talmud*[o]) women die 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 the three letters of the name of *Eue*, or *Chauah*. Theſe lights are two or more, according to the condition of the roome.

m *Orach. chayim. cap.* 2.

n *Gen.* 3. 12.

o *De ſab. c.* 21.

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 Euenſong obtained like priuiledge: witneſſe S. *Brandon* in the legend (can you refuſe him?) who found him cooling himſelfe in the Sea, ſitting vpon a ſtone which he had ſometime remoued out of a place, where it was needeleſſe, into the high-way. (So meritorious euen in *Iudas* is any the leaſt good worke.) [p] 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 euenſong come to fetch him againe, which for that time *Brandon* granted, & performed.

p Like to this is the ſtory of *Turnus*, and *R. Akiba* in the Talmud. *Tract. ſanhed. c.* 7

The Iewes will not quite empty 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 honour, 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 contrarie. 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 cheere on the Sabbath is of ſuch conſequence, that for this cauſe in their [q] 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 Golde. You may receiue with like credit 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 ſpread till the next night. The Lampes muſt not be put out, nor the light thereof applied to the killing of fleas, to reading or writing, &c. The good man muſt honour that night with more kindnes to his wife, then on other nights: therefore eate they Leekes before: therefore they marry on the Sabbath: and the children, then conceiued, muſt needes be wiſe & fortunate. If a Iew trauell, and on Friday euening be further from his home, then a Sabbath-dayes-iourney, he muſt there abide, be it in the middeſt of a Wood or Wilderneſſe, till the Sabbath be paſt. They ſleepe longer on the Sabbath morning; ſo with their greater pleaſure to honor 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, leaſt by longer faſting and praying they ſhould breake the Propheticall commandement, [r] *Thou ſhalt call my Sabbath a delight.* After dinner alſo they reade in their Lawe: For [ſ] on a time, *The Sabbath* and *the Lawe* 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 Lawe. But for all this they talke not more buſily all the weeke through of Vſuries, buying and ſelling, then on their Sabbath. Their Euenſong 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

q *De Sab. c.* 16.

r *Eſay* 58. 13

ſ *Midbagim. Pag.* 13.

Gog

Gog and Magog: They conclude it with blessings and singings, till it be 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 [t] 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 loath to leaue his place vnder *the tree of life* in Paradise; where hee standeth (say they) enrolling their good workes in the keeping of the Sabbath. When this their deuotion is done, the women in haste runne to drawe water, because the Fountaine of Miriam *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 Housholder lighteth a great Candle, called *the Candle of Distinction*: at whose light hee vieweth his walls, [u] blesseth a cuppe of Wine, and a little siluer boxe full of sweete spices, powreth a little of the Wine on the ground, and applieth the box 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 souls: or else to keep 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 in to 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.

[t] *Matth.* 27. 47.

[u] This holie wine they sprinkle about their houses & themselues, as effectuall against diseases and deuills.

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 sowed about her leg, but this marke must on friday be taken off. And if any cattell fall into a pit, yet may they not help it out on the Sabbath: so spitefully haue their Talmudicall Rabbines endeuoured to make (where they could not finde) a falshood in the [x] words of CHRIST, testifying the contrarie. *But from the beginning it was not thus.* The Iew may not milke his cattell, nor eate of the milke when hee hath procured a Christian to milke them, except hee first buy it, but at his owne price. A Tayler may not weare a needle sticking on his garment. The lame may vse a staffe: the blinde may not. Clogges or Pattens to keepe them out of the durt they may not burden themselues with. It is lawful to carrie a plaister on their sores, but if it fall off, they may not lay it on againe: Nor may they bind vp a wound anew; nor carrie money in their purses or garments: nor rubbe their durty 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 do it. If a flea bite, he may remoue, but not kill it: a lowse he may. But their doctors disagree in this lowsie question: for *R. Eliezer* saith, One may as well kill a Camell. Hee must take heede of leauing more corne to foules that day then they shall eate, if it bee in an open place, lest it may there grow, and he be said to sowe corne on the Sabbath. To whistle a tune with his mouth, or play it on an instrument, is vnlawfull: as also to knock with the ring or hammer of a doore, and therefore the Clarke knockes with his hand when hee calleth them to the Synagogue. To knocke on a Table to still a childe; to draw a Letter in dust or ashes, or a moistned Table, is vnlawfull; in the aire 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 durty shooe on the ground &c. Tis time this ditch be now filled, and we proceede further.

[x] *Matth.* 12. 11

CHAP.

CHAP. XVIII.

The Iewish Passeouer, as they now obserue it, and other their Feasts and Fasts.

OF the Iewish Feasts, as they were celebrated before the comming of CHRIST, wee haue already spoken. In these dayes they blindely and stubbornely persist in like *Obseruation of times*, though with some variation of ceremonie. Their Talmud reckoneth foure New-yeeres dayes, besides the former in March and September, whereof we haue spoken; the first of August beginneth their yeere of breeding cattell, accompting from thence their time of tything. In Ianuarie, the first, or as *R. Hillel* would haue it, the fifteenth beganne their new yeere for trees, in reckoning the time of lawfulnesse to eate, or tythe their fruit.

a Their order of celebrating the Passeouer at this day.

The richer Iewes prepare thirtie dayes before for their Passe-ouer, (*dentem non mentem*) good wheate for their vnleauened cakes. The Sabbath before the Passeouer is solemne and sacred, wherein they haue a Sermon concerning the *Paschall Lambe*. Two or three dayes before the Passeouer, 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 hee that hath laine by an vncleane woman. The night before the Feast, the goodman of the house with a waxe candle, a dish and wing, beginneth his search for leauened bread; and with other men or boyes to help him, after their *Amen* to his blessing, with waxe candles in their hands, they leaue not a mouse-hole vnsearched, and hide that bread which they meane to eate that night, lest they should finde that, and be 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 he hath ended his search, Whatsoeuer leauen (saith he) is vnder mine hands, which I haue not seene, let it be tossed to 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 be lined with linnen, lest some of the leauened meale should cleaue thereto. The goodman himselfe must drawe the liquor that it is kneaded with, and that at Sun setting. The cakes are made with as much scruple, round, and pricked full of holes in a cold place &c. to keep them from leaueuing. They eate little, and the first-borne nothing, till night, that then they may haue the better Paschall-stomacke: at the Euensong 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: an other dish hath in it a loine of lambe or kidde, with a hard egge: an other containeth a gallimawfrey of apples, nuts, figges, almonds, &c. dressed with wine in bricke-fashion (with cinnamon strewd on it, in remembrance of the *Ægyptian fornace*. They haue also a *sallet of herbs*, 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 quickely; *Strong God, liuing God, &c.* ouer and ouer with such battologies. This night they thinke themselues secure against men and Deuills; they leaue their doores

open

open all night to entertaine *Elias*; and one to their solace playeth *Elias* in a white linnen garment. Each man drinketh foure Cuppes full of the blessed wine, in regard of foure deliuerances, which the Rabbins find in *Exodus*, 6. v. 6, 7. The ceremonies of *Moses* they are not tied to (forsooth) because they are not in Canaan.

In the morning they visite 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 meate 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 henne, 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* licenceth to eate the same day an egge laid on a festiuall day. *Hillel* denies it, and betwixt them they haue set the Rabbines by the eares, in this & such profane questions. Their Euensong hath a short dispatch: and then the next day they [b] reiterate the same ceremonies, and that for certainty, because they doubt of the first day of the moneth, and therefore obserue two. The foure dayes following are halfe-holy-dayes. Some works may be done in them, and not some, and what they doe (to make a difference) must be done otherwise, as writing crooked &c. and that which cannot without losse be deferred, may now be done. The seuenth day they obserue in more compleate holinesse, and the eight too, for the reason before alleadged, 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 sadde and heauie, in remembrance of *R. Akhiba*, of whose disciples foure and twentie 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 bathe them and shaue their beards, and are merry, because then his disciples ceased dying.

b *Abundans cautela non nocet.*

From the second night of their *Pesach* they number to their Pentecost [c] fifty daies inclusiuely: and say, *Blessed be thou, &c.* which hast commaunded vs to number the daies before haruest, of which this is the first or second, &c. they number the same standing, praying withall for the restitution of Ierusalem. They let not bloud on the euen of the Pentecost, because of a supposed winde *Tabbach*, which should haue slaine all the Israelites, if they had refused next day to accept of the Lawes. They keep it two daies, for the former doubt. They take the Booke twice out of the Arke, and reade thereout 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 & cakes. One cake they make seuen times folded in thicknes, 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.

c Pentecost.

The [d] Feast of Tabernacles is obserued eight daies: the two first, and two last more solemnely: the middle foure are halfe holie. They mutter ouer their praiers with such haste, that he is the perfectest who speaketh most with a breath. They make them Tabernacles with boughs of 4 kindes of trees (more scrupulous then the Law) in which they suppe, but doe not lodge. The Precentor in the Synagogue taketh a bundle of boughs, & blesseth and shaketh them, for it is written, [f] *The trees shall clap their hands*, and moueth them 3 times to the East, and as often to the West, and to the *N.* and *S.* and then vp and downe like a Fencer, & then shaketh them againe, as hauing now put the deuill to flight. Then one taketh out the Booke, and laieth it on the Pulpit, which they all with their boughs compasse seuen times a day, during the Feast; in hope of like destruction to the Christians as befell Iericho, and then renew their shaking of their boughs. The seuenth day is most solemne: then they produce seuen Books, and in euery of their seuen compassings lay vp one again. This night they know their fortunes by the Moone: for stretching out their armes, if they see not the shadow of their head

d Tabernacles.

e The last day they may kindle fire from another, not strike fire with stone or mettall, nor quench it, although to saue their goodes: nor blow it with bellowes, but with a reede they may: with many trifling obseruatiõs els mentioned by *Munst. Præcept. Mos. cum expos. Rab.*

f *Psal.* 96. 12.

head by Moone-light, they must die that yeare; If a finger wanteth, hee looseth a friend; if the shadow yeeld him not a hand, he looseth a son; the want of the left hand pottendeth losse of a daughter; If no shadow, no life shall abide with him, for it is written: g *Their shadow departed from them*. Some Iewes goe yerely into Spaine, to prouide pome-citrons and other necessaries, for the furnishing this feast: which they sell in Germany, and 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 tied hereto.

g *Num.14.9.*

The h new Moons 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 denied 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.

h New Moon-day.

The Iewes beleeuing that God created the world, in September or *Tisri*, conceit also, that at the reuolution of the same time yearely, hee sitteth in iudgement, and out of the books taketh reckoning of euerie mans life, and pronounceth sentence accordingly. That i day which their great *Sanhedrim* ordained the New-yeeres festiuall, God receiuing thereof intelligence by his Angels, sent thither to know the same, causeth the same day a Senate of Angells to be 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 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 in the *Blacke Bill of Death*. Their Scripture is produced by *R. Aben*. k *Let them be blotted out of the Booke of the Liuing, and not be 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 yeare, are this day examined: The good workes are put in one balance, the bad in the other (what helpe a siluer Chalice or such heauy mettall could afford in this case, you may finde by experience in Saint *Francis* Legend, who, when the badde deedes 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 Deuills lost their prey:) God (say they) pronounceth sentence of punishment or reward, sometime in this life to be executed, sometime in the other. In respect hereof, their Rabbines ordaine the moneth before to be spent in penance, and morning and euening to sound a Trumpet of a Rammes horne, as an *Aue Mary-Bell*, to warne them of this Iudgement, that they may thinke of their sinnes; and besides to befoole the Deuill, that with this often sounding being perplexed, hee may not know when this New-yeares day shall be, 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 pittie 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 Angells, soiled with impuritie heere below, are faine to purge themselues in the fiery brooke *Dinor*, before they can praise God; how much more they?) and in the Water they make Confession

i New-yeares day.

k *Psalme 69.28*

of

of their sinnes; the Confession containeth two and twentie wordes, the number of their Alphabet; and at the pronouncing of euerie word, giue a knocke on their breast; and then diue wholly vnder water. The Feast it selfe they beginne with a Cuppe of Wine, and New-yeere Salutations: and on their Table haue a Rammes head, in remembrance of [l] *That Ramme which was offered in Isaacs stead*: and for this cause are their Trumpets of Rammes horne: Fish they eate, to signifie the multiplication of their good workes: they eate sweete fruits of all sorts, and make themselues merrie, as assured of forgiuenesse of their sinnes: and after meate, all of all sortes, resort to some bridge, to hurle their sinnes into the water: as it is written, [m] *Hee shall cast all our sinnes into the bottome of the Sea*. And if they there espie anie 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.

l Gen.22.18.

m Mich.7.19

From this day to the tenth day[n], 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 workes, may repent, and write them in the *Life-Booke*. [o]Thrice a day verie early they confesse three houres before day, and surcease suites at Lawe, &c. And on the ninth day verie earely they resort to the Synagogue; and at their returne, euerie male taketh a Cocke, and euerie female a Henne; if shee bee 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 22. vers. 23,24,25. swingeth the Cocke three times about his head, euerie time saying, *This Cocke shall make an exchange for mee: hee shall die for mee: and I shall goe into life with all the people of Israel. Amen.* Hee 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 toppe of the house, that the Crowes may, with it, carrie away their sinnes. A white Cocke for this purpose is principall; a redde Cocke they vse not, for they are full of sinne themselues by *Esaias* authoritie, [p] *If your sinnes were redde as scarlet &c.* [q] *Antonius Margarita* saith, That this propitiatorie creature should be *an Ape*, as most like to a man; but they vse a Cocke for the names sake: a man in Hebrew is *Geber*, which is the Talmudicall or Babylonish name of a Cocke. Thus those that with a Rammes horne beguiled the Deuill, and with a Cocke beguiled GOD, iustly beguiled themselues, who refuse that Sacrifice of CHRIST, *in whose stripes they might bee healed.*

n Reconciliation.

o *Hospinian ex Lombardo.*

p Esa.1.18.

q *Ant.Margar.*

After the performance of this Cocke-sacrifice, they goe to the buriall-place, vsing like ceremonies there, as on New-yeeres euen: and after noone, bathe them likewise. After Euensong, hee which hath offended others, askes them forgiuenesse, which if hee 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, hee taketh tenne others and reneweth his suite; if hee obtaine, it is well; if not, GOD will holde him excused, and the other partie shall bee guiltie; if the partie offended bee dead, the offender, with tenne other goeth to the graue, and there confesseth his faults. They confesse one to an other also, and that in a secret place of their Synagogue, where each receiueth mutually at his fellowes hand with a leather belt nine and thirtie blowes: at each blow the partie beaten beateth himselfe on the breast, and saith one word of his Confession, taken out of the seuentie and eight *Psalm* and eight and thirtith[r] verse, being in the Hebrew fifteene words, which hee thrice repeateth: then the strikerlieth downe and receiueth like penance at the hands of the former, you may iudge with what rigour. This done, they runne home, and make merrie with the Cockes and Hennes before mentioned, supping largely, because of the next dayes fast. Their supper must bee ended before Sunne set: for then beginneth 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

r Yet he being mercifull &c.

with waxe candles (in Germanie they haue for euerie 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 clothes.

* Their fiue humiliations at the Feast of Reconciliatiō.

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 yeares, 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 company with, no not touch their wiues. Before they beginne praiers, thirteene of the principall Rabbies, walking in the Temple, giue licence to all, both good and bad, to pray. And the *Praecentor* 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 yeare broken, be disanulled and pardoned: and that, because now all haue power to pray and praise GOD. They continue singing till late in the night. Some remaine all night 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 breast. When it beginneth to be night, the Priest draweth his *Talles* (a large cloth made of haires) before his eies, 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 Spirite 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 sweete melodie bring him on the way. Then they make a long and shrill sound with their Rammes-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 holie Times (as you haue heard) from the prophane: some leaue them in the Synagogue all the yeere, at certayne 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 suppe largely, and betimes the next morning returne to the Synagogue, least Sathan should complaine at so soone a cooling of their zeale. But the Deuill may be quiet; for when the Lawe was giuen, [f] *Sammael* the euill spirite complained, that hee had power ouer all people, but the Israelites: God answered, That hee should haue power ouer them, if on the *Reconciliation-day* hee found anie sinne in them: But hee finding them pure, said, That this his people were like the Angells, 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, because [t] *Gifts blinde the wise.*

f *Pirke.ca.46.*

t *Exod.23.8.*

The Iewes diuide the Law into two and fiftie parts, and reading euerie Sabbath one, the last falleth on the next day after the Feast of Tabernacles, about the three and twentieth day of September. In this [u] day they leape, daunce, and make much ioy. They assemble in their Synagogue, and take all *the Bookes of the Lawe* out of the Arke (leauing in it meane-while, that it be 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 peares, nuttes, 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, obtaineth first the office of lighting the Lights all the yeare, then that of prouiding the Wine, which they vse to beginne the Feasts with,

u The Feast of the Lawe finished.

in

in respect of the poore, which haue no wine to hallow at home. Thirdly, Is set to sale the office *Gellah*, of foulding vp, & vnfolding the Law. Fourthly, *Hagbohah*, of lifting vp the Law, and carrying it in Procession. Fifthly, The office *Etz-chaiym*, of touching those turned peeces of wood, whereto the Law is fastened: which the young men are forward to buy, in hope of holinesse and longer life. Sixthly, *Acheron*; to be called forth 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 honor then worthinesse.

Their Feast of *Dedication*, we cannot say much more of, then that which alreadie hath beene said: much niceneſſe herein is obserued, about the lights wherewith they solemnize this darkneſſe, which I willingly omit: these lights they vse in their houses all the space of these eight daies burning.

Their [x] 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 quaffe and drinke (it is saith Rabbi *Isaac, Tirna*, a good worke) till they find no difference betweene *Arur Haman* and *Baruch Mordecai*: *cursed be Haman, Blessed bee Mordecai*; vociferations that day obserued.

They [y] 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 them [z] Fast also, as is said, on Mondayes and Thursdayes; and some on the tenth of March for the death of *Miriam*: at whose departure, a certaine fountaine dried vp, and the people were left without water: but in this month the most 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, Aprill 10. and at other times for other Prophets. Some fast on the new-moones euen: some, when they haue had an infortunate dreame; and all that day in which their father died, 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*.

x *Hospinianus ex M. Lombard.*

y *Hospin.*

z *Syn. Iud. Buxdorf.*

CHAP. XIX.

Of their Ceremonies and opinions concerning the Dead.

IF we should lead you thorow their Kitchin, and there shew you their two sorts of vessels and implements; one for flesh, the other for white-meats and fish: as likewise they haue two kniues, for the same purpose, and (if it were possible) would haue two mouthes; (that which they can) they make much cleansing betweene: and if these vessels should be mingled, they must be broken, if they be of earth; washed, if of wood; and purged by fire, if of iron: with other their cookery-rites and ceremonies. If I should thence lead you to the Shambles, and acquaint you with the curious qualifications of a Iewish Butcher: Of which argument they haue a booke to instruct them: in more difficult questions, they consult with the learned Rabbi; whose licence the Butcher must haue for his slaughtering, before a Iew may eate of his meate. If in these cases, and in other quiddities of marriages, of diuorces, of marrying the wife of the deceased brother, of womens vncleannes, of their prouision for the poore, of the penalties inflicted on offenders, &c. I should tire the Reader, to whom I feare I haue already bin ouer tedious. But in this matter of Religiō, 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 principal example of falshood & superstitiō? 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 viſite him on his death-bed and helpe lay him in his graue: and examine his hope of the reſurrection, and of their *Meſsias*, and we will end our pilgrimage in this Holy Land.

a Ceremonies about the ſick.

When [a] a man lieth ſicke, the Rabbines viſite 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 bedde, 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 mee recouerie of my former health, and heare my prayer, as thou diddeſt heare *Hezekiah* in his ſickneſſe. And if the time of my death bee come, then grant that death may bee my 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.* Bleſſed be thou O GOD which heareſt my prayer.

b And about the dead in the houſe.

Thus they which refuſe the merits of CHRISTS death, aſcribe remiſſion of ſinnes to their owne. When hee [b] giueth vp the ghoſt, 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 bowe his thumbe 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 annointed his head with wine and the yolke of an egge mixed together, they put on him a white veſtment, which hee vſed to weare on the Feaſt of Reconciliation. When they carrie him out of the houſe, they hurle after him a broken ſherd, ſignifying, that with him all beauineſſe ſhould be expelled and broken. When they are come to the place [c] of buriall, they ſay, *Bleſſed be* GOD, *which hath formed you with Iudgement and Iuſtice, hath created, fed, ſuſtained, and at laſt hath depriued you of life* (ſpeaking to the dead.) *He knoweth the number of you all, and will quicken you againe in his time. Bleſſed be* GOD, *which doth to die, and maketh aliue.* Then with ſome other Ceremonie they commit the corps to ground, his kinſmen putting in the firſt earth. When [d] they returne, they throw graſſe ouer their heads, ſignifying their hope of the Reſurrection. In the Porch of the Synagogue, GOD [e] *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-foot ſeuen dayes, and eat not Fleſh, nor drinke Wine, except on the Sabbaths and Feſtiuals. They bathe not in three and thirtie dayes after, cut not their nayles, make a pitifull howling, &c. The firſt night the mourner eateth nothing of his owne, but meat ſent him from his friends. The child mourneth for his father a yeare. The ſonne, eleuen monethes, ſayeth 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 bee to acknowledge his father a wicked man. And for this effect hereof, Rabbi *Akibha* met once in the way a man, with an Aſſe-like burthen of ſtickes, which vpon examination confeſſed, That he was a Purgatorie-ghoſt carrying, to burne himſelfe, ſuch bundles euery day. Rabbi *Akibha* enquired if he 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 ſaid he was now in *Gan Eden*, or Paradiſe. Rabbi *Akibha* ſignified this to the Iewiſh Synagogues, with iniunction to teach their children this prayer.

c At the graue.

d After the buriall.

e *Eſay* 25. 8.

Thus

Thus poore Purgatorie with Iewes and Romists is preached by walking ghosts. They haue a light burning for the dead seuen daies. They powre the water out of doores, because the *Angell of Death* washeth 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, and then those drops fall in, of which one killeth him, the second maketh him pale; the third rotteth, and putrifieth.

CHAP. XX.

The Iewes faith and hope touching their Messias.

THe Iewes generally beleeue, hope, and pray for a *Messias*; but such a one, whose kingdome shall be 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 somewhat 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 mighty warriour, whom they call *Messias Ben-Ioseph*: the other, *Messias Ben-Dauid*; after the other in time, but before him in glory, & the *true Messias*: how soeuer euen this also be in their opinions but a meere man, and one which shall marry and leaue behind him a remaining and raigning posteritie.

a *Act. 1. 6.*

The ancient Iewes looked for this *Messias* to be sent them about this time, when IESVS came in the flesh: as that Prophecie which is fathered on *Elias* testifieth, to wit, that the world should be 2000. yeares *Tohu*, emptie and without Law, 2000. vnder the Law, 2000. vnder the *Messias*: and accordingly CHRIST IESVS came into the world about the yeare after the Creation, 3963. The Iewes reckon 202. years 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, & especially that rebellion of *Ben-Cochab*, before spoken of, to whom R. *Akibha* (famous for his 24000. 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-Cozabh*, the sonne of lying. They therefore, when as they found no Messias, said, that the time was deferred, because of their sins: and after renounced *Anathema* to him, that should set downe the time of his comming. And being conuinced in their consciences, that the[c] Prophecies of this time were already past and accomplished, they affirmed in their writings, that he was then borne, but did not yet reueale himselfe, because of their sinnes. R. *Salomon Iarchi* writeth, that the ancient Iewes thought he was borne on that day in which Ierusalem was last destroyed; but vncertaine where he hath lien hidde. Some say that he abideth in Paradise tied by the haire of a womans head: so interpreting that of the *Canticles*, *The*[d] *haire of thy head is as purple, The King is tied in the rafters*; by *rafters* meaning Paradise. The Talmudists[e] write, that he lay at the gates of Rome among the Lazars and Leapers, according to *Esay* 53.

b *Ben-Coziba*, or *Cozabh*, or *Cuzibha*.

c *Gen.* 49. 10. *Hag.* 2. *Dan* 9. 25.

d *Cantic.* 7. 5.

e *Sanhed. c.* 11.

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 is[f] written) no Pastors, no holy men. The heauens shall be shut vp, the people shall be made few: for these Tyrants, (which yet by diuine dispensation shall raigne but three moneths) 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

1

f *Hos.* 3. 4.

come men, blacke and loathsome; the dread of whose countenance shall kill men: for they shall haue two heads and seuen eyes, sparkling like fire.

2 The second Miracle shall be a great heate of the Sunne, causing Feuers, Pestilences, and other diseases, so that the Gentiles shall digge themselues graues, and there lie and wish for death. But the Israelites shall haue this heate to be as a wholesome medi-

g *Malac.4.2.* cine to them: so interpreting the g Prophet.

3 GOD shall make a bloudie 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

h *Dan.12.3.* not hurt h *the iust, who shall shine, &c.*

4 Fourthly, GOD shall make a wholesome 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* thirtie daies, and then receiue againe his light,

i *Ioel 2.31.* whereby many shall embrace *Indaisme.*

6 Sixthly, GOD, shall permit the Edomites (or Romans) to rule ouer all the world: but one especially at Rome shal raigne nine moneths ouer all the world, wasting large countries, laying heauy tributes vpon the Israelites. Then shall the Israelites haue no helper (as saith *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.* He shall come with the race of *Ephraim*, *Manasse*, *Beniamin* and *Gad*, and the Israelites

k *Ierem.5.14.* hearing of it, shall flocke to him, as *Ieremie* sheweth, k *Conuert ye to the* LORD *ye rebellious children, I will take yee, one of a Citie, 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 Israelites, and shall kill the men about Ierusalem, Damascus, and Ascalon; the fame whereof shall affright all the inhabitants of the earth.

7 Seuenthly, There is at Rome a marble image of a virgin, not made by mans hand, to 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 forth. This shall be named *Armillus* the wicked, the same which the Christians call Antichrist, of ten elles quantitie of breadth and length; a span-breadth betweene his eyes, which shall be red and deepe in his head; his haire yellow, the soles of his feet greene, deformed with two heads. Hee shall professe himselfe the Romane Messias and GOD, and shall be accepted of them. He shall bid them bring him the law which he hath giuen them, which they shall bring with their prayer-booke: he shall cause them to beleeue in him; and shall send embassadors 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 Ephramites, carrying with him the Booke of the Law; and when he comes at him, he 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 be so wrathfull, that he 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, least he 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 forth*, and separate the wicked from Israel,

l *Cap.12.vers.1.* as writeth l *Daniel.* They which remaine shall flee into the desert, and for fiue and fortie daies space, liue with grasse, and leaues, and herbes; but all the wicked Israelites shall die. *Armillus* shall after subdue Egypt, 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.*

8 The eighth Miracle is the arising of *Michael*, who three times shall winde his great horne *Es.27.13.* and *Zach.9.14.* At the first sound, the true *Messias Ben-Dauid*, and

Elias

Elias the Prophet, shall shew themselues to those deuout Israelites in the deserts 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 iorneyes 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, *Be still, and waite for the great succour of the* LORD *this day*. And then shall GOD raine fire and brimstone from heauen, as *Ezekiel*[m] reporteth, wherewith *Armillus* and his armie shall die, 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 *Ezec.* 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 forth 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 pillar of the cloud* of Diuine glorie shall compasse them, and GOD shall goe before them, and shall open to them the fountaines flowing from the tree of life, *Esai.* 49. 10. 10

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 he shall gather them from all places of the dispersion, *Ierem.* 31. 8. but *the lame* there mentioned shall be so cured, that[o] *they shall leape as Harts* &c. Thirdly, GOD will raise vp the dead. Fourthly, GOD will erect a third Temple, according to the figure of that in *Ezekiel* 41. Fifthly, That the Israelites shall then raigne ouer all the earth, *Esay* 60. 12. yea all the world shall be subiect to the Law, *Soph.* 3. 9. Sixthly, God will destroy all their enemies, *Ezech.* 25. 14. Seuenthly, God will take from them all diseases, *Esay* 33. 24. Eightly, God will prolong their liues, that they shall liue as long as an Oke, *Esay* 65. 22. and as in the times from *Adam* to *Noe*. Ninthly, *They shall see God face to face*, *Esai.* 40. 5. and *they shall all prophecie*, *Ioel* 2. 28. Tenthly, God shall take away from them all euill concupiscence, and inclination to euill, *Ezech.* 36. 26. Thus farre out of the booke *Abbkas Rochel*.

o *Esay* 35. 6.

Their cheere in these daies shall be the greatest beasts, birds, and fishes, which God euer created; and no other wine then what grew in Paradise, and was kept in *Adams* celler till that time: the great Oxe *Behemoth* mentioned in[p] *Iob*, 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 hilles. But lest this deuouring beast should consume all the hilles in the world, they tell you that he is a stalled Oxe, still abiding in the same place, and what he eateth in the day, groweth againe in the night. The huge Whale *Leuiathan*, or as they pronounce it, *Liptasan*, must honor also this Feast: of this they write in the[q] 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* reporteth of a huge huge bird, also called *Barjuchne*, to be rosted at this feast; of which the[r] Talmud saith, that an egge, sometime falling out of her nest, did ouerthrow and breake

p *Iob* 40. 10.
q *Bena Basra*, *cap.* 5.
r *Becharot cap. vlt.*

breake downe three hundred tall cedars; with which fall the egge, being broken, ouerflowed and carried away sixtie Villages. We will haue the whetstone before we part. R. *Barchannah* saw a Frogge as bigge 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 Rabbin 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 he saw it (I hope they will pardon vs if wee be of the same mind).

Rabbi *Kimchi* on the fiftieth Psalme auerreth out of Rabbi *Iehudah*, that *Ziz* is a bird so great, that with spreading abroad his wings, hee hideth the Sunne, and darkeneth all the world. And (to leape backe into the Talmud) a certaine Rabbi sailing on the sea, saw a bird in [r] the 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 so shallow: *Doe it not* (saith a voice from heauen) for it is seuen yeares 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 [s] that a Lion in the wood Ela, roared so dernely, that all the women in Rome, (foure hundred miles from thence) for verie horrour proued abortiue: and when hee came an hundred miles neerer, his terrible noise shooke the teeth out of all the Romans heads; and the Emperour himselfe, that caused the Rabbi to obtaine of GOD by his prayers to make this triall of the Lion, fell downe from his throne halfe dead; and with much importunitie requested his helpe, to cause him retire to his denne. But this roaring hath almost marred our feast.

r Like the fish in the Legend of Saint *Brandan*, who if he could bring his taile to his mouth, would ouerturne the world *Leg. aur.* s *Cholm. cap.* 3.

Our 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 prettie creatures, *Behemoth* and *Leuiathan* [t] *to play* together, and make them sport: but when they haue wearied themselues in the fight, *Messias* with his sword shall kill them both, *Esay* 27. 1. Then followeth the feast, and afterwards his marriage: [u] *Kings daughters shall be among thine honorable women: at thy right hand standeth the Queene in the gold of Ophir*: amongst the *Messias* his excellent women (Rabbi *Kimchi* expoundeth) shall be Kings daughters, for euerie King shall repute it his owne glorie to bestow a daughter on the *Messias*: but the true Queene shall be one of the faireſt Israelites daughters, and shall continually conuerse with him, whereas the others must come onely at call. Hee shall thus beget children, which shall raigne after him *Esay* 53. 10. when hee is dead.

t *Iob* 40. 15. *Psal.* 104. 26.
u *Psal.* 45. 10.

Now the state of the Iewes in his time shall bee 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, *Esai.* 60. 10. 11. 12. and *Esai.* 61. 5. 6. The aire also shall bee new and holesome, *Esay* 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, *Psalme* 92. 14. 15. The wheate once sowen 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 herbe by it selfe, hee shall haue it, *Zachar.* 10. 11. Then shall bee peace among men and beasts, *Hosea* 2. 19. *Esay* 11. 7. if there arise any warre among the Gentiles, the Messias shall accord them, *Esay* 2. 4. They shall liue in great felicitie, full of the knowledge and praise of GOD. The earth shall be full hereof, &c.

Thus haue wee heard the infancie of the Church in the time of her nonage, and of those Hebrew Patriarches: wee haue seene also their present *Infancie* in these Iewish fables, the iust reward of [x] *Louing darkenesse, rather then light.* And so with our prayers to GOD, at last to take that *Veile of* Moses *from their hearts*, that there may bee *One proper Shepheard, and one sheepefold*, and that meane while wee may learne preciously to esteeme, and reuerently to make vse of that light we haue; warned

x *Iohn* 3. 13.

by

by the spectacle of Diuine Iustice in them, through so many eyes blinded in so palpable fooleries; wee will now leaue them and this Holy Land, and seeke further what aduentures wee shall light on in the next neighbouring Nations; hoping and crauing 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 Prophecie of [a] *Paule, That all Israell shall be saued, &c.* which by most Interpreters is construed of the generall conuersion of that Nation, after *the fullnesse of the Gentiles be come in* (as in the beginning of this Worke is said) caused my straying penne (readie 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 be. For [b] *Non ita perierunt ad vnum Iudæi vt nulla superstet de illorum salute spes.* The destruction of the Iewes (sayth *Peter Martyr*) is not so desperate, but that there 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*; [c] *Quia subintrauit plenitudo Gentium, in nouissimo saluabitur omnis Israel*; because the fulnesse of the Gentiles hath come in, at last all Israell shall be saued. The same hope is generally cherished by the rest of the Fathers: yet doth indeede depend more vpon *Diuine goodnesse* then on humane probabilitie; the stabilitie of his Truth, which hath promised (as *Paule* also *Rom.* 11. expoundeth the former Prophets) *the vnchangeablenesse of* GODS *Election, the bottomelesse Sea of his Mercies, the vnsearchableness 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 Scripture, the auncienter parts whereof, and especially the Law of *Moses*, they maintaine with equall acknowledgement, and (for the most part) with more forward industrie and zeale, then doe the commoner sort of Christians.

But the [b] impediments which haue hitherto, and doe yet with-hold them from Christianitie, doe exceede in number and power. For that fore-stalled preiudice of theirs, *the glorie 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 Auncestors, the keeping of the Diuine Oracles, their peculiar title of beeing GODS people, haue bredde in them such a swelling pride, that they naturally enuie and abhorre the verie thought thereof, that the Gentiles should in these thinges either equall or succeede them.

Sooner (sayth *Martin* [c] *Luther*) then they would endure, that the Gentiles (which in their dayly prayers they curse and reuile) should haue any part with them in their *Messias*, and bee accounted co-heires thereof, they would crucifie tenne Messiahs: yea (if it were possible) would doe to death GOD himselfe,

[a] *Rom.* 11. 25. 26.

[b] *P. Mart. in Rom. c.* 11.

[c] *Tom.* 2. *Hom.* 12. *in Marc. de verbis Dom. circa ficum.*

[b] Impediments of the Iewes conuersion.

[c] *Luth. in Mich.* 4. 1, 2.

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 disagreements 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 be manifest Idolaters. [d] A scandall it is to see GODS *Law* neglected, and mans exacted with rigour: a greater matter, at some times to eate flesh, then the adulterous pollution of the flesh at any time: the blasphemies of Nations; these being interiections to the vulgar, and phrases of gallantrie to the Princes: the forging and packing of miracles; wherein 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 deuises are our best euidences. A scandale is the vowing and praying to Angels and Saints, yea, more to the *Mother of* CHRIST, then to CHRIST himselfe, or to GOD, to whome alone they repute this a due Sacrifice. But the greatest scandall of all others, is the *worshipping of Images*. Indeed it seemed strange to me, and doth to the rest of my bretliren according to the flesh (*Nathanael* a Iew borne, baptised in London, before the Congregation at All-hallowes [e] made this confession) euen vnto this day, in whome this *blindnesse and hardnesse of heart is in part continued*, through occasion giuen by them that professe the name of IESVS: and not onely in vs, which are of the house of Israel, but in others, as the Turkes and Mahumetanes, which are of 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 them as Gods, but GOD in them: Neither are the Heathen, we say, that are round about vs, so blinded, that they thinke the stockes and stones to be GOD, but they are persuaded 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 Virgine *Marie* is the LORDS Treasure, and that she bestowes gifts and graces vpon her seruants: That her mercie pardoneth them, whome the iustice of her Sonne might condemne, and that our Saluation lyeth in her hands. But our Law teacheth, That GOD is All-sufficient, he giueth to whome hee listeth, *He will not giue his glorie to another, &c.* The Reader may (if he please) from that Iew himselfe, in his printed Confession, be further informed of that *Partition-wall* which separateth the Iew and Catholike.

They are so much the more scandalized, when they see the Catechismes recite the *Decalogue*, with omission of that second Commaundement, which they thinke (as one of their greatest Rabbines contested with our [f] 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 playsters 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.

The poore Ideot, 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.

[d] Religion of the West parts

[e] *Apr.* 1577.

[f] *Rel. West.*

The

The meanes [g] 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 Iesuites Edict at Dola, forbidding all talke of GOD, either in good sort or in bad.

But of all other this is a good furtherance, that when in their Baptisme *they denie 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 aunce-stors, 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 bodie shall be left to begge or starue; while, with the leauing of his Iewish Superstition, he 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 well-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 extreame beggerie and want. Especially since the faire-st 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 [h] GOD, (*Crescite & multiplicamini*) of multiplying the world by a holy propagation in that [i] *honourable estate of Marriage*, which that [k] doctrine of Deuils hath made the Frier vncapable of. As for the example of *Elias*, and some other holy men (whome our Popish Votaries would make Patrones of their disorderly *Orders*;) the Iew (herein more truly-Christian then the Papist) holdeth it a course extraordinarie, and ordinarily preferreth *holy Marriage* farre before that seeming-holy Vow of Virginitie.

Thus wee see what outward scandales, 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 graunt, according to that Prophecie,

That all Israel may be saued.

[g] *Ibid.*

[h] *Gen.*1.28.

[i] *Heb.*13.4.

[k] 1.*Tim.*4.1.4.

OF

OF THE ARABIANS, SARACENS, TVRKES, AND OF THE ANCIENT INHABITANTS OF ASIA MINOR, AND OF *THEIR RELIGIONS.*

THE THIRD BOOKE.

CHAP. I.

Of ARABIA, *and of the auncient 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 he) declineth to our Sea and the Ægyptian shore, and to the heart of Syria to Mount Libanus. By a certaine workmanship of Nature it much resembleth the forme and site of Italie. [c] *Arabia* signifieth *Holy*. The Nations in this wide Tract of Land are many. It is the next to be spoken of in this our Discourse, according to our Geographicall method, as confining vpon Iudæa, whence we last departed.

a *Maginus.*

b *Plin. l. 6. 28. Orosius, l. 1.*

c *Solin. 36.*

[d] 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 the Saracens, of which wee are anon to speake at large. But long before *Plinie*, the Scripture speaketh of the people of this Region (not onely those which are said to descend of *Cush*, the sonne of

d *Draudius in Solin. Beros. l. 4.*

of *Cham*, but of many others, which descended of *Abraham*, as *Ishmael* the sonne
c Gen.25.2. of *Abraham*, by *Hagar*; and c *Zimran*, 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 *Sabtheca* 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*,
f Num.12.1. was called a f *Cushite*, or (as some reade) an *Æthiopian*, not that shee was of the Countrey Æthiopia, 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; although *Cush* were also the father of the Æthiopians. This posteritie of *Abraham* are, in Scripture, often called *the children of the East*.

The name *Fœlix*, or Happie, is giuen to the Southerly parts of Arabia, for the
g Arias Mont. Caleb. fertilitie thereof: g the name Petræa to a second part, of Petra the Seat royall, after called Arach, of *Aretas* an Arabian King.

The Desert Arabia hath a name answerable to the nature thereof; being, in great part, without inhabitants, for the barrennesse of the soyle: as is also a great part of that which is called Petræa. This Desert Arabia is also h called *Aspera*, h Maginus, Ptolom. l.5. *Inferior*, *Cana*, 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 Merchants, otherwhere partly vnpeopled, partly (*Strabo* therefore tearmeth it i *Scenitis*) fedde with such *Roming Arabians*, as
i Scenitæ, vel Nomades, Σκηνὰς ἀπὸ σκηνῶν, i. Tentoria. haue no dwelling-houses, but remoue to and fro, seeking where to finde pasture for their Beasts, and lodge in Tents.

k Ps.120.5. *Dauid* accounteth himselfe k *miserable for this dwelling in the Tents of Kedar*, or
l Tanquam Scenita Kedareni. (as *Tremellius* reades it) l *as the Scenites of Kedar*. Thus did the Patriarchs 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.

m Boter. relat. part.1.l.2. They m which dwell in Townes and Cities, obseruing a more ciuill life, are called Moores, the other Arabians, in more proper appellation. The name Moores was giuen them of the Spaniards, because out of Mauritania they inuaded Spaine,
n Adrichom. Theat.T.S. and now n is taken vsually, not so much for the inhabitants of the Arabian Cities, as for all of the Arabian and Mahumetane Superstition. Bosra is the chiefe Citie.

Arabia Petræa adioyneth on the West and North to Syria; on the East to the Desert Arabia; on the South to the Happie. *Plinie*, *Strabo*, and *Ptolomey* call it Nabathæa. Some thinke, of *Nebaioth*, sonne of *Ishmael*. *Tyrius* calls it Arabia Secunda. Now it is called by *Ruscelli*, Baraab; or after *Zieglerus*, Barra; or Bathalatha, after *Castaldus*.

Nigh to Syria it is more plentifull, then in other parts. The scarcitie of wood and water, with the barrennesse of the Soyle in other places, shew how it is maligned of the Elements. Both in this part, and the former, they had neede goe strong and well accompanied, for feare of Robberie and Spoyle, which the Arabians attend.

This part is famous vnto all Generations, not so much for the Amalekites, Midianites, and other their bordering Neighbours (of whome and their Religion somewhat is spoken o before) as p for the miraculous passage of the Is-
o Lib.1.c.vlt. p R.Volaterran. raelites through the same, and abode therein fortie yeares, in which time they *receiued the Law, were fedde with Manna*; their Meat, Drinke, Clothing, Iudgements, Mercies, continually yeelding miraculous euidence of GODS *presence* amongst them.

Bella-

Bellonius visited the *Mount Sinai*: he q saith, it is a mile and a halfe from Horeb, and farre higher: from whose top, (which is hard stone of iron 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 so. The people thereabouts take care for no other houses then the boughes of Palme-trees, to keep them from the heate of the sun (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 began to ascend it at breake of day, and it was after noone 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 monastery at the foote of the hill: besides other Monasteries, wherein liue religious people, called *Caloieri*, obseruing the Greek rites who shew all (& more then all) the places renouned in scriptures and antiquities to Pilgrims. They eat neither flesh nor white meates. They allow foode vnto strangers such as it is, rice, wheate, beanes, and such like, which they set on the floore without a cloth, in a woodden dish, & 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, wheras the Turks sit crosse-legged like Tailors.)

q *Obser. l. 2. c. 6. & d.*

r Some say it is called *Mare Erythræum*, or red, of *Erythræus* a King of that name. * Of this see more. *l. 6. c. vlt.*

Arabia *Fœlix* s trendeth from hence Southwards, hauing on all other parts the Sea: against which it doth abut the space of 3000. fiue hundreth & foure miles. *Virgil* calls it Panchæa, now t *Ayaman*, or *Giamen*. It hath store of riuers, lakes, townes, cities, cattell fruits of many sorts. The chiefe Cities are Medina, Mecca, Ziden, Zebit, Aden. There is store of siluer, gold, & 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 History of the *Creation* and of *Noahs Arke*, in both which GOD made all Male & Female, and commanded them to increase and multiply, I thinke it not vvorthy recitall.

s *Magitur. Dom. Niger. com. Asiæ l. 6.*

t *Adrich.* saith it is now called Mamotta.

Ludouicus Vertomannus, or *Barthema* (as *Ramusius* nameth him) tels u at large his iourney through all this threefold Arabia: he trauelled from Damasco to Mecca *Anno* 1503. with the *Carauan* of Pilgrims and Marchants, beeing often by the way set vpon by Armies of those theeuish and beggerly Arabians. This iourney is of fortie dayes trauell, trauelling two and twenty houres, and resting two for their repast. After many daies they came to a Mountaine inhabited with Iewes, tenne or twelue miles in circuite, which went naked, and were of small stature about fiue or sixe spannes high, blacke of colour, circumcised, speaking with a womanish voice. And if they get a Moore in their power, they flay him aliue. 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 seene birds nor beasts. They giue their Camels by the way not aboue fiue barly Loaues at a meale, as bigge as a Pomegranate, and drinke once in three daies. At the ende of eight daies they staid a day or two to rest them. Their pilote 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 daies and nights through the sandy Sea, which is a great plaine Champaine, full of a small white sand like meale: where if, by some disaster, the winde blowe 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 vvith their compasse for direction. Many died there for thirst, and many with fulnesse, drinking too much when once they came at water. When the North windes blowe, those sands are driuen to a heape. He supposed that *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. As for the other parts of Arabia, they which list, may by this our author, by *Pliny*, Niger, and others, be informed further.

u *Bud. vertom. l. 1. c. 7.*

x *Jul. Scaliger. Exerc. 104.*

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: VVhat they still doe, if they meete with purchase, Trauellers know to their cost. The practise of Marchandise amongst some of the Arabian people, and namely the Ismaelites, they y Scripture recordeth. For their auncient *Religion*, it is not like it could bee good, when as they had so bad an Author of their stocke, *accursed Cham*: the sonnes of *Abraham* vvere 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 Historie of *Iob* and his friends euinceth) yet this lasted not long: but soone after z *in Iewrie was GOD knowne*, and *he dealt not so with any other Nation*. *Herodotus* a (father of the Grecke Historie) affirmeth in his *Thalia*, that the Arabians worshipped *Dionisius*, whom they named *Vrotalt*; and *Vrania*, whom they called *Alilat*: these alone they esteemed Gods. They shaue their maidens like to *Dionisius*, in a round forme about the temples. *Suidas* telleth b that they were excellent Archers, their Arrowes were as long as themselues: their bowes they bent not with hands, but with feete.

Curio c in his Saracenicall Historie 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 olde had and still reteine 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 son succeedeth not which is eldest, but he 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 olde 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.

Eusebius d tels that they vsed humane sacrifices, which not onely *Sardus* confirmeth, saying, that they sacrificed euery yeare a childe whom they buried vnder the Altar: but *Nicephorus* f also reported of one *Naaman* a *Scenite*-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. He in the time of *Mauricius*, warned by a vision, became a Christian, and with him an innumerable company of his, whom he offered a liuing vnbloudy sacrifice in baptisme vnto CHRIST.

When they entred league with any, their manner was, that one standing in the mids betweene both parties did wound the hand with a sharpe stone, in the palme neere to the thummes of them both, and taking flockes of the garments of them both, annointed, with that bloud, seuen stones set in the mids of them: Meane-while inuoking *Dionisius* and *Vrania*: and then this Mediator becommeth surety for the party, who thereby esteemeth himselfe bound to obserue it. And thus did g they make league with *Cambyses*. To these two Arabian Gods Great *Alexander* vvould haue added himselfe a third (saith h *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 Starres; and *Dionisius*, because hee had inuaded the Indians: and therefore æqualling this his owne expedition to that of *Dionisius*, he would also for robbing of men, be reckoned a God. *Strabo* i saith, that in respect of the wealthinesse of this countrey, he had thought (had not death preuented him) to haue made Arabia the imperiall seate. He affirmeth also that *Sesostris* the Aegyptian 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 Aegyptians, by some reputed Arabians, were circumcised, as the Arabians and Egyptians were.

The Nabathæans worship the *Sunne*, burning Frankincense on an Altar vnto him. They neglect the bodies of the dead, burying euen their Kings in a dunghill. Of the other Arabians hee reporteth that they vsed incestuous copulation vvith Sister

a *Herodot. l. 3.*
b *Suid. hist.*
c *Cœlius Aug. Curio hist. Sar. l. 1.*
d *Euseb. de laudib. Constant.*
e *Sardus l. 3. c. 15.*
f *Niceph. hist. Ec. l. 18. 23.*
g *Herod l. 3.*
h *Arrian. l. 7.*
i *Strabo l. 15.*
y *Gen. 37. 28.*
z *Psal. 76. 1. & 147. 20.*

sister and mother. Adulterie with them is death: but that onely is Adulterie, which is out of the same kindred, otherwise all of the same bloud to vse the woman is their (incestuous) honesty. When fifteene brothers (Kings sonnes) had by their continuall company tired their one and onely Sister, shee deuised a meanes to rid her selfe, or at least to ease her somewhat of that trouble. And therefore whereas the custome was, that hee which went in, left his staffe at the doore to prohibite others entrance, shee got like slaues, 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 Adulterie, whereof by discouerie of the Truth shee was cleared. *Linschoten* [k] telleth of the like practise 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.

k *Linschoten.* Hiſtory of the Indies.

Their Circumcision they obserued, as [l] some write, at the thirteenth yeare 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 he saith were attired in linnen garments, with Mitres and Sandals. [m] *Solinus* affirmeth, that they abstaine from Swines flesh: neither will that sweet aire of Arabia breath life to that sordide & stinking creature. This is in the *Happy Arabia*, where happinesse maketh them vnhappy: their sweets [n] breeding bitter effects in diseasing their bodies, which they are forced to cure with the sents of brimstone and Goates beards burnt. That which others admire and almost adore for rareneſse and excellencie, is here their common fewell for their fire: [o] *Vulcans* deuouring iawes being fed with hearbs, shrubs, trees, gummes, spices, for humane and diuine vses most esteemed.

l *Draudius in Solin.*
m *Sol. Polyhist.*
n *Strab. l. 16.*
o *D. Sic. l. 3.*

Frankinsence (saith [p] *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 high mountaine: eight mansions from thence is the Region of Frankincense, which is called Sabba, that is, a mysterie: looking toward the East, euery way garded and made vnpassable with Rockes. The soile is reddish, inclining to vvhite. The length of the Fankinsence-wood, is twentie *schœni*, the bredth halfe as much. (a *schœnus* 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 are they called *sacri*, Holy, neither may they in the time, when they cut them, be polluted with knowledge of women or with Funerals. What manner of tree it is, *Plinie* saith hee knew not, nor any Romane 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 Mr. told him, he should so doe when he had conquered the countrey where it grew: He after enioying (some part of) Arabia, sent him a ship laden with Frankinsence, and bad 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 tithes 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 [q] cals Frankincense *Odor Arabicus*. *Virgil* cals it *Panchæan*, & *Sabæan* Frankincense. The manifold rites which the Heathens vsed in their holy things with this drugge, *Stuckius* [r] sheweth at large. Here also grew the Mirrh in the same woods, and among the Troglodítæ. But this and Cinamon and other things which grew elsewhere as well as here, neede not much discourse. They vsed yet some religion in gathering of their Cinamon, as [s] some obserue, sacrificing before they began, and after diuiding what they had gathered, with a sacred speare assigning a portion to the Sun: 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 drugges.

p *Plin. l. 12. c. 14*
q *Pl. in Pœnulo & in Milite.*
r *Stuckius de sacris.*
s *Ioan. Eoemus.*

Of their other riches I meane not to speake, saue of their sheepe with great tailes, some of which weigh forty pound. [t] *Leo* saith he saw one at Cairo, whose taile, supported by a Cart with wheeles (for else shee could not haue carried it) weighed fourescore pound, and heard of such as weighed a hundred and thirtie pound. [*] *Paul* presently after his conuersion preached the Gospell in Arabia.

Panchæa and an other Iland, called *Sacra*, are adioined by [u] *Diodorus* to Arabia, both fertile (as he saith) of *Frankinsence*. In Panchæa is the Citie Panara, whose inhabitants are called the Ministers of *Iupiter Triphylius*, whose Temple is thence distant threescore furlongs, admirable for the Antiquitie, magnificence & nature of the place: it is two hundred foote 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 parti-coloured sandals. These spend their time in singing hymnes, and recounting the acts of their gods. They deriue their generation from the Cretan *Iupiter*. [x] 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 workmanship. The bed of the God is sixe cubites long, and foure broad, all of golde faire wrought. The Table stands by, nothing inferiour. In the mids is another bed of golde, very large, grauen with Ægyptian Letters; in which are contained the gests of *Iupiter*, *Cœlus*, *Diana* and *Apollo*, written by *Mercury*. Thus farre *Diodorus*. *Iustine* [y] mentioneth *Hierotimus* an Arabian King, which had sixe hundred children by Concubines. Some [z] are of opinion that the *Wisemen* which by the auncient conduct of *a Starre came to Ierusalem*, (the first fruits of the Gentiles) came out of Arabia. *Scaliger* [a] mentioneth a conquest aunciently made and holden by the Arabians in Chaldæa. *Philostratus* [b] 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* [c] saith that the Arabians vsed to maime themselues, if their King hapned to be maimed, and that in the same member: and in [d] another place he 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, he puls a chaine fastened to a window in the highest part of the Pallace: Wherevpon the King takes the matter into his hand, and whether part he findes guiltie dies for it. His expences were fifteene Babylonian talents a day. The Arabians kill Mice, as a creature supposed enemie to the gods, a custome common to them with the Persians and Aethiopians. The [f] 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, [g] *Pausanias*, when they gather that commoditie, because they thinke them consecrated to those balsame-Trees, vnder which they liue and feede of that liquor, with which also they cure themselues if they are bitten by them.

The Arabian 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 [h] *Epiphanius*, was begunne in *Armoz*, the first speaker and Author thereof.

t *Leo Africanus.*
* *Gal.* 1.17.
u *Diod. Sic* l.6. c.10.
x *Eadem ferè Euseb. de præparat. Ev.* l.2.
y *Iustin. hist.* l.39.
z *Gramay Ar. Arab.*
a *Ios. Scal. Can. Isag.* l.2.
b *Philost. de vit. Ap.* l.1.
c *Athenæus* l.6. c.6.
d *Ath.* l.12. c.4.
e *Plutarch de Inuid. & odio.*
f *Tertullian de veland. Virg.*
g *Pausanias Bœotica.*
h *Epiph. contra Sethian.*

CHAP.

CHAP. II.

Of the Saracene Name, Nation, and proceeding in Armes.

PLINY *lib.6.cap.* 28. mentioneth among other Arabian Nations *the Saracens*: placing them neere to the Nabathæans. *Ptolomey* [a] 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 [b] *Scaliger* out of *Ammianus Marcellinus*) *Sarracenes*: and so doth *Ptolomey* in the next words call the next adioining people, seating them in the Northerly bounds of Arabia *Fœlix*. In the same Chapter he setteth downe *Saraca*, the name of an Arabian. *Epiphanius lib.*1. saith that the Tribes of the Agarens or Ismaelites, are now called *Saracens*. [c] Some later Authors haue written, that because *Ishmael* was the sonne of *Hagar* a bond-woman, his nicer posteritie haue disclaimed that descent, and deriued their pedegree and name from *Sara*. *Iosephus Scaliger*, in his Annotations vpon *Eusebius* Chronicle, after that he hath cited the former testimonie of *Ammianus*, and of *Onkelos* on the 37. of *Genesis*, addeth the authoritie of *Stephanus*; who affirmeth *Saraka* to be a region of Arabia, neere the Nabathæans, of which hee thinketh that the *Saracens* borrowed their name. We know (saith *Scaliger*) that the Arabian Nomades are so called: for *Sarak* in Arabian soundeth as much, that is (*furaces & latrones*) theeuish or robbers, such as the *Cosakes, Tartars, &c. De Sara, perridiculum*: To call them Saracens of *Sara* is ridiculous; for then either they must be called *Sarai*, or she *Saraca*. [d] *Marcellinus* thus writeth of them; This people stretcheth from the Assyrians to the falles of Nilus: all warriours, halfe naked, in coulowred iackes. None ploweth or planteth, but they wander vp and downe without houses or lawes; their life being alwaies in flight. Their wiues they hire and Couenant with for a time: which breede childe in one place, and bring forth in another, and neuer rest. Their foode is Venison, Milke, Hearbes, and such soules as they can take: the most, that wee haue seene, know not the vse of Wheate or Wine. Like Kites they snatch their prey, but stay not by it, whether they winne or loose. They are such, as the Romans neede neuer wish them their friendes or their enemies. In the time of *Iulian* [e] they made out-rodes and spoiles on the Romane prouinces, because they were denyed their wonted stipends by *Iulian*, who told them that he had better store of Iron then golde.

This name Saracene may well befit that course of life which they embraced: for 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 renowned by the life and death of *Mahomet*. Neither doth it seeme probable that those which were called Agarenes in the continued succession of so many ages, as appeareth 1. *Chron.*5.10. and *Psal.*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 to them any honourable memorie of *Sara*, vvho had reiected him together vvith his mother. Yea, and their owne superstitious Legend proueth the contrarie, as shall appeare in the next Chapter.

This robbing and rogueing 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 trueth, vvas by as new a kinde of preaching (viz. force of Armes) obtruded on the luke-warme vvorld. For vvhen as *Mahomet*, (of vvhose life followeth a large discourse) had obserued that sicke state of the Empire affected vvith Iewish rebellion,

a *Geograph. lib.6.c.7.*

b *Scenitas Arabas quos Saracenos nunc appellamus. A.M.l.22.*

c *Boterus. Curio.alij.*

d *Am.Marl.14*

e *Lib.25.*

Persian inuasion, and Nestorian infection, besides the securitie of the Head it selfe, *Heraclius* then *Emperour*: hee thought good to take *Occasion* by the *forelocke*, and to strike whiles the iron was hote. First, [f] vnder pretence of Religion hauing inueagled a multitude of Disciples, hee made a commotion in Arabia: and being therefore driuen out of Mecca, many of his followers resorted to him: Of whom he appointed Captaines and leaders of the rest, *Vbequar*, *Omar*, *Ozmen*, *Alifre*, *Talaus*, *Azubeirus*, *Zadimus*, *Zaedinus*, & *Abuobeid*. 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 Greeke and Romane souldiors, much lesse for that company of dogges. Wherevpon, as long before on like occasion they had rebelled in the reigne of *Iulian*, so now enraged they departed into Syria, and adioined themselues vnto *Mahumet*, who euen then after the Persian victory 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 exploites in the late warres. *Mahumet* with this supply assailed *Mecca*, which diuers times before he had in vaine attempted, and tooke it, with other peeces in Arabia, viz. *Hunaim*, *Ietrip*, *Tambic*, &c. He afterwards created foure Generals, whom he called *the foure sharpe swords of GOD*, and commanded them to goe into the foure parts of the world, and kill all such as would not embrace his Lawe. These foure were *Ebubezer*, [g] or *Vbequar*, *Omer*, *Osmen*, and *Ali*. *Ebubezer* went into Palestina, but was ouerthrowne by *Theodorus Begarius*, *Cæsars* Lieuetenant. About the same time died *Mahumet*, and this [h] *Ebubezer* succeeded him; although *Mahumet* had designed *Ali* his successor. *Eubocara* or *Abubacher* (for diuersly is this *Ebubezer* called) hauing by his might, and the assistance of *Homar* and *Osmen*, obtained to be [i] *Califa*, ouerthrew the imperials, and soone after died. *Homar* the next *Califa* wanne *Bosra* the chiefe Citie of Arabia, and all the country as far as *Gabata*, and put *Theodorus*, the Emperors brother, to flight. He besieged *Damascus*, and hauing broken the forces that came to rescue it, obtained it: subduing also all *Phœnicia*. After that, turning his forces into Aegypt, *Cyrus* the Bishop of *Alexandria* stayed him with promise of 200000. peeces of golde, for yeerely Tribute. This vvas disannulled by *Heraclius*, and *Emanuel* the deputy denied the paiment: wherevpon entring the second time vnder conduct of *Hamrus*, Ægypt was conquered. After two yeares siege, Ierusalem also was wonne. *Iaidus* one of his Captaines subdued *Edessa*, and all Mesopotamia. Afterwards placing *Muauias* ouer all the countries betweene Euphrates and Nilus, hee inuaded Persia: where the Persians lost both their King *Hormisda*, their state, religion, & name: of Persians being conuerted into Saracens. This victorious *Homar* made Ierusalem his royall seate, where he built a Temple to *Mahumet*: and while he was praying, was murthered by his seruant.

Ozmen, [k] 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 *Cairoan*, which he built thirty sixe miles from the Sea, and a hundred from *Tunnes*. In the third yeare of his reigne *Muauias* the Deputy of Egypt with a Nauy of seuen hundred, or, as others say, of a hundred and seuenty saile, assailed Cyprus, and taking *Constantia*, wasted the whole Iland: and hauing wintered his Armie at Damascus, the next yeare besieged *Arad* in Cyprus and wonne it, and dispeopled all the Ile. Thence he inuaded the continent of Asia, and carried away many prisoners: and after, in a Sea-fight with *Constans* the Emperor, died the Lycian Sea with Christian bloud. He wanne Rhodes, and sold to a Iewe the brazen Colosse or pillar of the Sunne, which laded nine hundred Camels, sometime reckoned one of the worlds seuen wonders, made in twelue yeares space by *Chares*. After this he afflicted the Cyclades Ilands in the Archipelago, and then sent his Fleete 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-runne all the neighboring Armenia, vnto the hill Caucasus. But meane while *Ozmen*, besieged in his house by

Ali

f *Saracen. hist. Curio. l. 1 Dreshleri. Chron. Boter. Phryg. Chron. Car. Chron. Sabel. Æn. 8. l. 7. Volaterran l. 12 Chron. Arab.* Politie of the Turkish Empire, &c.

g The Arabian names in other languages are translated diuersly.

h *Abu-becher.*

i *Califa*, or *Amira* was the name of the chiefe place or soueraintie in cases spirituall and temporall: the successor of *Mahomet*.

k *Othman. 4.*

Ali his faction, slew himselfe, when he had liued eightie and seuen yeares, and reigned twelue. The Saracens could not agree about their new Prince; *Muavi* and [l] *Ali* with great armies, beeing Corriuals of that dignitie: and *Ali*, being treacherously murdered by *Muavias* meanes, in a Temple neare Cusa a citie of Arabia, was there buried, and the place is of him called Massadalle or Alli his house. [m] *Alhacem*, the sonne of *Ali* and *Fatima Mahumets* daughter, was by *Muavia* his owne hands crowned, [n] and by him soone after poysoned. Thus was *Muavi* sole *Caliph*, who graunted peace to the Emperour, on condition that hee should pay him euerie daie [o] tenne pounds of golde, and a Gentleman seruant with a horse. *Damascus* was now made the seate Royall. Hee subdewed 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 citie of Phrygia; and with a fleet inuaded Sicill, tooke Siracuse, and carried away with them the riches of Sicilia, and of Rome it selfe, lately fleeced by the Emperour, and heere horded. An other armie of Saracens, ouer-running the Sea coast of Africa led away eight hundred thousand prisoners.

Muamad and *Caise* on the other side subdewed to *Muani*, *Lydia*, and *Cilicia*; [p] and after, with *Sauus* an other Saracen Generall, besieged Constantinople, from Aprill 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 *Muavi*, and compelled the Saracens to pay a great tribute. [q] *Iezid* reigned after the death of *Muavi* his father, (a better Poet then Souldier) he soone died. Neither did his successors *Marvan* and *Abdalan* liue two yeares in the roome. [r] *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, whome *Ciafa* the kinsman of *Abdimelec* ouerthrew. *Ciafa* after this victory entring Damascus, plucked *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 Maraunian stocke.

Hereupon [s] *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 intitled himselfe *Miralmumim*, which signifieth *The Prince of Beleeuers*, and then builded [t] Marocco. *Abdimelec* 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 Deputy) 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 Roman garrisons out of the coast-townes which they held in Afrike. *Abdimelec* being dead, [u] *Vbutus* the sonne of *Abedramon* succeeded, vnder whome the Saracens, besides the spoile of Galatia, conquered all Afrike betwixt Niger and the Sea, a little peece excepted at the mouth of the Straits subiect to *Rodericus* the King of Spaine: *Mucas* 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 yeare seuen hundred and twelue, offereth the conquest of Spaine, if hee would furnish him with some competent forces of his Saracens. This traitour, thus strengthened with the authority of his 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 Gottish Empire, which had now ruled Spaine about three hundred yeeres: *Rodericus* loosing the field and his state, and spending the remnant of his daies with an Hermite in a solitarie desart of Lusitania. *Iulianus* himselfe was after slaine by the Saracens, as were the Spanish Traytours; the iust end of vniust treacherie.

Zulciminius the next [x] Caliph sent *Malsamas* with a great power into Thrace, where hauing spoiled the Countrey, he laid siege to [y] Constantinople; *Zulciminius* his

l *Hali.5.*

m *Hosen ben Ali.*

n Some say he resigned, and he with *Muani* are reckoned but the sixth Caliph of the Arabians.

o This daily tribute was both ceased & inuerred soone after, when *Abdimelech* made peace with the Emperour, with promise to pay him the like tribute. *P. Diacon.*

p About these times another false prophet called *Mustar*, obtained Persia, and the Arabians were troubled. *P. Diacon. in Iustin.*

q *Anno 679.*

r *Abdimelec* sonne of *Maruan. Scal. 9. & P. Diacon. in Iustiniano.*

s Others call him *Abdul Mumen.*

t *Leo* writeth otherwise, as in our 6. Booke shall appeere: hee saith Marocco was built in the 424 yere of their Hegira.

u Called of *Leo*, *Qualid*, & of *Scal. Walid.* 110.

x *Anno 717. Suleiman.*

y *Curio. lib. 2.*

his maister assaulting it by Sea, with a nauy of three thousand shippes, in which siege he died, *Anno Domini* seuen hundred and nineteene. *Aumar*, [z] his successour, had no successe in this attempt, partly, through the violence of frost, causing famine and diseases in his campe, and partly, by the force of an artificiall Glasse, wherewith *Leo* the Emperour cast fire amongst the enemies fleete, and fiering euen the Seas about the shippes: that by this subtilty and force of tempest, of three thousand saile, fiue shippes onely are said to haue escaped. [a] *Gizid*, sent with supply of three hundred and three score shippes, 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.

z *Wolfgang. Dresch. Chro. Omar.*

a *Iezid.*

When *Aumar* was dead, *Gizid* was chosen in his place; and after him *Hascham* sonne of *Abdelmelech*: who being murthered, *Walid*, or *Euelit* sonne of *Iezid*; in whose time the bottome of the Sea, neere the coasts of Asia *minor*, burned, and sent foorth smoke first, and after, heapes of stones, with which the shores of Asia, Lesbos, and Macedonia, were filled, and a new Iland [b] tooke beginning of the heaping together of earth, which was annexed to the Iland called *Sacra*.

b *P. Diac. Leo.*

The Saracens in Spaine erected amongst themselues many petite 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 yeare seuen hundred thirtie and two, his sonne *Fasila* succeeded, in whose time the Saracens passed the Pyrenæan hills into France, where *Theodoricus* the second was then King, but [c] *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 rasing the Temples to the ground; they passed Garunna, and ouerturned Angolesme and Bloys, and came into [d] Turon, where *Eudo* the Goth then King of a great part of France, in warres with *Martell*, for feare of the common enemie, entred league, and with their ioynt forces slew 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 *Atimus* tooke Auenion by the treason of *Mauricius* then Gouernour, from whence, and out of France they were driuen [e] by *Martellus*.

c *Paul. Aemil. libr. 2.*

d *Tours.*

e *Annis 735. & 737. & 738.*

The Saracens made foure inuasions into Thrace while *Eudelitus* was Caliph, to whome succeeded *Anno* 74 [f] *Gizit* the third, who wasted Cyprus, and carried away the people into Syria. After him and [g] *Ices*, (which two ruled not two yeares) *Marvan* reigned; and after, another of the same name, and the Saracens were diuided. *Tebid Dadac*, and *Zulciminius*, challenged each to himselfe the soueraignety: and when all these were ouerthrowne and slaine, *Asmulinus* amongst the Persians raised vp the seruants to murther their maisters, and with them he ouerthrew *Iblinus* with one hundred thousand Saracens; and after, *Marvan* himselfe with three hundred thousand, who fleeing into Ægypt, was there also vanquished and slaine in a Temple.

f *Iezid.*

g *Hisan.*

This murther grew through the faction of the *Abasian* stocke, who conspired against him, because he had slaine one of their kinred. *Abulabas* the chiefe of this conspiracie succeeded him, in the [h] yeare 749, and remoued the *Chaliphate* to that family from the *Maraunians*, in the yeare of their *Hegera*, 132 after the Arabian computation; as we 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.

h *Jos. Scal. Can. Is. lib. 2. & lib. 3.*

This *Abulabas* being dead, *Abugephar Elmantzar* [i] succeeded. Hee imprisoned the twelue sonnes of *Hasim* the sonne of *Ali*, where they perished; Hee beganne first to build the City of Bagded: he died [k] inthe 158 yeare. *Iohn di Barros* [l] ascribeth this City to the *Bugiafar* also, for so hee calleth him; but *Curio* to one *Muamat* long after. *Scaliger* [m] thinketh this to be Seleucia, a City built nigh vnto Babylon by *Seleucus*,

i *Anno Dom. 753. Heg. 136.*
k *An. Dom. 774*
l *Asdec. 1. lib. 1*
m *Animad. in Euseb. chron. Lydiat em. tem.*

Ieucus, neare the meeting & mixing of Euphrates and Tigris; of which see our Babylonian historie.

Mahdi his sonne succeeded [n] *anno He.* 165. after him *Aharun Erreschid*, *Anno He.* 170: and in the yeare 193. *Irvin* the sonne of *Reschid*, slaine by the faction of his brother *Mamon* 198. This *Mamon* was studious of learning and learned men: Hee made *Ali* King of *Chorasan*, and made a Lawe, That the posteritie of *Ali* should be cloathed in yellow silke. In his time many Bookes were turned out of Greeke into Arabian; hee died in the yeare [o] 218. *Mutetzam* followed: and after him in the yeare 226 of the Hegira *Aharan Elwathak*: and next to him *Methueal*, who was slaine in the yeare 247 by a Turke. *Muthnatzar* his sonne and successour died in the yeare after, whom *Elmustein* followed; vnder him the Turkemen set vp *Achmad* sonne of *Tolon* seruant of *Mamon* King of Ægypt and Syria, and slew the *Chalipha anno H.* 255. *anno Domini* 868.

[n] 781. 786. 808. 813.

[o] 831. *Anno Dom.* 841. 861.

After this time was the *Caliphate* or Popedome diuided, one sitting at Bagded, an other in Ægypt. The Ægyptian Chaliphs in our Egyptian History are expressed in their due place and order. In Bagded succeeded *Muhtadi*. And the next yeare *Mutemad*, who died [p] *anno He.* 279. *Mutetzad* his successour died 288. *Muchtaphi*, who slew *Aharan* the last of *Tolons* family that reigned in Ægypt, died 295. *Mutetdan* held the place till the yeare three hundred and twenty. The next was *Elkahar*, to whome succeeded in the next yeare, *Ratze*, and after him *Muktaphe* his brother, who made *Toson* a Turke his chiefe Captaine; of whome afterwards hee was blinded. *Mustekaphe* succeeded [q] *anno H.* three hundred fortie and two. In his dayes the family of *Bawia* ruled, whose sonne *Meaz Eddula* slew the Chaliph. Their Father had dreamed, that as hee pissed, fire ascended from his yard vp to Heauen: which the Diuiners tolde him, signified the ensuing greatnes of his sonnes.

[p] 892. 900. 907. 932.

[q] 943.

Hee placed *Matia* in the *Chaliphate*, but ruled all things himselfe. Vnto *Matia* succeeded *Taia*, in his time *Meaz Lediu Illah* was made K. of Mecca, Medina, Aliman; Egypt hee obtained before. *Etzad Eddula* sonne of *Meaz* repaired Bagded, now much decayed, and gaue his daughter in marriage to the *Chalipha*. This [r] *Etzad Eddula* died *anno Hegiræ* 371. to whom *Tzautzam Eddula* succeeded, imprisoned by *Beha Eddula*, as was also *Thia* the Chaliph, and his house spoyled *anno Hegiræ* 353. *Sultan Eddula Segia* reigned after this *Beha*, and *Kadar* was *Chalipha* after *Taia*. *Scheraph Eddula* raigned *anno Hegiræ* 411. *Kaim* succeeded in the Papacie *anno Hegiræ* 422. and fiue yeares after *Muktadi*. The *Sultan* being dead, and leauing a sonne of three yeares olde; his wife, the Babes mother, purchased the Sultanship of the *Chalipha* with a great summe of money.

[r] 981. 990.

1020. 1031.

About this time flourished *Ben Gazela*, which made many Bookes of Physicke. *Mustetaher* was next *Chalipha*. In his time the Astrologers foretolde 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 afrayd, because of the lowe situation: and caused them to stoppe the passages of the waters. The Ismaelites which of deuotion perfourmed their Pilgrimage, were most of them drowned. The *Chalipha* for this cause arayed the Astrologer, which foretolde this, in royall apparell. Hee died [s] *anno Hegiræ* 512. *Musteraschad* succeeded, then *Raschid*, and in the yeare 530. *Muktaphi*. In his time were terrible Earthquakes, which made hauocke of all about Damasco, Aleppo, Tripolis, Antiochia, and Laodicea. Tigris ouerflowed Bagded, and desolated many other Citties. In *anno Hegiræ* 555. succeeded *Musteneged*, who by his Physicians policie was strangled in the Bath, by the violence of the heate, the doore being shut. His sonne *Mustetzi* enioyed the roome 566. In his time the *Abasian* Caliphaes were receiued in Egypt, which the Phetimeans of *Ali* his posteritie had before separated.

1095.

1118.

1135.

1160.

1170.

Natzar succeeded [t] *anno Hegiræ* 575. and *Taher* his sonne 621. Next *Mestenat-*

[t] 1179. 1225.

zar

zar which gaue much Almes, and built many Schooles. In his dayes arose in Asia, one *Baba*, which professed himselfe a Prophet sent of God; who gathered an armie of the scumme of all Nations, whereby he filled Asia with bloud and slaughter, both of Christians and Israelites, vntill *Giatheddin* King of Gunia destroyed him.

In the yeare 640, of CHRIST one thousand two hundred forty and two, succeeded *Musteatzem*, the foure and fiftieth Saracenicall Chalipha. 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 commaundement in the middest of his treasures, because hee would not employ the same (through niggardise) for his owne defence. From that time there hath beene no Chaliph (saith this Arabian History) in Bagded. In him ended the *Abassian* line, of which had beene fiue and thirty Chaliphaes.

After *Mahumet* or *Muhammed* the false prophet, the first Captaines of warre were called *Emirelmumenim*, that is to say, *Praefecti orthodoxorum*, the *Captaines of the Sound-Beleeuers*: and after, because, vnder cloake of Religion, they seised on the Primacie and tyranny (spirituall and temporall) they named themselues *Chaliphaes*, that is, Vicars. The first *Emirelmumenim* was *Abubecher*. When by his successors, Gouernours [u] were sent into Spaine and Africa, they for a time held the same as Deputies, although to their power nothing lacked but the title of a King, yet they professed to doe all in the name of the *Emir elmumenim* vntill afterwardes they tooke that Title also themselues, and became absolute. Whence all the pettite Kings of Spaine, and the African Potentates, were called *Emire elmumenim*; and the Kings of Barbary are so stiled at this day, euen as the French King is called *Christianissimus*, and the Spaniard *Catholicus*. The Legates 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 Roman language) supreame in matters Diuine and Humane. Thus obserueth *Ioseph Scaliger* [x] of these names: whereby it appeareth, that *Emire elmumenim* was not giuen onely to *Abedramon* and his successours in Africa, as is before obserued out of *Curio*.

Thus haue wee giuen you a Chronographicall view of the auncient Chaliphaes, with their first and greatest Conquests, omitting the lesser and later; as in the yeare 807. in Sardinia and Corsica: in 826. in Creete: 842. in Sicill; and presently after in [y] Italy, ouerrunning Tuscan, and burning the suburbs of Rome it selfe, with the Churches of *Peter* and *Paul* 845. the next yeare in Illyria, Dalmatia; besides the taking of Ancona: in 847. chased by Pope [z] *Leo* 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 lubberly and vnweldy, it fell vnder the weight of it selfe, none so much as the Saracens ouerthrowing the Saracens, as their [a] Sects and Diuisions make plaine. Neuertheless, this dis-joyning and disjoynting notwithstanding, their Religion euen still coueretb 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 Mahumetane, that in places furthest distant, this their Religion hath beene preached, which they trade together with their marchandise, 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, Africke, and America, besides Europe (almost wholly Christian;) yet is it hard to say, whether there be not as many Disciples and Professours of this ridiculous and impious deuotion, as of all those which giue their names to CHRIST, in whatsoeuer truth or heresie.

Thus hath the Field and the Church stouped to *Mahumet*: wee may adde more, (*Saul among the Prophets*:) Learning hath flourished amongst the Mahumetans, at first

u Such were the gouernors of Chorasan, Irak, Siras, Damasco, Iemen, Mutzul, Halep, Gunia, Mahaan: The Arabian calleth them Kings: & their heirs succeeded them.

x *Can. Isag. l. 3.*

y *Lud. Reg. lib. 8*

z *Plat. in vita Pont.*

a Cairoan became a Papacie absolute, though schismatical as they called it: so did Marocco: the Persians were alway prone to such schismes: and others, as it serued for their aduantage.

first so vnlearned and rude. [b] *Auicen, Auerrois, Auempace, Alganzel*, &c. Philosophers; *Mesue, Rasis*, and many other Physicians and Astrologers, mentioned in the Chronicles of *Zacuthe*; *Leo*, and *Abulfada Ismael*, Geographers; Cairaoan, 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 them little countenanced, as appeareth by that *Hagag* in the 96. yeare of the *Hegira*, who beeing Gouernour or King of [c] Irak, in his sickenesse consulted with an Astrologer, Whether the Starres had tolde him of any Kings death that yeare: hee 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 goe one houre before: and presently caused his head to bee smitten off. An vnhappy Harbengership in reward of his Arte: an vnhappy Arte which can better tell others Destinies then their owne. But no maruell in *Hagag*, who was fleshed in bloud, that his Herodian Testament should be thus bloudy, who in his life had in that Median Prouince slaine a hundred and twenty thousand men, besides fiftie thousand men, and foure score thousand women, which perished in his imprisonments.

b *Lud. Reg.* 714.

c Whereof Tauris is chiefe city: *M. Polo lib. 1. ca. 9* calleth it *Hirach: Magn. Media maior.*

CHAP. III.

The life of Mahumet the Saracen Law-giuer.

THe life of *Mahumet* is at large described by diuerse Authors, but no where so fully as before the Alcaron in the Italian Edition, the summe 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, & 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 a high Tower called *Alquibla*) an Idoll named *Alleeh* and *Alleze*, instituting certaine ceremonies: and amongst the rest, the sacrificing of a Ramme, in remembrance of that Ramme which was presented to his grandfather *Abram at the offering of Isaac*. Of *Chedar* [a] descended *Thebie*. and so in order, *Caab, Numbib, Almucaien, Abluceu, Acaba, Amubasca, Amir, Celif, Nisca, Abbimaista, Aadirem. Scaad, Mudhar, Ilges, Mudzeita Hudhaifa, Chinene, Anascere, Melich, Phasce, Paliff, Lunai, Cubnai. Morta, Chalef, Facien, Abdamanef, Abdalmutalif, Abdalla* the supposed father of *Mahumet*: His mothers name was *Hemmina* or *Hemma* a Ieweesse (as some [b] write) his father was an Ethnike or Pagan Idolatour. His base condition and obscurity was such, that the Turks themselues doubt whether hee were an Arabian or Persian, notwithstanding that genealogicall rable. [c] *Richerius* reporteth that hee was a Cyrenean by birth, and that in the time of his minority or childhood, he was by some Plagiary stolne away from his friends, and sold to the Ismaelite-merchants. 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.

Hee was comely of person, and of sharpe wit, and therefore was made ouerseer of the businesse of *Abdalmutalif* his Maister, or (as some say) his Grandfather: and traded for him in Soria, Egypt, and Persia, and after his death, inherited his goods: Continuing his trade of merchandise with a great man of Corozan, he succeeded him in his bed and 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 help of sorceries and incantations. With this widdow, after she was become his wife, hee liued

a *Fortalitium fidei* reckoneth another genealogie: and the Saracen Chronicle continueth this, euen from *Adam*; not agreeing with theselues or any truth.

b *Io. Ben. Volater. &c.*

c *Christ. Richer.*

d *Arab. Nob. in Alcor. refut.*

liued in his wonted course of life thirteene yeres, 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 outlawes, 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 there wounded in the visage, and *Cosdroes* the Persian King was ouercome.

After this, *Mahomet*, deuising further how to satisfie his ambitious desire of soueraignety, met with occasion fitting those his aspiring designes. The Arabians being denyed their pay (as is sayd) raysed a mutinie, [e] and rebellion: These chose *Mahumet* to be their Captaine, who vsed them as his instruments of robbery and violence about the countreys of Mecca. But the Nobles opposing themselues against him; he, perceiuing that their power and authority would bee a perillous rubbe in his way, thought it his safest course to insinuate with them, and therefore 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.

e This mutiny according to others hapned many yeares after that *Mahumet* had vnder the cloake of Religion furthered his ambition and rebellion.

Heraclius at that time fauouring the heresie of the *Monothelites*, and neglecting the affaires of the Empire, *Mahumets* proiects tooke better effect. *Hummar* also and *Manchia* caused all Soria, Iudæa and *Ægypt* to rebell. *Sergius* at that time a Nestorian Monke of Constantinople (thence for that heresie excommunicated) resorting to *Mahumet*, 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 hee had beene warned to beware of the *circumcised Nation*. Thus some malecontented Iewes, and some hereticall Christians being called to counsell, it was agreed, that he should professe himselfe to be chosen in this turbulent state of the world, to bring vnto the same a *New Lawe*, appoynted heereunto by Diuine authority: 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 goodes; to seruants, liberty; to subiects, immunitie 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 *Garhe*, continuing there two yeeres in company of *Sergius* and *Abdalla*, which acquainted him with the Christian and Iewish Principles: and in the night resorted to his wife, whome hee perswaded to this vaine beleefe by *Zeidinus* his seruant, rewarding him therefore with freedome, and proclayming (as by an Edict from Heauen) the like liberty to all seruants of all sorts, which would follow him. This rout resorting to him, and by their numbers strengthning his faction, their maisters not alittle aggreeued, gaue out a rumour, that *Mahumet* was madde, and possessed of a Deuill, and that an euill end would befall him and his followers. And although they might haue gotten him into their hands, yet in regard of his nine vnckles, and some noble Families linked with him in kindred, viz. the Corassists, 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 therof in his lawe.

Thus with the helpe of *Sergius* and [g] *Baira* a Iacobite, and *Cillenus*, in the caue, with the fauour of his two vnckles, *Hanza* and *Alabem* at Mecca, with his elder brother (that tooke his daughter *Fatima*) and *Enbocara* (a chiefe man of that place, after his father in law) he composed after his and their pleasure *Constitutions and Canons*, and published the same at Mecca; with protestation that the *Angel 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 fruits, that inflicts death on men, & after raiseth them vp to giue them either, in reward of their good works, *paradise*; or of their bad, *hel*; & such other things, neuer before heard of among these simple idolatrous inhabitants of Mecca, he grew in great estimation.

g *Sanfauino* calleth him *Bacira*, and addeth also *Nicholas* a Priest of Rome.

For

For in Persia and Arabia, before this time, some worshipped a Tree, which they called Putulangua, offering sacrifices thereto: some an Idoll, called *Elhomum*; and some the Sunne; and others, other idolatries; spread 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 wickednesse, not sparing outragious villanies, as [h] the stealing of a Camell, the murthering of a Iew sleeping vnder a Tree. Yea, he pretended not humane infirmitie, but diuine authoritie, to his most mischieuous designments. For example, being lustfully affected to [i] *Zameb*, the daughter of *Gaisi*, 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 wife [k] was dishoneſt with *Zaphagam*, the sonne of *Almuthathum*, the Angell (forsooth) said, she was chast. And being found, by his wiues, with *Marie* 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 doe. And by the same authoritie he enioyned them penance, for blaming the Prophet. And willing to diuorce one of his wiues, but fearing the greatnesse of her kindred, he frameth one Chapiter, blaming him for fearing men more then God.

h *Mahomet* a Theefe and Murtherer.

i An Adulterer.

k A Wittall.

He wanteth not his miracles also in his Legend. As he iourneyed in the heat of the day [l] with his Camels, a Cloud couered his head from the scorching heat of the Sunne, about the seuenteenth yeare of his age. And when he first entred the Caue, he saw the Angell *Gabriel* in his proper shape, with white wings on a Seat of Gold betwixt Heauen and Earth, who brought him his Prophecie: and going to Mecca to tell his wife; the Beasts, Trees, Stones, and Hearbes 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. He also, to satisfie his incredulous vnckle *Bugellinus*, caused the Moone to descend from Heauen, and entred into his sleeue, and after parted 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 he there had tied, to testifie the truth of *Mahomet*.

l *Mahomets* miracles.

But while the fame of this his Propheticall 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 he closely fled to [m] Ietrib or Medina with his followers, where he liued with the name of a Prophet thirteene yeares. He 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 he was not sent with miracles, but denuntiation of Armes here, and Hell hereafter: and those which would not receiue his new Doctrine, he expelled by force. Being absolute Lord here, hee aspired also to the Dominion of Mecca. He sent thirtie horse with *Hanzeta* to robbe the Merchants, trauelling thither: but being then preuented, he sent, foure yeares after, sixe hundred of his best souldiors, vnder *Hugaida*, to assault Mecca, but he also was discomfited: yet not desisting his enterprise, seuen yeares after he atchieued it, and after eleuen battailes entred and sacked the Towne, and gaue the spoyle to his souldiors: and for feare, the neighbouring-Cities submitted themselues. *Mahomet* herewith encouraged, assaulted the Persians and Ægyptians, exchanging with those he 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 Sickenesse, he coloured his often falling with pretext of *Gabriels* brightnesse, and the vnsufferable splendour of his presence.

m From this flight they begin the computation of their *Hegira*.

He was of meane stature, large sinewes, browne colour, broad face, with a cut lippe, and had one of his fore-teeth stricken out in one Expedition, and in ano-

ther 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 he was threeſcore & three yeares of age, in the moneth of Iuly, *Anno* 645. he died; of which, he liued in trade of Merchandiſe thirtie eight, and in the Caue two; at Mecca tenne, in Medina thirteene. He had commanded, that they ſhould not bury him; for that on the third day after he would aſcend in body and ſoule into Heauen. Meane-while the earth being poyſoned with the ſtinke of his carkaſſe, they buried 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 *Odmen*, one of his ſucceſſors, 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 bodie whereof was afflicted on the Eaſt by the Perſians, on the Weſt by the Gothes and other Barbarians, and fretted within the owne bowels by inteſtine rebellions: the Soule thereof being no leſſe torne and rent by the Sects and Hereſies of the Arrians, 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 Mahumetanes themſelues doe report otherwiſe, fabling of this fabler great matters, as if he had beene the *Promiſe and Hope of Nations*, and the moſt excellent perſonage of the World.

They haue written a Booke of the generation of *Mahomet* to this effect: [n] The Booke of the generation of *Mahomet*, the Meſſenger of GOD, (the Prayer and Saluation of GOD be 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 the [o] Scriptures, and by Aſtrologie, that his Prophet ſhould be borne to the world, he heard, That there was a man borne in Ieſeras, a Citie of Arabia, hauing all ſuch markes and tokens, as he had fore-ſeene by the Prophecies and his Art, *viz.* a ſpot on his forehead, a print betweene his ſhoulders, &c. And to ſatisfie his deſire, he went thither to ſee; where finding thoſe tokens fulfilled in young *Mahomet*, he thereupon expounded the darke myſterie of his farre-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* wondering, GOD ſaid vnto him, The ſound which thou haſt heard is the ſigne of the Prophets and Meſſengers of my Commaundements. Take heede therefore that thou commit this Seed of *Light* only to worthie Loynes, and to a cleane Wombe. And this [p] *Light* of *Mahomet* that ſhould be borne, ſhined from the face of *Adam*, as the Sunne 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*, inſomuch, that the birdes of the Aire, and beaſtes of the Earth, wondered 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 euerie burthen, brought forth a brother and a ſiſter.

Seth inherited this *light*, which remained betweene heauen and earth, the Angels thereby aſcending and deſcending vpon *Seth*, and crying alwaies, *Reioyce thou earth, worthy of the light of* Mahomet, *on him be the prayer and ſaluation of God. Adam* drawing neere to his end, declared vnto him, by his Teſtament, the myſterie of that *Light*, and the Genealogie of the Prophets. Then deſcended *Gabriel*, accompanied with threeſcore and tenne thouſand Angels, bearing euery one of them a white leafe and a penne, which ſigned the writing, for the continuance of the order of the Propheticall generation. *Seth* receiued this writing, and was clothed with a double redde garment, ſhining as the Sunne, and ſoft as the violet-flower.

From

n Legend of *Mahomet*, Hermanno Dalmata interprete.

o Theſe Prophets were *Abuabdallah*, *Abnalmutaira*, *Aburzid*, *Abamachumet*, *Alabez*, *Alſad*, *Abulambez*, *Ezrigi*, *Abnamare*, *Kabalchabar* (ſcholler of *Kabelmedi*) or *Kabalachbar*

p A Mahumetan Chronicle ſaith, That this Light claue to the hands of God two thouſand yeares before *Adam*, worſhipping him as the Angels; after incloſed in the Rib of *Adam*, &c.

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 be 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 *Asmet*, in Earth *Mahomet*, in Paradise *Abualrazim*. At this *Sara* grieued, vntill three Angels comforted her with *the promise of* Isaac. From *Ismael* it remooued to *Keidar* his sonne, who being indued with q *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 chest of this *Light* vnto *Iacob*. Then was *Hamel* borne to him, and receiued the same Light; in which succeeded *Thebicht*, *Hamessa*, *Adeth*, *Aduve*, *Adue*, *Machat*, *Nizar*, *Musar*, *Aliez*, *Madraca*, *Horeima*, *Knieua*, *Anofra*, *Melic*, *Fathrem*, *Luie*, *Galiben*, *Kab*, *Murran*, *Cudai*, *Abdamenef*, *Hesim*, a man by diuine testimonie free of all vncleanenesse. To him did all Kings offer their daughters in marriage, and among the rest *Constantine*, which he refused, and married *Seline* the daughter of *Zeit*, and had by her *Abdalmuntalib*, whose Light caused raine in drought. To him an Elephant prostrated himselfe, and sayd with mans voice, *Saluation be on you, and on the Light that shineth out of your Reines*, Dignitie, Fame, Honour, and Victorie be on you: and that there should proceede from him a King, greater then all the Kings of the Earth. Another time, as he slept on the stone which was placed by *Abraham* in his Oratorie at Mecca, hee dreamed of a chayne reaching East and West, and to Heauen, and to the Depth, which was presently conuerted into a flourishing hearbe. *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 wait of the Iewes, by threescore and tenne Angels, which seemed men. He wedded r *Ermina*, and therefore two hundred women perished for his loue; some hanging, some burning themselues.

When the prescribed time was come, in the moneth *Dulheta*, on a Friday night, God bad *Aridoüan* to open the gates of Paradise, that the innermost of his secret might be manifested: for it pleaseth me (sayth he) 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, he perceiued a great Light to lighten from his house vp toward Heauen, and presently died. On the twelfth day of Rab, on a Tuesday, *Mahomet* was borne, circumcised, and all frolicke. And then all Idols fell and became blacke: All Kingdomes were destroyed, and not one stood vpright. *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 be 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 that 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 child. But the case was determined by heauenly voice, affirming, That he should not be 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 voice proclaiming the worthinesse of her Carriage. Three men carried him vp into a Mountaine: of which, one of them opened him from the Breast vnto the Nauell, and washed his

q Sound, courragious, faire, swift, iust, a Hunter, and Archer.

r or *Hemina*, daughter of *Abdamenef*.

entrailes with snow: the second cleared his heart in the middest, and tooke out of it a blacke graine, saying, That it was the portion of the Deuill. The third made him whole againe. *Seraphim* nourished him three yeares, and *Gabriel* nine and twentie, who gaue vnto him, in the fortieth yeare of his age, the Law, and carried him to Heauen. This his iourney is related by Frier *Richard*, sometimes a student in the Vniuersitie of Baldach, *Cap.* 14. and in his life [1].

Gabriel, with threescore and tenne 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 Alborach, of nature betweene a Mule and an Asse. This Beast told *Mahomet*, That he would not take him on his backe, till he had prayed to GOD for him. His steppes were as farre as one could see, so that in the twinckling of an eye he had brought *Mahomet* to Ierusalem. Then *Gabriel* with his Girdle tyed the Beast to a Rocke, and [c] carried *Mahomet* on his shoulders into Heauen; where hee knocked, and the Porter opened. Here *Mahomet* saw [u] troupes of Angels, and prayed twice on his knees for them: and amongst the rest, old old Father *Adam*, reioycing for such a sonne, and commending him to his prayers. Then he brought him to the second Heauen, which was a iourney of fiue hundred yeares, and so forth on to the seuenth Heauen: Here he saw the Angelicall people, euery of which was a thousand times greater than the world, and euery of them had threescore and tenne 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 hee 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 tenne thousand clothes 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 backe-bone. And GOD sayd, I haue imposed on thee and on thy people Prayers. When he was returned as farre as the fourth Heauen, *Moses* counselled him to returne backe, to obtaine ease vnto the people, which could not beare so many prayers, which hee did oftentimes, till there remained but few. Thus returning to his Elmparac, he rode 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 *Asear* (sayth *Bellonius*) telleth further, That in this iourney *Mahomet* heard a womans voice, crying, *Mahomet*, *Mahomet*, but he 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 he had answered her, all his Disciples should haue beene Iewes: the other was shee which deliuered the Gospell, whome if he had answered, all his followers had beene Christians.

The said Booke telleth, That GODS face was couered with threescore and tenne thousand Linnen Clothes made of Light, and that GOD gaue him a fiuefold priuiledge. First, That he should be 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 spoyles of Warres should be giuen him. *Gabriel* after (sayth that Booke) carried 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* sayth, That in glorying of his strength he would boast, that he had knowne his eleuen wiues successiuely in one houre.

[1] See also *Bellon. obseruat. lib.* 3. *c.* 7.

[c] *La vita Mahometi* sayth, In a shining ladder they went vp to Heauen, where the starres hung by golden chaynes, as big as Mount Notho by Medina.

[u] There were in the first Heauen Angels of the shapes of all creatures, praying for the creatures of their shapes: and a Cocke, whose feet 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 Pearls, wherein was *Abraham* and the huge huge Angell of Death, with his booke and penne in hand, writing the times of mens liues: (which fatall opinion maketh them hardie) The fourth was of Emerald: here was *Joseph* and the Angell of Compassion weeping for the sinnes of men. The fifth of Diamond, and in it *Moses*. The sixt of Rubie, and in it *Iohn Baptist*. The seuenth of Fire, and in it IESVS CHRIST. All these recommended themselues to his Prayers.

One

One of their Chronicles telleth of his martiall affaires. This Chronicle reckoneth from *Adam* to *Noe* one thousand two hundred two and fortie yeares: From thence to *Abraham*, one thousand and foureſcore: 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 ſixe 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 died in a iourney to Mecca, when he was foure yeares old, and his Nurſe reſtored him to his Grandfather *Abdalmutalif*, with whome he liued eight yeares. The Seraphim preſerued him, but was neuer ſeene. After that, *Gabriel* was his Guardian, of whome he receiued the Law, which hee kept cloſe three yeares, communicating it onely to ſome of his owne opinion, by whoſe helpe he became Prieſt and Prince of the Arabians and Saracens, and about eighteene moneths after was carried into Heauen: and being returned into the Earth, hee tooke *Eubocara*, *Ali*, and *Zaid* to be his companions in this enterpriſe. Hee went to Zaif, or Atharf, and preached publikely, and thence to Mecca, tenne yeares 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 tenne yeares, Mecca was peopled onely with beleeuers; and all Arabia was conuerted, without difficultie. Then he ſent to the neighbouring Kings to become of his Religion; to the King of Perſia, to the Romane Emperour, to King *Cinna*, to the Lord of the two Seas, to the King of Æthiopia, &c. After he returned to Iehib, and on Tueſday, the twelfth of Rab, in the eleuenth yeare, died. His Sepulture was appointed by GOD in the Houſe of *Aiſca* his wife, in the Chamber where he 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 twice on Pilgrimage, and nineteene times conducted an Armie.

The place of his buriall is at Medina, ſurnamed of him Talnabi[x], that is, of the Prophet; not (as ſome write) at Mecca. Neither doth his Corpes hang in the ayre by force of Load-ſtones, drawing vp his Iron Coffin or Cheſt, but lyeth buried in the ground (if any where) as *Ludouicus Vertomannus*, 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.

[x] *Nabi*, a Prophet.

Some relate otherwiſe of the death of *Mahomet*, as that he died at fortie yeares of age, being poyſoned by one of his Diſciples, called *Albunor*, to make tryall of his boaſting Prophecie, that he would riſe againe within three dayes after his death. This *Albunor* after comming to ſee him, found his bodie torne in pieces, and deuoured of dogges: whereupon gathering together the bones that remained, into a Coffin, he cauſed them to be buried. Which in my minde is not ſo probable as the former report.

The booke of the Policie of the Turkiſh Empire.

CHAP. IIII.

Of the Alcoran, or Alfurcan, containing the Mahumetane Law: the ſumme and contents thereof.

THe Booke of *Mahomets* Law is called by the name of Alcoran, which ſignifieth a collection of Precepts; and Alfurcan, (as it is expreſſed and expounded in a Booke [a] called the Expoſition or Doctrine of the Alcoran) becauſe the ſentences and figures thereof are ſeuered and diſtinguiſhed. For the Word of GOD, (ſayth *Mahomet* in that Booke) came not to me 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. The Stile * is not in Meter, as ſome haue imagined: for *Ioſephus Scaliger* [b] (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. He ſayth 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 harmonie, diſtant from that word whereto it anſwereth. At the end of ſuch Rimes are ſet the figures of Flowers, or ſome ſuch matter: which if it bee 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 indeede is not common with them vnto other Mahumetanes, who vſe their libertie in this point.

For the words and * phraſe; no man euer writ any thing in Arabian more rudely (ſayth an Arabian Chriſtian in confutation hereof) and much better might *Muzeleina*, *Helaaiſi*, and *Alabazbi* the Æthiopian, and *Calliata Elkeedi*, which vpon emulation compoſed alſo euerie one an Alcoran, glorie 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 method * is ſo confuſed, that our Arabian Author (who liued before it was ſo generally embraced, & in freer times) ſayth, 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* [c] hath the like ſaying, That no man can finde herein any order: Nor could ſo confuſed and fooliſh a Worke proceede from any naturall or ſupernaturall light. It is yet craftily * contriued, when he hath ſet downe ſome wicked Doctrine, preſently to lace and fringe it with Precepts of Faſting, Prayer, or Good manners. The Copies thereof * were diuerſe; 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 he would profeſſe himſelfe a Prophet. But *Ozimen* commaunded 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.

They thus compoſed the Alcoran, whereof they left foure Copies, which after were loſt. And yet *Hali*, *Abitalib* and *Ibenmuzod* then refuſed to deliuer vp their Bookes: Whereupon aroſe diuerſe Readings, and afterward diuerſe Schiſmes; which to compound, others often endeuored by like labours after, but could not throughly perfect the ſame.

The

a *Harman. Dal. interprete.*
* The ſtile of it.
b *In annotationibus in Euſeb. Chron. Solum Canticum Moſis extremo Deuteronomio, prouerbia Salomonis, & totus ferè liber Iob quandam rythmi neceſſitate cohibentur, qui rythmus eſt inſtar duarum dimetriarum Iambicarum—— Sed aliquando pauciorum ſunt ſyllabarum, aliquando plurium &c. —Nam vt in Hebraico, Syriaco, Arabico, et Abyſſino idiomate vlla metri ſpecies concipi poſſit, nemo efficere poſſit, quia id natura ſermonis non patitur.*
* The phraſe.
* The method.
c *Hieron. Sauan.*
* The ſubtiltie.
* The agreement of copies

The * truth thereof is such in his deuisings of new, and eeking and altering the old, that it is not probable in *Vines* opinion, that euer he read the old and new Testament: for (saith [d] he) though I thinke of him exceeding badly, yet thinke I him not so madde 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 * translated into Latine [e] once by an English man, *Robertus Retinensis*; and after by *Ioannes Segobiensis*, a Spaniard, at the Councell of Constance, and after out of Italian into Arabian published by *Andrea Arinabene*. The first, and last of these, that is, *Retinensis* and the Italian translations are heere by vs followed.

* The truth of the matter in it.

d *Io. Ludouic. Viu.*

* The Translaters.

e *Anno* 1143.

It containeth chapters, or *Azoara's* 124. euery of them beginning, *In the name of the mercifull and pitifull* GOD. The first [f] of these are the words of *Mahomet*, and is called the *Mother of the booke*, and is as it were their Creed: the rest are all deliuered as the words of GOD; he being induced as speaker. The first is in this sense. In the name of the mercifull and pitifull GOD. Thankes be vnto GOD the LORD of the world, mercifull, pitifull, Iudge at the day of Iudgement. We pray vnto thee: we trust in thee. Leade 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.

f In the Italian are 114. chapt. besides this first: and the Easterne Saracens, reckon it but one, *Azo.* to the fifth. *Bellon. lib.* 3. diuideth it into foure bookes, and 101. chap.

Of * GOD he [g] writeth further, that he is *One*, necessarie 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 he hath no sonne, for he needeth nothing [h], and he which setteth a second in the place of GOD shall goe into hell, *Az.* 21. and he hath no partaker, 32. yet in *Azoar.* 67. hee induceth God speaking thus: To CHRIST the SONNE of *Mary* 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 he worship God, and doe good, shall vndoubtedly obtaine Diuine fauour. Of the birth of CHRIST he writeth thus, *Azo.* 29. We sent our *Spirit* to *Mary* (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 she in trauell complained, CHRIST came from vnder her, and said, *Feare not*: and when some chidde with her about the child, the child it selfe made answere, *I am the Seruant and Prophet of* GOD. He 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 *Mary*, properly communicating our owne soule, we haue giuen him strength and power more then other Prophets: yet chap. 14. he excuseth that worship which is done him and his mother.

* Of God and Christ.

g *Azo.* 122.

h *Az.* 20.

Concerning [i] his Law and Alcoran, he handleth it in the second Chapter or *Azoara*, which beginneth thus. In the name of the mercifull and pitifull God. This booke without any false-hood or error, 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 truly the greatest euill to come. This he after applieth to Paradise and hell. This his Alcoran he calleth the establishing of the Law of the Israelites: and *Azo.* 21. he arrogateth to his booke wisdome and eloquence: and 47. he saith, [k] 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. The fifteenth part of all the prey is due vnto God,

i Of his law, and the followers thereof.

k *Azoara* 47.

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 months foure are to be consecrated to fight against the enemies. Those that refuse this war-fare lose their soules. 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 he chuseth rather to doe it by you: he shall lay deafenesse and blindnesse on the faint-hearted. Yet in 52. and 98. as contrarie to himselfe he affirmeth, that he is sent onely to teach, not to compell and force men to beleeue: except we expound it rather, that Iewes, Christians, and all vnbeleeuers, are compelled to be tributaries, and their slaues; not forced to their religion, but instructed only; which agreeth with their practise. From this doctrine, and that of destinie in the 50. *Az.* hath risen their forwardnes 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 gain-sayers.

[1] *Mahomet* disclaimeth Diuine miracles, and humane disputations, proouing with the sword.

But disputation[1] and reasoning about his law he vtterly disliketh. *Az.* 32. To such as will dispute with thee, answere 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: bnt commend thou thy selfe vnto God, that knoweth all things. And chap. 4. 15. He is commanded to goe away from such. This booke is giuen to take away 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 only to shew them my Precepts, *Azo.* 23.

* *Creation.*

Of the * Creation he affirmeth (*Azo.* 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 answere, we in all things are subiect to your Maiestie, and giue praise vnto you: but he will be wicked and a shedder of bloud. Then God testifying, that he knew a thing not knowne to the Angels, taught *Adam* the names of things by himself, not knowne to the Angels, and therefore commanded the Angels to doe reuerence before *Adam*, which wicked [m] *Belzebub* refused; they obeyed. And *Azo.* 25. We made man of clay, and I breathed into him a portion of mine owne soule, after that I had created the diuell of Pestiferous fire; and because *Belzebub* refused to humble himselfe to this man (made of blacke mire) hee 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. There they shall possesse rings of gold, chaines, iewels, clothed with cloth of gold; their beds shall be of gold, and this for euer.

m *Belzebub* said he was made of fire, and therefore better then he which was made of earth. *Azo.* 17.

* *Paradise.*

Of * Paradise he dreameth in this sort, *Az.* 65. He which feareth God shall receiue the two Paradises ful of all good, pleasant with streaming fountaines. 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 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 yong men shall serue them with vials and other vessels, full

n The Turkes Paradise a beastly carnall one.

of

of the most excellent liquor, which shall neither cause head-ach, nor drunkennesse, and shall bring them the choicest fruits, and flesh of fowles. They shall there heare no filthie or displeasing word: and (*Azo.* 86.) In Paradise shall be administred to them in well-wrought vessels of glasse and siluer, drinke, 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 prettie breasts: there 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 hony, and fruits of all sorts. Of this Paradise, *Auicenna* (a Mahumetan) saith, that it concerneth the bodie, but wise Diuines more respect the minde; the felicity whereof, in coniunction with truth, they farre preferre before the other of the body.

Of Hell * he 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 be punished with the fire of hell: they which feare, shall goe into Paradise; and as it were in a * 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 numbers (84.) 98. There shall bee fountaines of scalding waters, and they shall eat vpon a reed, but shall not satisfie their hunger: they shall be bound in chaines, 121.

* *Of Hell.*

* *Of Purgatorie.*

He * sometime excuseth his owne basenesse, as *Azo.* 36. The vnbeleeuers (saith he) murmure that he is followed only 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-magicke, and that I haue fained it. And in 64. The Moone was diuided, and they say it is sorcery. (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 peeces falling on the hilles of Mecha, which entring into *Mahomets* coat was made whole againe) He ° sometime extolleth himselfe, blasphemously inducing CHRIST, thus saying to the Israelites; O ye 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 mee, whose name is *Mahomet*, of whom they shall say that he is a Magician. 71. His beastly prerogatiue he boasteth, (43.) saying, he is the seale and 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. Diuorse these, couple thy selfe to those at thy pleasure. And being by some other of his wiues found in bed with *Mary* the wife of a Iacobite Christian, he sware that he would neuer after vse her company: but after being impotent in his lusts, he ordaines a law to himselfe, *Az.* 76. Why doest thou, O Prophet, make that lawfull, for the loue of thy women, which GOD hath made vnlawfull? GOD full of pitie, and giuer of pardon, hath commanded thee to blot out, or cancell thine oathes.

* *Of the Prophet* Mahomet.

° *Mahomet* guilty of his witchcraft, often speaketh of it: that he may not be thought such a one.

Of his iourney to heauen, to receiue the Law, he speaketh. *Az.* 63. and 82. minglings 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 read ouer the Alcoran: be thou iust, patient, and refuse not to wash thy garments, O thou man clothed in woollen. 43. Let none enter into the house of the Prophet before he call; but let him stand without the gate: let none do dishonestie within his house, let none hurt the Prophet in any thing, or haue his wife after him.

Some * Prophets he mentioneth, not named in Scripture; and of those there named he telleth many fables. *Ismael* was a true Prophet, and found a good man before GOD. *Ioseph* nine yeares 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*. P *Salomon* learned Magicke of *Arot* and *Marot*, Diuels so called: he knew the language of birds; and when he was in the

* *Of the Prophets in Scripture.*

P Such tales as these of *Abraham*, *Salomon*, &c. you shall find both in the Iewish and Popish Legends, as if the Iew, Papist and Mahumetan, had contended for the whetstone: which any one that readeth shall find.

the middeſt of his armie, conſiſting of diuels, men, and birds: the Lapwing brought him newes of the Queene of Saba's comming, to whom by this Lapwing he ſent a letter, &c. Of this armie the Ants or Piſmires being afraid; one Ant perſwaded her fellowes to get them into their holes, leſt they ſhould be troden on. *Moſes* married *Pharaohs* daughter. (37.) One *Aſcemel* made the golden Calfe in the deſert againſt *Aarons* will. *Pharaoh* requeſted *Hemen* to build a tower, whereon to climbe to heauen, to the GOD of *Moſes*. (50.) In the time of *Noe* they worſhipped Idols, whom he nameth *Huden, Schuan, Iaguta, Iannea, Nacem.*

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 he 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. He telleth alſo of *Alexander* [q] *Mag.* that he 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, he diuided them from other men, &c. *Az.* 28.

[q] *Alexander, Mahomets* fitteſt Saint to follow.

He proueth [*] ſubſtantially that there ſhall be a reſurrection, by the hiſtorie of the ſeuen Sleepers, which ſlept in a caue 360. yeares. (28. *Az.*) and (49.) He 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 be 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 be diuided into three parts, before: on the right hand, which ſhall be bleſſed; 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 bee ouerthrowne, the heauen ſhall be powred forth. 8. Angels ſhall beare vp the throne of GOD. And (80.) The heauens ſhall vaniſh as ſmoake, and the earth ſhall be 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 be kept in the bottome of the earth; the booke of good workes in a high place.

[*] *Of the reſurrection and laſt iudgment.*

Morals and Iudicials.

In diuers places of the Alcoran, the better to colour his filthineſſe, he hath diſperſed good ſentences, like roſes ſcattered on a dung-hill, and flowers in a puddle: concerning almes, prayer, tithing, iuſtice, &c. Others he hath of another ſort eſtabliſhing his owne tyranny 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. [r] Be chaſt euerie where, but with your owne wiues, or ſuch as are ſubiect to you, and do ſeruе you. Euery adulterer ſhall haue an hundred ſtripes in the preſence of many. He which accuſeth a woman of adultery, not prouing it by foure witneſſes, ſhall haue eightie. The iealous husband accuſing his wife, muſt ſweare foure times that he chargeth her truly; and a fifth time curſe himſelfe, if it be otherwiſe. The woman muſt doe the like to cleare her ſelfe. (43.) After a woman be diuorced from one, any other may marrie her. (19.) Truſt not a ſonne or a brother, except he 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 find no iniunction in the Alcoran. In the 3. 8. and 9. *Az.* He 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. (70.) It is no ſinne to reuenge iniuries. 52. the women muſt couer their faces. 43.

[r] *Azar.* 33. 34.

The going on [ſ] Pilgrimage, and the perpetuall abode at the Temple of *Haran* (that is, *vnlawfull*, becauſe nothing but their holies are there lawfull) wee repute of equall merit. They which loue it not, or do it iniurie, ſhall ſuſtaine grieuous euils. *Abraham*

[ſ] *Pilgrimage to Mecca.*

founded

founded this Temple, and blessed it, and cleansed it, for them which abode there, and for the pilgrims. He[t] 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.* 22. and 19. The vnbeleeuers are not worthy to visite the Temple *Haran*. And these good pilgrims are not equal to the good warriours. 38. He entred into the Temple *Haran* with his head shauen.

t *Abraham* author of pilgrimage rites.

Ridiculous is the confirmation of this holy Law, by such varietie of oathes, as I am almost afraid to mention, in regard of our *Gull-gallants* of these times, who would sometimes be at a sette in their braue and brauing phrases, if they should not haue varietie of oathes and curses, to daube vp with such interiections all imperfections of speech, & make smoother way for the current of their gallantrie. But yet euen for their sakes, let vs mention a few, that they may see *Mahomet* had as braue a humour this way as they. He induceth GOD *swearing by lesse then himselfe*, as by the order of Angels, by the Alcoran, by the blowing windes, by the watery clouds, by the sailing ships, by the Mount Sinai, the heauen, the sea, the euening Starre, the West, his pen and lines, the guiltie soule, the diuels, by the morning, ten nights, the Passeouer, by the figges and oliues, by the dawning, and twilight, and a world more of the like: only he saith (*Azoara* 1000.) that he may not sweare by the earth, nor by the sonne like to the father. *His oaths*

His last *Azoara* endeth thus, *In the name of the mercifull and pitifull* GOD: Sanctifie thy selfe, and pray continually and humbly to him which is Lord of all nations, Lord of all, God of all, that he will defend and deliuer thee from the diuell, which entereth the hearts of men, and from diuellish and peruerse men.

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 bargaining 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 do that, let him fast two months together: he which killeth wilfully shall be cast into the fire. *Iust dealing.*

Salute him which saluteth thee, for salutation is much pleasing to God. 56. The diuels hearing the Alcoran, shall be conuerted, and flie from their companions. *Courtesie.*

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 infinit euill vpon him, that will not obey God and his messenger, and will be *disputing*. To them which[u] 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 the 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[x] 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, goe to the diuell. 47. He inducteth some gainsayers, saying, we will not leaue worshipping our images for this iester and rimer. Yet is he alone come with the truth, confirming *The Law.*

u Not to dispute nor seeke a signe in proofe of the Law.

x The fox will eate no grapes because they are sowre, and hang too high.

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 that 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, by the fulfilling of your law. All that say that CHRIST is GOD, are vnbeleeuers and liars (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 other messengers: and his mother was true, and they did eate. 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 leaprous, raised the dead, taught wisdome, 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 *Mary*, and to her, for hauing done such miracles in the world.

Sentences. 27. Worship one God alone. Honor thy father and mother, and doe them good. Giue them no bad word when they are old. Be subiect with al 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 diuell. Slay not your children for no cause. Be yee not fornicators; for that is wickednes, and a bad way. Be reuenged on murtherers. Say nothing till ye know it; for you must giue account of your saying. 26. in disputing or reasoning vse only good words. Answere in honest sort to him which asketh thee. 27. Be iust in weight and measure. 37. The diuell 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 be damned. 118. The histories which are in the old Testament, are so cited by him, as if he neuer had read them, so many dreames and lies are inserted.

Prayer. Before Prayer 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 be 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 he 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 footman on foot, the horseman on his horse.

Almes. 3. He that giueth his owne for Gods sake, is like a graine that hath seuen eares, euerie of which containeth an hundred graines. Good men lose not your almes by vainglorie. 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 perswadeth you to giue nothing for feare of pouertie. To giue almes publikely is good, but to giue priuately is better: and this blotteth out sinnes. Giue specially to those which stay in one place, and are ashamed to aske. 6. God will giue Paradise to them which in time of famine and scarsitie giue liberally, and which receiue iniuries, and repent of their sinnes.

God. 2. The Creator said, I am the onely Creator, *alwaies the same*, pitifull, 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 shippes in the sea fit for the vse of men, raine for the refreshing of the earth, the composition of all

all creatures, the windes, the clouds, &c. 15. inuoke and worship one GOD alone. 43. All the miracles of GOD cannot be written, if all the trees in the world were pens, and the sea seuen times greater, and were inke; with whom it is a small thing to raise the dead.

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 ye be like them in being mute, blind, and foolish? *Tradition.*

2. O good men, eat that good which he hath giuen you, & giue him thankes; aboue all other things calling vpō him. Abstaine from that which dieth of it selfe, from swines flesh, from bloud, and from euery other creature that is killed, and not in the name of the Creator. But in case of necessitie it is not sinne; for GOD is mercifull, and will forgiue you this. 12. Eat not of that which is drowned, burned in the fire, and touched of a Wolfe. 16. Eat 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.*

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. *Death.*

2. We enioyne vnto you (as to your predecessors) fasting in the time thereto appointed, and in a certaine number of daies, 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 do both the one and the other. He permitteth you the vse of your wiues in the night, because it is hard and impossible 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. He that is impotent, and that is not accompanied of his wife in the pilgrimage, must fast three daies in the voyage, and seuen after his returne. To the sicke, fasting with almes is sufficient. They which purpose this pilgrimage, let them not giue their minds 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 ye meet, when ye enter into the house. *Fasting and Pilgrimage.*

3. To them that doubt of wine, of chesse, 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 be able to helpe either themselues or others. 13. Wine, chesse, and tables are not lawfull, but the diuels inuentions, to made debate amongst men, and to keep them from doing good. Let none go on hunting in the pilgrimage month. *Drinkes and Games.*

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 cleansed. Vse your wiues, and the women which are subiect to you, where and how you please. Women which are diuorced, may not marry 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 marry the same man againe, except they haue in the meane time beene married to another, and be of him diuorced. Let the women nurse their children two yeares, receiuing necessaries of the fathers. After buriall of a husband, let them stay vnmarried foure moneths, and ten daies; and not go out of the house in a yeare after. Take ye two, three, foure wiues, & finally as many *Women.*

as in your minde you are content to maintaine and keepe in peace. It is vnlawfull to marrie 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, &c.

Swearing. 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.

Christ. 4. We 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 she felt her selfe with child, by *Ioachim*: and maketh *Zacharie* to be the Virgins Tutor. 5. Who (he saith) for his vnbeleefe was dumbe three dayes. The Angels 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 shall 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. He acknowledgeth that his mother knew not man. 11. They say (the Iewes) that they killed CHRIST, the Sonne of *Mary*, 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.

Forcing to beleeue. 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 your Law, in confirmation of those former.

Vsurie. 4. They which liue of vsurie shall not rise againe otherwise then the Diuels: they embrace that which God hath said is vnlawfull: but they say vsurie is as merchandize. Yee which are good feare God, and forsake vsurie, least the anger of God, and of the Propher, assaile you. Take onely the principall; and if he cannot pay you, stay till he can, and giue him almes; for this shall be better for you.

Repentance. 4. He which repenteth him, and leaueth his sinne, obtaineth pardon, and the cancelling of that which is past; but returning againe thereto, he shall suffer eternall fire. In the 5. Vnto bad men is denied humane and diuine mercie, except they repent. God careth little for the conuersion of them, which, after that of Infidels they are made beleeuers, become worse. Such shall suffer without any remission intollerable punishment. 10. God pardoneth lesse faults, but not criminall.

Friendship. 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. 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 Diuell; 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 Diuell. 7. Be patient, and you shall haue eternall life. 10. Accompany not with vnbeleeuers, neither in friendship, nor other businesse. They which goe on war-fare for God and the Prophet, shall receiue abundance in the earth, and after death the mercie of God.

They

They which refuse (except they be sicke or children) shall be cast into hell. Neglect not prayers in your expeditions. Some may pray, whiles others stand in armes. Pray not for them which hurt their owne soules. 18. Looke to your selues that there be no discord amongst you.

Thus haue I endeuoured to bring some order out of confusion, and haue framed these heads out of that Alcoran-Chaos *, 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 hee which readeth this booke a thousand times in his life, shall haue a woman in Paradise, whose eye-browes shall be as large as the rayne-bow.

* *Magdeburgenses in Centuria* 7. haue also gathered some heads of this headlesse monster, which they that will may there reade.

CHAP. V.

Other Mahumeticall speculations, and explanations of their Law, collected out of their owne Commentaries, of that Argument.

IF 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 [a] 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 prayer and saluation of GOD be vpon him) in his City Iesrab; and the Angell *Gabriel* descending on him, said, GOD saluteth thee, O *Mahomet*, &c. There come foure wise-men, *Masters in Israel*, to proue 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 dregges you shall heere haue.

a *F. Sansou. & Bell. lib.* 3.

Abdia. Tell vs (O *Mahomet*) whether thou be 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 sneezed and said, God be thanked: and the Angels hearing it, said *The Pitie 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.* He 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 a hundreth. *Mah.* One is God without Sonne, par-

taker or fellow, almightie Lord of life and death. Two, *Adam* and *Eue*. Three, *Michael*, *Gabriel*, *Saraphiel*, Archangels Secretaries of 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 me and my people, and to none of the other Prophets. Sixe, The dayes of 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 yeare; thirteene is the Sunne and Moone, with the eleuen Starres. Fourteene candles hang about the throne of GOD, of the length of fiue hundred yeares. 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 els would conſume the world. Eighteene, Interpoſitions there be betweene the throne of GOD, and the aire; for elſe the brightnes of GOD would blinde the world. Nineteene, Be the armes or branches of *Zachta*, a riuer in hell, which ſhall make a great noiſe in the day of Iudgement. Twenty, The day of the month *Ramadam*, when the Pſalmes deſcended on *Dauid*. The one and twentieth of *Ramadam*, *Salomon* was borne. The two and twentieth, *Dauid* was pardoned the ſin againſt *Vriah*. The three and twentieth of *Ramadam*, CHRIST the Son of *Mary* 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 ſix & 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. *A.* Make ſhort worke, for thou doſt all things exactly. *M.* Forty are the daies of *Moſes* his faſting. Fifty thouſand yeares ſhall the day of Iudgement continue. Sixty are the veines, which euery of the heauens haue in the earth, without which varietie there would be no knowledge amongſt men. Seuenty men *Moſes* tooke to himſelfe. Eighty ſtripes are due to a drunken man. Ninety, The Angell ſaid to *Dauid*, This my fellow hath ninety ſheepe, and I but one, which he hath ſtollen from me. An hundred ſtripes are due to the adulterer.

A. Well, ſhew vs how the earth was made, and when. *M.* God made man of mire: the mire, of froth: this was made of the tempeſts; theſe, of the ſea: The ſea, of darknes; the darknes, 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*. *A.* How many Angels are ſet ouer men? *M.* 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. *A.* What did God make after? *M.* 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 yeares 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 greenenes 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 ayrie ſea, the ſtonie ſea, the darke ſea, the ſea of ſolace, the Moone, the Sunne, 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 hilles, with threeſcore and ten thouſand ſpaces betweene, and threeſcore and ten thouſand troups of Angels on them, in euery troupe fiue thouſand Angels alway praiſing the Lord of the world: aboue theſe the limits or bounds of Angelicall dignitie: and aboue the ſame the banner of glorie, and then ſpaces of pearles, and in their orders

one

one aboue another, the ſpaces of Grace, of Power, of Diuinitie, of diſpenſation, the foot-ſtoole, the throne, the houſe of the vniuerſe.

A. Are the Sunne and Moone faithfull or not? *M.* They are faithfull, and obey euery command of GOD. *A.* Why then are they not of equall light? *M.* 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. *A.* How many orders are there of the Starres? *M.* 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 diuels, 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 the earth and ſea. *A.* Where is the Sun? *M.* 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 yeares continuall flight could not reach from the one eare to the other. They haue hornes, and their meate and drinke is the prayſe and glorie of GOD. *Abd.* How farre is it to heauen? *Mahom.* Fiue hundred yeares iourney to the loweſt, and ſo from each to other. *Abd.* What birdes 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.

Abd. What was the forbidden tree? *Mahom.* Of wheate, which had ſeuen eares, whereof *Adam* plucked one wherein were fiue graines; of which, two he eate, two he gaue to *Eue*, and one he carried away. This graine was bigger then an egge, and being bruiſed, brought forth all kindes of ſeede. *Abd.* Where was *Adam* receiued after his expulſion from Paradiſe? *Mahom.* *Adam* in India, *Eue* in Nubia. *Adam* was couered with three leaues of Paradiſe; *Eue*, with her haire: They met together in Araſe. Further, as concerning *Eue*, ſhee was made of a ribbe of the left ſide, for otherwiſe ſhee had beene as ſtrong as the man.

Abd. Who dwelt in the earth before? *Mahom.* Firſt the Diuels, ſeuen thouſand yeares after them the Angels: laſtly *Adam*, a thouſand yeares after the Angels. *Ab.* Who beganne the Pilgrimage. *Mahom.* *Adam.* *Gabriel* ſhaued his head, and hee circumciſed himſelfe; and after him *Abraham*. *Abd.* To what Land ſpake GOD at any time? *Mahom.* To mount Sinai, that it ſhould lift vp *Moſes* to heauen: *Abitabil* and *Moſes* are the two men, whoſe ſepulchres are not knowne. *Moſes* by chance found a ſepulchre, which while hee meaſured with his bodie, the Angell of Death drew from him his ſoule out of his noſtrills, by the ſmell of an apple of Paradiſe.

Ab. Where is the middle of the earth? *Mahom.* In Ieruſalem. *A.* Who made the firſt ſhippe? *Mahom.* *Noe*: he 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. *A.* What ſhall become of the children of the Infidels. *M.* They ſhall come in at the day of Iudgement, and God ſhall ſay vnto them, would ye do that thing which ſhall be commanded you? And hee ſhall command to flow forth one of the riuers of hell, and bid them leape into the ſame. They which obey, ſhal goe into Paradiſe. This ſhall be the triall of the children of the faithfull alſo, which are borne deafe, blinde, &c. *Abd.* What reſteth vnder theſe ſeuen earths? *Mahom.* An Oxe, whoſe feete are on a white ſtone, his head in the Eaſt, his taile in the Weſt; hee hath fortie hornes, and as many teeth; it is a thouſand yeares iourney from one horne to another. Vnder that ſtone is *Zohot*, a mountaine of hell, of a thouſand yeares iourney. All the Infidels ſhall aſcend vpon the ſame, and from the toppe ſhall fall into hell. Vnder that Mount is the land *Wereleas*; vnder that, the ſea *Alkaſem*: the land

Alsolen, the Sea *Zere*: the Land *Neama*, the Sea *Zegir*: the Land *Theriù*, the Land *Agiba* white as Milke, ſweete as Muske, ſoft as Saffron, bright as the Moone: the Sea *Alkenitar*; 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 Lightening, the bloudie Sea, Hell cloſed, the fierie Sea, the darke Sea, the Sea *Po*, the cloudie Sea, Prayſes, Glorifications, the Throne, the Booke, the Penne, the greater name of GOD.

Abd. What hath come out of Paradiſe into the World? *Mahom.* Mecca, Ieſrab, Ieruſalem: as on the contrarie, out of Hell; Vaſtat in Egypt, Antiochia in Syria, Ebheran in Armenia, and Elmeden of Chaldæa. *Abd.* What ſay you of Paradiſe? *Mahom.* 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 yeares continuance, and the yeare of fortie thouſand yeares. The people ſhall haue whatſoeuer can be deſired, they ſhall be clothed in all colours, except [b] blacke, which is the proper colour of *Mahomet*: they all ſhall be of the ſtature of *Adam*, in reſemblance like CHRIST, neuer increaſing or diminiſhing. As ſoone as they are entered, ſhall be 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 ſweate out all ſuperfluities, of ſent like muske. They ſhall eate but for delight, not for hunger. Vnlawfull meats, as Swines fleſh, they ſhall refraine. And if you liſt to know why this beaſt is vncleane, vnderſtand that IESVS 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 Hogge, which wrooted in that mire with his ſnout, and by the ſtincke 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 ſweetes of this Paradiſe. Hee addeth, that there they haue the wiues that heere they had, and other concubines, whom, how, when, whereſoeuer they will.

[b] The Turkes reckon *Greene* the Prophets colour.

Abd. But why is wine lawfull there, and heere vnlawfull? *Mahom.* The Angels *Aròt*, 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 heate 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 ſhee mounted vp to heauen. And vpon enquirie of the matter, ſhee was made the Morning-ſtarre, and they put to their choice whether they would be 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, ſmokie, Pitchie, with ſtinking flames, with deepe pits of ſcalding pitch, and ſulphurous flames, wherein the damned are puniſhed daily: the trees beare moſt loathſome fruits, which they eate.

The day of Iudgement ſhall be in this ſort. In that day GOD will command the Angell of Death to kill euerie 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 wayes betwixt Paradiſe and Hell, and laſt of all kill thy ſelfe. Thus he, foulded in his wings, proſtrate on the earth, ſhall ſtrangle himſelfe with ſuch a bellowing noiſe, as would terrifie the very Angels, if they were aliue.

Thus

Thus the World shall be emptie fortie yeares. Then shall GOD hold the Heauen and Earth in his fist, and say, *Where are now the mightie men, the Kings and Princes o the World? Tell me (if ye be true) whose is the Kingdome, and Empire, and Power?* Repeating these words three times, he shall rayse vp *Seraphiel*, and say, Take this Trumpet, and goe to Ierusalem, and sound. This Trumpet is of fiue hundred yeares iourney. At that sound all Soules shall come forth, and disperse themselues vnto their owne bodies, and their bones shall be gathered together. Fortie yeares after hee shall sound againe, and then the bones shall resume flesh and sinewes. After fortie yeares 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 swumme fortie yeares 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 suffer'st thou vs to hang betweene hope and feare? Pray to God, that he 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 *Moyses*: He shall send them to IESVS 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. Hee shall answere 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 whome thou now talkest, *Abdia*. Then shall they turne to him, and say; O faithfull Messenger, and friend of God, wee haue sinned, heare vs holy Prophet, our onely 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 be set a ballance, wherein euery mans workes shall be weighed, and those which are saued, shall passe ouer the Bridge, the other shall fall into Hell. *A.* How many bands of men shall there be in that day. *M.* An hundred and twentie; of which three onely shall be found faithfull: and euery Band or Troupe of men shall be in length the iourney of a thousand yeares, in breadth fiue hundred. *A.* What shall become of Death? *M.* Hee shall be transformed into a Ramme, and they shall bring him betweene Paradise and Hell. Then shall arise much dissention 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. *Abdia.* 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*, *Leniathan*, *Ziz*, Ierusalem, Swines flesh, the Angell of Death, and other their superstitious opinions, it 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 Nobleman, in confutation of the Alcoran, writeth thus: [c] He which hath fulfilled these fiue Prayers, shall be praysed in this world, and the next. They are as follow: two kneelings in the morning, after noone foure; at Vespers, or a little before Sunne-set, foure; after Sunne-set, foure; at their beginning of supper, two; and after supper, when it is darke, two; in all eighteene kneelings in a day.

[c] *Arab. Nob. in Confut. Alcor.*

Their Lent [d], or Fast of the Moneth *Ramazan*, is thus: In the day time they must fast from Meate, Drinke, and Venerie, till the Sunne be downe: then is Riot permitted them, till a white thread may be discerned from a blacke. But if any bee sicke, or in iourneying, hee may pay at another time the same number of dayes.

[d] Of *Mahomets* Lent.

Frier

* *Richardus confut. Alcor.*

Frier *Richard* * reciteth among *Mahomets* opinions, That of threescore and thirteene parts of the Saracens, one onely shall be saued; and, that the Deuils shall once be saued by the Alcoran; and that they call themselues Saracens; fit companions with them in their holy things.

c *Pietro Messia tradotto per F. Sansouino, l. 4. c. 1.*

Some c make it a Canon of *Mahomets*, 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, he was tryed 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.

f *Constantin. Porphyrogenit. de admin. Imp. cap. 15.*

One f saith, That the Saracens adore the starre of *Venus*, and in their praying cry, *Alla oua cubar**, 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 he tied his Camell thereunto while he was sacrificing *Isaac*. *Anonymus in Saracen.*

* *Euthymius* calleth it χαδὰρ: *Cedrenus* more fully, *Alla, alla, oua Curbar, alla.*

g *Bell. obseru. lib. 3. cap. 9.*

Bellonius g in his obseruations telleth out of their Bookes, That there is a Tree in Paradise which shadoweth it all ouer, and spreades her boughes ouer the walls, 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, he 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 Smoake, 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 Carpets, Beds, Boyes, Horses, Saddles, Garments, for cost and workmanship most curious, & 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 lie her; and so shall they continue fiftie yeares. After which space ended, God shall shew them his face, whereat they shall fall downe, not able to endure the brightnesse: but he shall say, Arise my seruants, and enioy my glorie; 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, she would lighten the world no lesse then the Sunne; and if she should spit into the Sea, all the water thereof would become sweet. *Gabriel* keepes the keyes of Paradise, which are in number threescore and tenne thousand, each seuen thousand miles long. But he 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 daies iourney long and broad, with Seats of Gold and Siluer about it, where they shall be feasted.

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 & circumcised for that purpose: & the Alcoran nameth *Abraham* the founder of the Temple &c. Pitie it were, that the last of the Prophets should not honour that which was first instituted by the first of men. If we will rather beleeue that Arabian before mentioned, we shall finde another originall, namely, that whereas two Nations of the Indians, called Zechian & Albarachuma, had vsed to go about their Idols naked and shauen, with great howlings, kissing the corners, and casting stones vpon an heape

which

which was heaped vp in honour of their Gods, and that twice euery yeare, 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 legges, 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.

Mecca, or (as they call it) Macca, signifying an Habitation, containeth in it about sixe thousand houses, fairely built, like those of Italie: Other walls it hath not, then such as Nature hath enuironed it with, namely, with high and barren Mountaines round about. Some [a] report, That betweene the Mountaines and the Citie are pleasant Gardens, abundant of Figges, 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 *Lod. Barthema* [b], or *Vertoman*, being there in the yeare 1503, sayth, That the place was accursed of God, as not bringing forth Hearbes, Trees, Fruits, 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 *Seriffa*, lineally descended from their great Seducer, by his daughter *Fatma* (the onely issue of this libidinous poligamous Prophet) married to *Hali*. All of this kindred are called Emyri, that is, Lords, clothed with (or at least wearing Turbants of) greene, which colour the Mahumetans will not suffer other men to weare.

The number of Pilgrimes which resort hither, is incredible. From Cairo commeth a Carovan of deuotion, some to *Mammon*, some to *Mahomet*, either for trade of Merchandise, or for Superstition, and another yearely from Damascus: besides those which come from the Indies, Æthiopia, Arabia, Persia, &c. *Lud. Barthema* sayth, That (at his being at Mecca) of the Carovan 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 Carovan, and of other Nations.

This Mart of Mecca is much impaired, since the Portugales haue intercepted the Indian commodities, which by a Carovan, 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 Carovans, through these Arabian Deserts to Mecca and Medina: and because that of Cairo is the chiefe, we 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. [c] 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.

The moneth *Ramazan* (as you haue heard) is their Lent; falling sometime high, sometime low, being that whole moneth, during which time the Pilgrims and Merchants resort to Cairo from Asia, Greece, Barbarie, &c. After their [d] Lent ended, they obserue their Easter, or Feast, called *Bairam*, three dayes. Twentie dayes after this Feast, the Carovan 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 Carovan, whome they call *Amarilla Haggi*, is renewed euery third yeare; 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 Carovan, and also to doe almes vnto needfull Pilgrims. He hath foure Chausi to serue him, and foure hundred souldiors, 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.

[a] Pilgrimage to Mecca, M. *Hak. l. 2.*

[b] *Vertoman, l. 1. c. 14.*

[c] *Alcor. Italic.*

[d] Pilgrimage to Mecca, *Hak.*

They

They carrie fixe pieces of Ordinance, to terrifie the Arabians, and to triumph at Mecca. The merchandiſe that goeth by land, payeth no cuſtome; that which goeth by ſea, payeth tenne in the hundred. At the Feaſt, before the Carovan 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 Tumahi*, 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, departeth, 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-Naſſera*, layeth 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 lye with another man. The Camels, which carrie the Veſtures, being adorned with Cloth of Gold, and many little Bells, the multitude ſtroweth flowers and ſweet water on them; others with fine Cloth and Towels touch the ſame, reſeruing theſe for Reliques. Twentie dayes after this Feaſt, the Captaine, taking the Veſtures out of that Moſquita, repaireth to Birca, where his Tent abideth ſome tenne dayes. In this time, they which meane to follow the Carovan, reſort thither, and amongſt them, many women, attyred with Trifles, Taſſels, and Knottes, accompanied with their friends, mounted on Camels. The night before their departure, they make great feaſting and triumph, with diſcharging their Ordinance, Fire-workes, &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 dayes iourney, trauelling from two a clocke in the morning till the Sunne-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 [e] at ſome places, where, in reſpect of water, they reſt ſometimes a day and a halfe, to refreſh themſelues. The Carovan is diuided into three parts: the fore-ward, the maine battaile, and the rere-ward. The fore-ward containeth about the third part of the people; and amongſt theſe, the eight Pilots, a *Chaus*, 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 Peeces of drie wood, which giue light: they follow the Starre, as the Mariners. Within a quarter of a myle followeth the maine Battaile, with their Ordinance, 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. Behind theſe, goe the twentie Camels, which carrie the Captaines money and prouiſion. After followeth the Standard of the Great Signior, accompanied with Muſicians & ſouldiors, & behind 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

[e] *L. Bar.* with the Carovan of Damaſco trauelled 22. houres of 24.

and vſuall, that the Captaine 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 downe. 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 filthie 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 ſhrubbes, whereout iſſueth Baulme. Hereby they lodge one night, in memorie of a victorie here obtained againſt the Chriſtians, at the earneſt prayers of their Prophet, dreaming of Drummes, here ſtill ſounded by Angels, as they paſſe. The next morning, by Sunne-riſing, they arriue at Bedrihonem, where euery one waſheth 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, merite more; they which cannot, make a vow to offer a Ramme 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 nayles, till they haue accompliſhed their Vowes at that Mountaine.

This night they come within two myles 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 be pulled downe, and put the new couerture on the houſe of *Abraham*: and the old Veſture is the Eunuchs which ſerue in the ſaid Moſquita, which ſell it dearre 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 hereof, be pardoned. They take away the old dore, which is the Seriffo's 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, and houſe of *Abraham*, you are to know, [f] that in the middeſt of the Citie is this 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 foure-ſcore 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 denne of Theeues. *Barthema* ſayth, That this Temple is round, like the *Coliſeo* at Rome: That at euery entrance is a deſcent of tenne or twelue ſteppes, on both ſides whereof ſtand Iewellers, which ſell Gemmes 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 Sweetes. It ſeemeth, that ſince his time the Temple and Houſe of *Abraham* are altered. This [g] 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 ſpanne long, and halfe a ſpanne 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 he will heare the prayers of ſinners. Then was this Stone as white as Snow, but now, through the kiſſes of ſinners,

f Deſcription of the Moſquita at Mecca.

g The houſe of *Abraham* deſcribed.

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 thread 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 vnderprop 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 dayes 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 Ramme*. In thoſe dayes ſpace they prepare themſelues hereunto with due ceremonies. Firſt, departing from the Carovan, guided with ſuch as are skilfull in the way, they goe twentie or thirtie in a Companie, walking through 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 ſteppes, vpon which is a great void place made of ſtone: after deſcending other fiue ſteppes, 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, they enter into the Moſquita; and drawing neere vnto the houſe of *Abraham*, they goe round about it other ſeuen times, alwayes ſaying, *This is the Houſe of* GOD, *and of his ſeruant* Abraham. This done, they goe and kiſſe that blacke ſtone ahoueſaid; and then goe they to the Pond *Zun-Zun*, and in their apparrell, 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 ſinnes. Euerie Pilgrime performeth theſe Ceremonies once at the leaſt; the deuouter ſort often.

An hundred yeares ſince theſe Ceremonies were ſomewhat different, after *Barthema's* [h] Relation. On the three and twentieth of May, the people (before day) compaſſed that houſe of *Abraham* ſeuen times, alway touching and kiſſing euerie corner. Tenne 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 tenne yards deepe. Thereat ſtand ſixe or eight men, appointed to draw water for the people; who after their ſeuen-fold Ceremonie come to the brinke, and ſay, *All this be for the honour of* GOD, *and the piteous* GOD *pardon mee my ſinnes*. 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.

h *Vertoman. lib. 1. c. 15.*

The Carovan [i] hauing abode at Mecca fiue dayes, the night before the euening of their Feaſt, the Captaine, with all his Companie, ſetteth forwards, toward the *Mountaine of Pardons*, called *Iabel Arafata*, diſtant from Mecca fifteene miles. This Mountaine, or ſmall Hill rather, is in compaſſe two myles, enuironed round about with the goodlieſt Plaine that mans eye hath ſeene, and that Plaine compaſſed with high Mountaines. 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 yeares, 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*.

i The Pilgrims going to the Mountaine of Pardons.

Hither

Hither come also the same day the other Carouans of Arabia & Damasco, and all the inhabitants for ten daies iourney round about, so that at one time here is to be seen aboue 200000. persons, and 300000. 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, gunshot, & fire-workes 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 approch as nigh vnto the mountaine as they can: others make the best shift they can on foote; giuing euer vnto the Captaine of Cairo the chiefe place, the second to the Captaine of Damasco, & the third to the Captaine of Arabia. And being all approched, there commeth one of the *Santones* mounted on a Camel well furnished, who at the other side of the mountaine ascendeth fiue steppes 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 Idolatry, giuing them the house of *Abraham*, and the mountaine of pardons: adding that the mercifull GOD commanded his Secretarie *Abraham*, to build him an house in Mecca, wherein his successors might be heard, at which time all the mountaines in the world came together thither with sufficiencie of stones for the building thereof, except that little lowe hill, which for pouertie could not goe to discharge this debt: for the which it became sorrowfull, and wept thirtie yeares, 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 & 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 voice, cry *Amin Ia 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 thirty thousand Rammes or Sheepe toward the West, and giuen to the poore; of which there were thirty or forty thousand. Thus hauing had the *Santones* blessing, and saluted the Mountaine of pardons 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 through the middest of these, he looseth all the merit of his Pilgrimage. And from the *Mount of pardons*, till they be passed these pillars, none dare looke backward, for feare least his sinnes which he hath left in the mountaine, returne to him againe.

Being past these Pillars euery one lighteth downe, seeking in this sandy field fiftie or threescore little stones, which they binde in an handkerchiefe and carry to that place of *Mina*, where they stay fiue daies, because at that time there is a Faire, 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 Diuell made to *Abraham*, and to *Ismael* his Sonne: for they now a daies 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 diuell dehorted him from the same: but seeing his labour lost, hee 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 Diuell the offender*. These words the Pilgrims 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 denne, whither the pilgrims 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 here at Mecca hee sawe two Vnicornes: which I mention, because since that time I haue

k *Barthema* saith *Isaac*.

not found any Authour, which hath testified the like sight. They were sent to the *Seriffo* for a present to the Aethiopian King.

The *Carouan* 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, shoute with loude voices and say, Prayer and health bee vnto thee, O Prophet of GOD, Prayer and health be vpon thee O beloued of GOD. They proceede on their iourney, and lodge that night within three miles of Medina, and the next morning are receiued with solemnitie of the Gouernour. Medina, [1] is a Citie two miles in circuite, with faire houses of Lime and stone, and a square Mosquita in the middest, lesse but more sumptuous then that of Mecca. This Medina, called *Tal Nabi*, that is, of the Prophet, in *Barthema's* time 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, a hundred paces in length, fourescore in bredth. 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 [m] Tombe built vpon foure pillars vvith a Vault, exceeding in height the Mosquita; being couered with Leade, and the top all inameld with golde, and an halfe Moone vpon the top, wrought within very Artificially with golde. Below there are round about great iron staires ascending vp to the middest of the pillars, and in the middest lieth buried the body of *Mahumet* (not in an iron Chest attracted by Adamant at Mecca, as some affirme.) Or to say the truth, neither here nor at Mecca can they shew this seducers body. For the Captaine of that Carouan of Damasko, in which *Barthema* went on this Pilgrimage, offered to the chiefe Priest of that Mosquita, three thousand Saraffi of golde, 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 replyed, True Sir, but doe me that fauour, to let mee see his body and I will presently plucke out [n] mine eyes. The Priest answered, O Sir I will tell you the truth. It is true, that our Prophet would die here 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 IESVS CHRIST the SONNE of *Mary*? The Priest answered, At the feete of *Mahomet*.

In the night time by some fire-workes in the steeple, they would haue gulled the credulous people with opinion of miracle, vsing out-cries 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 returne to the discouerie of this supposed Sepulchre: Ouer the body they haue built a Tombe of speckled stone, a brace and halfe high, and ouer the same another of *Legmame* foure-square in maner of a *pyramis*. 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 sepulchers of *Fatima* & *Hali*. The attendants on these sepulchers are fiftie Eunuches, white & Taunie, of which, three onely of the eldest and best esteemed white Eunuches, may enter within the Tombe: vvhich they doe twice a day to light the Lampes, and for other seruices. The other attend on the Mosquita and those two other sepulchers. 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 Pyramidlike 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

[1] Description of *Medina*.

[m] 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.

[n] Which some are reported to doe indeede after so holy a sight, not further polluting their eyes.

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 graffed with his owne hands. The fruit thereof is alway ſent to Conſtantinople for a preſent to the Graund-Signior, and is ſaid to bee the bleſſed fruit of the Prophet. Alſo there is a little Moſquita vvherein 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 hee went when he would ſee the houſe of *Abraham*. Where when hee 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 Cameli which *Mahomet* was alway wont to ride vpon. On the other ſide of the Citie are tombes of the Holy Mahumetans, *Abubachar*, *Otteman*, *Omar*, which *Bartemay* 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 *Haly*: 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 [o]Cairo, is with a ſumptuous Feaſt receiued of the Baſha, and preſented with a garment of cloth of golde: hee againe preſenteth the Alcoran, out of the cheſt to the *Baſha* to kiſſe, and then it is laide vp againe. By this time your pilgrimage hath more then wearied you.

o When the Soldans reigned in Egypt, they had a ceremonie after the Pilgrimage, to cut in peeces a Camell 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 relike.

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, exceeded him in tyranny. *Eubocar*, ſurnamed *Abdalla*, vndertooke the defence of that faithleſſe faith and kingdome, and that (as his predeceſſor had done) partly by ſubtletie, partly by force. For when as *Mahumets* Diſciples had buried their new religion with their olde Maſter, except a few of his kindred, he applyed his wits to recall them; and whereas [a]*Hali*, *Mahomets* neereſt kinſman and ſonne in lawe 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 their Arabian Chronicle witneſſeth) conuerted many Infidels, and ſlew the gaine-ſayers. He raigned one yeere, and three monethes, and thirteene daies. The next ſucceſſor *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 Ægypt by *Hanir* his Captaine; after that Damaſco, Ieruſalem, Gaza, and a great part of Syria were ſubdued. He raigned ten yeares, and ſixe monethes. [c]*Odmen* or *Ozamen* ſucceeded, and raigned twelue yeares: and after him *Hali*; and next to him his ſonne *Albatem*; and then *Moaui* the great conqueror, &c. Theſe foure *Eubocar*, *Aomar*, *Ozimen*, and *Hali* are the foure great Doctors of the Mahumetan lawe: and *Mahomet* before his death propheſied that they ſhould ſucceede him, and of their worthines.

But as *Mahomet* had pretended the name of *Gabriel* to the dreames of *Sergius*, & other Apoſtata's of the chriſtians & Iewes, diſagreeing both with the truth & 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

a *Arab. Nob. ref.*
b *Leo l. 8.*
c *Odmen. 12. Hali. 4 ye. Albocen* fiue monethes and twenty daies. *Moaui* 17. yeeres. *Jezid.* three yeares eight monethes, who ſaid that the Prophet commanded not to blame, but to pray for and to obey Rulers, though wicked: for ye ſhall haue mercy, and they puniſhment.
d *Ref. Ara. Nob.*

that all the copies of their lawe ſhould be brought and deliuered into the hands of *Zeids* and *Abdalla*; who conferring their copies, ſhould make one booke, and, where they diſſented, ſhould reade 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 authenticall, 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: and partly, becauſe that Booke, which they had thus culled out of the reſt to remaine *Canonicall*, was loſt, and of the foure copies which they had written thereof, by fire and negligence all periſhed. *Eletragig* would haue vſed the like policie after; but this many-headed ſerpent, which could not in the ſhell be killed, much leſſe in his riper grouth could bee reformed.

Thoſe foure Doctors aforeſaid, æmulous of each other, intending their owne priuate endes, ſowed the ſeedes then, which fructifie in their venemous multiplication till this day. [e] *Hali* or *Alli* was author of the ſect *Imemia*, which was embraced of the Perſians, Indians, and of many Arabians, and the *Gelbines* of Africa. *Ozamen* 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. *Enbocar* (otherwiſe called *Ebuber*, or *Abubequer*) taught the Sect *Melchia*, generally poſſeſſing Arabia and Africa.

e *G. Bot. Ben. Curio* calleth theſe Sects *Melici*, followed in Africa; *Aſaſij*, profeſſed in Arabia and Syria; *Arambeli*, in Armenia and Perſia; *Euanij*, in Alexandria and Aſſyria; and all foure are followed in Cairo. *l.* 5. *t.* f 68. Sects Sarrac.

From theſe foure in proceſſe of time aroſe other [f] 68. Sects of name, beſides other pedling factions of ſmaller reckoning. Amongſt the reſt the *Morabites* haue beene famous; liuing for the moſt part as Heremites, and profeſſing a Morall Philoſophy, with principles different from the Alcoran. One of theſe not many yeares ſince, ſhewing the name of *Mahomet* in his breſt (there imprinted with *Aqua fortis*, or ſome ſuch like matter) raiſed vp a great number of Arabians in Afrike, and laide ſiege to Tripolis: where being betraied by one of his Captaines, his skinne was ſent for a preſent to the Grand Signior. Theſe *Morabites* affirme, that when *Hali* fought, he killed a hundred thouſand Chriſtians with one ſtroke of his ſword, which was a hundred cubites in length.

The *Cobtini* are a ſect ridiculous. One of them ſhewed himſelfe riding in the country of Algier, on a Reede, rained & bridled as a horſe; much honoured, for that on this horſe this Aſſe (had as he ſaid) rid a hundred leagues in one night. *I. Leo* l. 3. writeth, that one *Eleſacin* had written at large of the Mahumetan Sects: of which hee reckoneth threeſcore and twelue principall (which agreeth with our former number) euery one accounting his owne to bee good and true, in which a man may attaine ſaluation. And yet *Leo* there addeth, that in this age there are not found aboue two. [g] 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 & all Egypt are foure religions different from each other, in ſpirituall or Eccleſiaſticall ceremonies, and alſo in this, as concerning their ciuil & Canon lawe; 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 remain, 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 [h] *Leo* thus reporteth: Foureſcore yeares after *Mahumet*, one *Elbeſenibnu Abilhaſen* gaue certaine rules to his diſciples, contrarie to the Alcoran-principles: but vvrit nothing. About a hundred yeares after *Elharit Ibnu Eſed* of *Bagadet* vvrit a booke vnto his Diſciples, condemned by the Calipha and Canoniſts. But about foureſcore yeares after that, another great Clarke reuiued the ſame doctrine, and had many followers; yet hee and they were therefore condemned to death. But obtaining to haue

g But two principall factions Mahumetan, at this day.

h *I. Leo l.* 3.

triall

triall of his opinions by disputation, he ouerthrew his Aduersaries, the Mahometane Lawyers: and the *Calisa* tauoured the said sect, and erected Monasteries for them. Their sect continued till *Malicsah* of the Nation of the Turkes persecuted the same. But twenty yeares after it was againe renued, 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 Lawe. In olde time none but learned men might bee admitted professors hereof: but within these last hundreth yeares euery ignorant Idiot professeth it, saying that learning is not necessary, but i the *holy spirit* doth reueale to them which haue cleane hearts the knowledge of the truth. These contrarie 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.

i What difference herein, betweene the Mahumetane and the Separatist?

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 fiftie degrees of discipline: And although hee sinne before he be past these fiftie 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, *Essehranar*: 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 lawe 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 fortie men amongst them, called *Elanted*, that is* dunces, because of their lesse knowledge. When the *Elcorb* or *Elcotb* dieth, his successor is chosen out of these: and into that vacant place of the forty, they chuse one out of another number of seuenty. 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 ten die. Their lawe or rule enioineth 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 eies take a beautifull Dame comming out of the Bathe, and laide her downe in the middest of the streete, and carnally knew her, and presently when he 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 he 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 be slaine of the rude multitude: who haue them in great reputation of sanctitie, and euery day giue them gifts and presents.

* *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 certaine particular prayers, according to the daies and monethes 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 affaires of the world. An excellent Doctor, named *Boni*, framed their rule & 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 & fastings: the second, their square: the third, the vertue of the foure-score & nineteene names of God, which I saw in the hand of a Venetian Iew at Rome. There is another rule in these sects, called *Sunach*, of certaine Heremites which liue in woods, and solitarie places, feeding on nothing but hearbes & wilde fruits, and none can particularly know their life, because of this solitarines. Thus farre *Leo*.

k *Leo lib.4.*

Other Heremites they haue of another ſort: one is mentioned by *Leo*, k who had fiue hundred horſe, a hundred thouſand ſheepe, two hundred beeues, and of offerings and almes betwixt foure and fiue thouſand Ducates, his fame great in Aſia and Afrike, his diſciples many, and fiue hundred people dwelling with him at his charges; to whom he enioineth 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 familie: he hath foure wiues, beſides ſlaues, and (by them) many children ſumptuouſly apparelled. His fame is ſuch that the King of Teleuſin is afraid of him: and he payeth nothing to any: ſuch veneration haue they towards him, reputing him a Saint. *Leo* ſaith he ſpake with him, and that this Heremite ſhewed him Magicke-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 Mahumetan Nations, as in our enſuing diſcourſe ſhall appeare. To returne therefore to the conſideration of the meanes vſed to preuent

l *Io. Bot. Ben.*

the varietie of Sects among them: The Caliphs ſought to remedy theſe inconueniences by their beſt policie. l *Moaui* about the yeere of our LORD 770. aſſembled a generall counſell of their learned men to conſult about an vniformitie: but they diſagreeing among themſelues, he choſe ſixe 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 ſixe bookes: forbidding any on paine of death to ſpeake or write otherwiſe of their Lawe. 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 ſpy and diſcerne the madde folly of the

m *Fr. Richard. c.13.*

Lawe, ſo palpable to any reaſonable iudgement: it m was therefore ordained, that the Philoſophy lecture ſhould bee taken away, and in place thereof they ſhould reade the *Alcoran*; prouiding, for all theſe ſtudents of their Lawe, their expenſes out of the publike charge, and inhibiting all further ſtudy in Philoſophy: inſomuch that they now (ſaith our Authour, who himſelfe was a ſtudent in that Vniuerſitie) repute him not a good Saracen, who is addicted to that ſtudy. This Frier *Richard* mentioneth an other Prophet, named *Solem*, had in eſtimation with theſe Babylonians, which was after ſlaine by the Tartars. Hee and Cardinall *Cuſanus* affirme, that the Saracens of the Eaſt differ in their Alcoran from thoſe of the Weſt, 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 chiefely diſtinguiſhed by the ſeuerall Nations; of which are foure principall: the Arabians, Perſians, Turkes, and Tartars: to which we may adde the Mogore, as a fift: 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 & nature; the Tartars are more heatheniſh and ſimple; the Turkes are the freeeſt 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 daies of 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 Ægypt, and in a ſhort time

n *Sup. c.2.*

their ſucceſſors had preuailed in Aſia, Afrike, and Europe, as we n haue before ſhewed.

Io. Bot. Ben.

They haue beene ſuch in Armes: and in diligence of preaching they haue beene as forward, and ſo continue. Seuen hundred yeares ſince, *Perimal* reigning 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 ſpiceric: and were ſuffered to inhabite, and

plant

plant Colonies amongst them. By their meanes, Calicut, of a small thing, became a great and rich City. 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 behind in the Countries of the Ethnikes there to diuulge this their sect: and in the yeare 1555. one of them pierced as farre as Iapon, there to haue laied this leauen: but the Portugalls in these Easterne parts, treading in the same steppes, by their trafficke and preachings haue much hindered their proceedings. The Tartars, Persians & Turks, require longer and seuerall discourses in their due place; and first we wil speake of them which are first in this ranke, the greatest of all Mahumetane States, the Turkes.

They reckon madde men very holy and Saints: and therefore *Vertomannus* famed himselfe mad, so escaping the furious zeale of the Moores, and his streight imprisonment. But this and many other their superstitions wee shall finde in the Turke, and therefore forbeare now to report them.

Damasco, sometime (as is said) was their Patriarchall Sea, and continued famous for the Mahumetane superstition long after. It is reported, That in the time of *Tamerlane*, the magnificence of their Temple was most admirable: hauing forty great Porches in the circuit thereof: and within, nine thousand Lampes hanging from the roose, all of gold and siluer. Hee spared the City at first for the Temple, and after destroyed both it and them, as * we haue before related.

* *Libr. 1. cap. 15.*

CHAP. VIII.

Of the Turkish Nation: their originall, and proceedings.

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 pouring water into a full Sea: Yet, because there is in this World nothing certaine, but vncertainty, it being diuine prerogatiue to be *Yesterday, to day, the same for euer*: and that this Saracenicall Religion hath sustained her chaunces and changes according to the diuersity of times and places, where it is and hath beene professed: so do I hold it fit, as wee haue seene the foundation, to behold also the frames and fabriques thereon builded, and from that fountaine (or smcke-hole rather) of superstition, to leade 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 here, which elsewhere take it; and after we haue set downe a briefe History of that Nation, and the proceedings of their state, to describe their theory and opinions, and then their practise and rites of Religion. But before we come to the discouery of their religion, it is not amisse to search the beginning and increase of this Nation.

The name of Turkes signifieth (saith *Chitraus*) Sheepheards, or Heard-men: and such it seemeth was their auncient profession, as of the rest of the Scithians vnto this day. *Nicephorus* [a] speaketh of the Turkes, and placeth them about Bactria: their chiefe City he calleth Taugast, which is supposed to be the work of *Alexander*. Their Religion he saith at that time was to worship the Fire, Ayre, Water and Earth, which they adore, and sing Hymnes to. They acknowledge GOD the maker of Heauen and

[a] *Lib. 18. ca. 30.*

and Earth, to whom they ſacrifice, horſe, kine, and ſheepe: they haue Prieſts which diuine of things to come. The Prince of Taugaſt, they called the Sonne of GOD: They worſhip Images. The Prince ſpendeth the night with ſeuen hundred women. The Tartars haue now poſſeſſed the ſame Countrey; but long before, the ſame rites: as you may reade in our Hiſtory of them. To deriue them (as ſome doe) from Troians and Iews, is ſomewhat farre [a]fetched: nor is there much likelihood, that they ſhould receiue their name of Turca [b] a Perſian City: the name is auncient, and applied by [c] *Mela* and *Plony* to a Nation of the Scythians, & their originall is accounted Scythian by the [d] moſt & beſt Authors. There are which bring a long genealogie from *Noahs* Arke, vnto the *Ottoman* family: heerein diſagreeing, while ſome will haue *Magog*, others *Tubal* the Author of their Nation. *Leunclavius* [e] reciteth and refuteth the ſame. He writeth the name *Iurki*, alleadging *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, an other eaſterly neare Perſia, called by the Perſians *Magores*, hee 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 Country, ſetled themſelues neare Mæotis, from whence they paſſed to Chazaria, and ſome went weſtward to Pannonia, ſome eaſtward to Armenia, and thence into Perſia.

a *Turci quaſi Teucri. Richer. de reb. Turc. & Mart. Barletius de Scodrenſi expug. lib.* 1. mention this opinion, & *Andr. a Iacuas.*

b *Lonicer chr. Turc. to.* 1. *lib.* 1.

c *Pom. Mela. li.* 1. *c. vlt. Plin. lib.* 6. *ca.* 7.

d *Laon. Chalcondyl. lib.* 1. *Io. Bapt. Egnatius. Nic. Ruboic. Sagun. Ep. Knolls, &c.*

e *Io. Leunel. hiſt. Muſulm.*

Many probable Arguments might bee brought, to proue that they deſcended of the Scythians, whoſe wandering ſhepheardly life, both the name and their practiſe (in old times, and in ſome places ſtill) expreſſeth. The firſt Expedition and military employment which I haue read of the Turkes, was [f] vnder *Varamus* a rebellious Perſian, aboue a thouſand yeares ſince, when *Cofroes* 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 ceremony which they ſaid they had learned of the Chriſtians, thinking thereby to expell hunger. This hungry Nation hath ſince beene a greedy and inſatiate deuourer of Nations. Another expedition of theirs (which ſome reckon the firſt) [g] was in the yere 755, or after an other account, 844; at which time, paſſing through the Georgian Country, then called Iberia, they firſt ſeiſed on a part of the greater Armenia, which their Poſterity holdeth at this day, called of them Turcomania. In this wide and ſpacious Country they romed vp and down, without certaine habitation, a long time with their families and heards of cattell, like the ancient Scithian *Nomades*, and the Tartars, and the ſame Turcoman Nation at this day.

f *P. Bizar. hiſt. Perſ. libr.* 5.

g *Knol. Turc. hiſt.*

When as the Saracens Empire grew now vnweldy, 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 Turks, of whom he obtayned for his ayde three thouſand hardy ſouldiors, [h] vnder the conduct of *Togra Mucalet* the ſonne of *Miheil* a valiant Captaine, and chiefe of the Selzuccian tribe or family, whom the Greeks commonly call *Tangrolipix*, and ſome *Selduc*, or *Sadoc*. By the help of this *Tangrolipix*, *Mahomet* the Perſian Sultan ouercame *Piſaſiris* the Chaliph. The Turks, 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 *Caranonitis*; liuing there, and thence making roades into the Countreys adioyning. *Mahumet* ſent againſt them twenty thouſand men, which by a ſodayne ſurprize in the night, *Tangrolipix* defeated, and furniſhed himſelfe with their ſpoyles. And now durſt *Tangrolipix* ſhew his face in the field, where his army was increaſed by the reſort of lawleſſe perſons, ſeeking after ſpoyle. *Mahomet* on the other ſide, impatient of his loſſe, put out the eyes of the Captaines, which had the leading of the army, and threatned to attire the ſouldiors, that had fled, in womens ap-

h *Hiſt. Muſulm. libr.* 1. *Theodor. Gaza de orig. Turcar. epiſt. Io. Bapt. Egnat. de orig. Turc.*

parel;

Parell: and rayſing an other great army, ſet forward againſt *Tangrolipix*, who was now fifty thouſand ſtrong, and was preſently made ſtronger by thoſe threatned ſouldiours, who fled from their Lord vnto him. They met at Iſpahan (a City of Perſia) and there *Mahomet* falling with his horſe, brake his necke: vpon which miſchance both armies comming to agreement, by common conſent, proclaymed *Tangrolipix* * Sultan in his ſtead; and ſo made him King of Perſia, and the Dominion thereunto pertaining, which was done *Anno* 1030.

Tangrolipix opened the paſſages of Araxis to the reſt of his Country-men, whome he 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 *Piſaſiris* the Chaliph: and after diuers ouerthrowes, ſlew him, and ſeiſed on his ſtate. Hee ſent *Cutlu Muſes* his kinſman againſt the Arabians, by whom he was diſcomfited: whereat aggrieued, he went againſt them himſelfe, but with like ſucceſſe. He ſent *Aſan* his brothers ſonne to inuade Media, who in that enterpriſe was ſlaine: he ſent againe *Habraime Alim* his brother with an army 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 demaunding him to become his ſubiect.

Such happes, and ſuch hopes had *Tangrolipix*, the firſt Turke that euer was honoured with a Diadem. His ſonne [i] and ſucceſſour *Axan* tooke *Diogenes* the Emperour of Conſtantinople priſoner in the field: But *Cutlu-Muſes* with his couſin *Meleeh* (who in his Fathers dayes had fled into Arabia) rebelling, and taking armes againſt him; as *Axan* was ready to ioyne battell with them, the Caliph (who retayned the higheſt place ſtill in their ſuperſtition, although diſpoyled of his Temporalties) ſetting aſide all his pontificall formality, whereby he was bound not to go out of his owne houſe, thruſt himſelfe betweene theſe armies: and with the reuerence of his place & perſon, together with his perſwaſions, moued them to deſiſt, and to ſtand to his arbitrement: which was, that *Axan* the Sultan ſhould ſtil 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 impiety 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 diſſenſions in the Greek Empire. *Axan* the Sultan alſo gaue to his kinſmen *Ducat* and *Meleeh*, the gouernment of Aleppo, and Damaſco, with the adioyning parts of Syria, by that means to incroach vpon the *Ægyptian* Caliph, which accordingly they in a ſhort time did.

But theſe their haughty attempts were ſtayed, and being now in the flower, were cut ſhorter by that fortunate Expedition [k] of the Chriſtian Princes of the Weſt, agreed vpon at the Councell of Claremont, and performed by *Gualter Senſauier*; *Peter* the Heremite, 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; *Raimond* and *Robert* Earles of Flanders; *Robert* of Normandy ſonne to *William* the Conquerour; *Stephan* 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 ſouldiors, 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 principality, or (as ſome ſtile it) the Kingdome of Antioch was giuen 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.

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

* *Tangrolipix*, firſt Sultan amongeſt the Turkes, *An. Do.* 1030. ſome cal him *Tangrolipix* and ſome *Tancroipix*.

i *Knolls* Turkiſh hiſtorie.

k The memorable Expeditiõ of the chriſtian Princes into the Holy Land. *Hiſtoria belli ſacri G. Tyrij*, and many others write at large of theſe warres.

had the Turkes after against *Conrade*, the Emperor at *Meander*: leauing for trophees and triumphall arches to the Christians, huge heapes, or hilles rather, of their bones. Hereunto helped the dissentions among the Turkes, & diuisions of their state among diuers brethren. The Egyptians also payd tribute to the Christians: which *Dargan* the Sultan detaining, he was by *Almericus* the king of Ierusalem ouerthrowne in battell. *Noradine* the Turke, king of Damasco, sent thither also *Saracon* to aid *Sanar* the Sultan (before expulsed) to recouer his state from this *Dargan*: but he hauing won certaine townes, kept them to himselfe, so that *Sanar* betook 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; but indeede (as the euent proued) so subuerted his owne state. For *Sanar* sought help of *Saracon*, and for feare of both their forces, *Almericus* left Egypt. *Saracon*, moued with ambition, treacherously slew the Sultan, and by the Chaliph was appointed Sultan, the first of the Turks that euer enioyed the same, to whom *Saladine* his nephew succeeded. He (not respecting the maiesty of the Chaliph, as the Sultans before had done) strucke out his brains with his horse-mans mace, and rooted out all his posterity; the better to assure himselfe and his Turkish successors in the possession of that kingdom, vnder whom it continued to the time of the Mamalukes. *Noradin* also the Turke being dead, the nobilitie disdaining the gouernment of *Melechsala* his son (yet but a youth) betrayed [l] that state vnto *Saladine*. And thus did he hem in the kingdome of Ierusalem on both sides: & 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 [m] 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 treachery, as the examples of *Richard* and *Edward* (first of those names) Kings of this land do shew.

[l] Damasco betrayed to *Saladine.*

[m] Ierusalem lost againe *Anno*, 1187.

About 1202. yeares after Christ, the Tartars (of whom in their due place) hauing conquerd East, West, North, and South, among others ouerthrew that Togrian kingdome of the Turkes in Persia, 170. yeares before founded by *Tangrolipix*. The Turkes which remained (driuen to seek shelter from this violent storme) fled out of Persia into Asia the lesse: where *Cutlu Muses* his successors (their country-men) inioyed some part of the country. And there many of them ariuing vnder the conduct of *Aladin* the sonne of *Kei Husreu*. descended also of the Selzuccian family in Persia, taking the opportunity offred by the discord of the Latines with the Greeks, & the Greeks among themselues, seised 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 [*] Kings or Sultans.

[*] *Hist. Musulman. Leunclauy libr.* 1.

The same Tartars vnder the conduct of *Haalon*, sent by *Mango* the great *Cham*, hauing conquered and starued the Chaliph of Babylon (as is said before) ouerthrew the Turkish kingdome of Damasco, and rased [n] Aleppo; the other arme of this faire & far-spreading tree being surprized by the Mamaluke slaues, who after *Haalons* departure recouered Syria & Palestina, and were again with great slaughter dispossessed of the same by *Cassanes* [*] a Tartarian prince, who repaired Ierusalem, and gaue it to the christians of Armenia, & other the Easterne countries. But *Cassanes* retiring into Persia to pacifie new broils, the Sultan recouered the same; the Christians of the West neglecting the iust defence therof, specially through the pride and contention of *Boniface* the Pope (contrary to his name) filling a great part of Europe with faction & quarrels.

[n] *Anno Dom.* 1260.

[*] *Haiton. Armen.*

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 [o] one *Caraman Alusirius*, who took vnto himselfe the city Iconium, with all the country of Cilicia, & some part of the frontires of Lycaonia, Pamphylia, Caria, and the greater Phrygia, as far as Philadelphia; all which was after of him called Caramania. Next neighbor and sharer to him was *Saruchan*: of whom *Ionia Maritima* is called *Saruchan-ili*.

[o] *Knolles* Turkish history.

The

The greatest part of Lydia, with som part of the greater Mysia, Troas, & Phrygia fel to *Carasius*, called of him *Carasi-ili*: some part of Pontus, & the country of Paphlagonia fel to the sons of *Omer*, which coũtry is called Bolli. These all were of the *Selzuccian* family. But the foundation of farre higher fortunes were then laied much lower by diuine prouidence, exalting *Ottoman* of the *Oguzian* tribe or family, who then held one only poore Lordship, called Suguta in Bythinia, not far from Olympus, giuen before to his father *Erthogrul* in meed of good seruice: which he increasing by winning somewhat from the weaker Christians his neighbors, afterwards erected into a kingdome which hath deuoured so great a part of the world, as is this day subiect to the Turkish greatnes. When as the Tartars chased (as is said) the Turkes out of their Persian kingdom, which *Tangrolipix* had there established, one *Solyman* a Turke (of the *Ogusian* Tribe) raigned in Machan [o] ouer a small Realme, which for feare of those Tartars hee 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 auncient trade of wandering heards-men. He left behinde him foure sonnes *Sencur-Teken*, *Iundogdis*, *Ertogrul* the father of *Ottoman*, and *Dunder*. The two eldest returned into Persia. The two yongest staied, and with them 400. Families, with their tents and carts, their moueable houses. And insinuating into the Sultan *Aladins* good liking, by sute & desert, this *Ertogrul* was rewarded, as ye haue heard, being made Lord of Suguta, and Warden of those Marches: and liued there in security, till he was of great yeres, and had seene much alteration in that state. He died *anno* 1289. hauing liued ninety three yeres. And him succeeded by common consent, as L. ouer the Ogusian Turkes, his sonne *Ottoman*, saluted therefore by the name of *Osman Beg* or Lord *Osman*. He first [p] 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 & Robe, with ample charters, that whatsoeuer he tooke from the christians, should be his own: and that publike praiers should be said in their temples for his death, which was of him humbly accepted, and such praiers made by one *Dursu*, whom he had appointed Bishop and Iudge of Carachisar, *anno* 1300. Neapolis was made his seat royall. He fished so well in the troubled streame of the Greek Empire, that he 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 seate of the *Ottoman*-kings, where *Ottoman* himselfe was buried 1228. His son *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, he with his his owne hands serued the strangers & poore the first dinner. He was the first that builded Abbies among the Turks, folowed herein by most of his successors. He got Nicomedia, and the townes adioyning. He also wan 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 possessed any foot in Europe, crossed the Hellespont, and wan the castle Zemeenic, & after that *Maditus*, receptacles for the Turkes, which came ouer in multitudes; he transporting Christians into Asia, to dwell in their roome. And after, [q] he wan Gallipoli, spoiling the country, & winning from the Greeks who were negligent in preuenting or remedying this danger. But *Solyman* dying with a fall, his old father *Orchanes* liued not two months after; a prince very zealous in his superstition, who besides builing 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 which succeeded, exceeded him in this blinde zeale. He kept in awe the Turkish Princes in Asia, and wan many Townes and Castles in Thracia; and amongst others,

o *Leunc. histor. Musul. lib. 1. Iac. Boissardi Vitæ & Icones Sultan. Turc.* His pedegree is thus reckoned, *Oguzan*, *Oguzez Giokolpes*, *Versaiobes*, *Tectomur*, *Claces Aga*, *Bakis Aga*, *Bosunger*, *Otcoluces*, *Baender*, *Cusulbuga*, *Cabielpes*, *Soleiman*: Some make *Ottoman* to be of base parentage: but not so probably.

p *Laon. Chalcondyles libr. 1. Abraham Zacuthi* hath written a Chronicle of these Turkes, together with the Saracens translated by *Ios. Scalig. Can. Isag. libr. 2.*

q *An. Do. 1358.*

others, Adrianople the seate royall of the Turkish Kingdome, vntill Constantinople was after subdued. This was done 1362. He ordained, that euery fift captiue of the Christians aboue fifteene yeares old, should be taken vp for the Turkish King, which were distributed among the Turkish husbandmen in Asia, to learne the Turkish language, religion, and manners; and after two or three yeares, choice was made of the better sort, to attend vpon the Princes person, and for his warres, called Ianizars, that is, new souldiors: which Order after grew to great account, and is yet a principall pillar of the Turkish greatnes. 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 victory obtayned against *Lazarus*, *Despot* of Seruia, as hee viewed the slaine carkasses, was slaine of a wounded and halfe dead souldior: who, comming staggering, as it were to begge his life, stabbed this great Conquerour, with a dagger hidden vnder his garments.*

Baiazet his sonne and successour oppresseth most of the Mahumetan Princes in Asia, inuadeth Valachia, besiegeth Constantinople eight yeres, ouerthroweth the king of Hungary in battell, subdeweth the Caramanian Kingdome; and amidst his aspiring fortunes, is by *Tamerlane* depriued of his kingdome and liberty, shut vp and carried about in an yron Cage; against the barres whereof he beat out his braines, *Anno* 1399. *Mahomet* his sonne (after much warre with his brethren) wholly possesseth the *Ottoman* Kingdome both in Europe and Asia, almost quite ouerthrowne before by *Tamerlane*. He tooke the Caramanian King, and his sonne *Mustapha* prisoners: who became his vassals, as did also the Valachian Prince; he died 1422. *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 Servia, spoileth Hungary. He after retired himselfe to a monasticall life in a Monastery, which yet the affaires of State forced him to leaue againe. He inuading *Epirus*, at the siege of Croia died 1450.

Mahumet was there saluted *Sultan* in the field, a man equally vnequall and troublesome to the Christian and Mahumetan Princes. He wanne Constantinople the 29. of Maie 1453, the taking whereof, is by *Leonardus Chiensis*, [u] declared in a treatise composed of that vnhappy Argument, and likewise by Cardinall [x] *Isidorus Ruthenus*. He wan Trabezond the imperiall seate of an other Christian Empire [y] *ann.* 1460. Hence he was called Emperor (a name not giuen to the Turkish kings.) He burnt Athens, *ann.* 1452. He obtained Epirus and Mysia, *anno* 1436. and did much harme against the Soldan and Mamalukes. He conquered Eubœa and Illyricum, in the yeare 1474. ouerthrew the Persians; and in the last act of his bloudy life he tooke (by *Achmetes* his captaine) Otranto or Hydruntum in Italie, with no small terrour to all Italy. He was surnamed Great, and is said to haue conquered two hundred Cities, twelue Kingdomes, and two Empires: which he left to *Baiazet* his sonne, *An.* 1481. His brother *Zemes* was forced to flee into Italy, where a great summe of mony * was yearely allowed the Pope to keep him for his own security, and for loue of his brother, whom *Alexander* the bishop is reported [z] to poison, as some thinke, by composition with the grand Seignior. He had some wars against the Mamalukes, some against the Christians, more vnnaturall against his brother, but most most vnnaturall and monstrous against his sonne *Selym*. His conquests were in Cilicia, Caramania, and Peloponnesus.

Selim, not content to haue thrust his father out of the Throne, aspired to a further effect of aspiring ambition, depriuing him of life, from whome himselfe had receiued it. To this end he corrupted a Iew, *Baiazets* Physician (whom *Knolles* calles *Hamon*; but [z] *Menavino* an eye-witnes, nameth him *Vsarabi*) who with the powlder of beaten Diamonds poisoned him: and for reward, when he claimed *Selims* promise, had his head stricken off in the tyrants presence. So much did hee hate the traitour, whose treason he so much loued. The body of *Baiazet* was embalmed and interred at Constantinople, in a beautifull Sepulchre neare to the Meschit which himself had built, and Priests were appoynted, which should euery day pray for his Soule. Two of his Pages did *Selim* put to death for wearing blacke and mourning apparell for their Masters death:

* *An* Do. 1390.

* *Laz Soranzo Ottom. part.* 2. saith it should be written *Tamur han*, which signifieth king *Tamur*, as *Leuecla.* interprets, who yet affirmeth that *Tamur-lane*, or *leng* signifieth *lame Tamur*, for his legge was broken. There is a history of *Tam.* translated out of Arabike into French, & thence into English, containing a full, and happily more true Discourse of his life, differing much from our common reports, which *Pet. Perondi. Leunel. Iouius* in their treatises thereof, *Io.* and *Phil. Camerarius*, *Maiolus*, and almost all the Turkish hist.

* History of *Scanderbeg.*

u *Leon. Chiens. Archip. Mityl. de cap Constant.*

x *Is. Ruthen. ep. Io. Ram. de rep. Turc. lib.* 3.

Bern. de Breidenbach de cap. Hydrunt.

* 40000 Ducats yearely.

y *Guicciard. hist. Iac. Boissardi Icones.*

z *Menavino li.* 5 *ca.* 22. relates all this at large

death: and three others (whereof *Menavino* was one) hardly, by entreatie of *Selims* daughters, and some Bassaes, escaped.

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 he 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 Sophi [b]; who with thirtie thousand Persian horsemen gaue battaile to *Selym* (notwithstanding his three hundred thousand Turkes) where was fought in Armenia, neere Coy, a terrible and mortall battaile betwixt them, and the Turkes at last (very hardly) preuailing, by helpe of their great Ordinance: but so little cause had they to reioyce of their victorie, that this is reckoned among the dismall and disastrous dayes, tearmed by the Turkes, *the onely day of Doome*. The next [c] yeare 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 Ægyptian Soldan, and his forces of Mamalukes, whome by his multitudes (notwithstanding their fame and valour, not inferiour to any souldiors of the World) he ouercame; the Soldan himselfe being left dead in the place, August 7. 1516.

Neither had *Tomumbeius*, his successor, any better successe, but succeeded as well in his fortune, as to his Scepter, who by treason of his owne, and power of his enemie, lost both his life and Kingdome; all Ægypt and Syria thereby 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 Pursuivant) exacting and redemaunding his bloudie cruell spirit, an implacable officer of that most implacable Tyrant to Tyrants, and Prince of Princes, Death, who at last conquered this Conqueror; or rather (if his [d] Epitaph written on his Tombe say true) conueyed 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 rotte while he liued, and become a stinking burthen to himselfe and others. He died in September, 1520, hauing before bequeathed bloudshed and desolation to the Christians, and ordained *Solyman*, his sonne and heire, executor 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. We may adde, *Heire apparant to the Deuill, that breathed his last in bloud, resembling him that was* [e] *a Murtherer from the beginning.*

b *Henricus Penia de gestis Sophi cont. Turc.*

c *Anno Dom. 1515.*

d *Licèt ossa iacent, animus bella quærit. Phi. Lonicer. to. 1. lib. 1.*

e *Ioh. 8. 44.*

CHAP. IX.

A Continuation of the Turkish Warres and Affaires: together with the succession of the Great Turkes, till this present yeare 1612.

SOlyman, surnamed the *Magnificent*, succeeded his father *Selym* in place, and surmounted him exceedingly in exploites. Belgrade, (which ominous name did presage happinesse vnto him in his Warres and Proceedings) was the beginning of his Conquests, woon by the Turkes August 29, 1521. [a] Rhodes receiueth him on Christmas day, 1522, but withall exileth both Cheere, Christmas, and Christians. He inuadeth [b] Hungarie, and in the field discomfiteth and killeth *Lewes*, and

a See the Historie at large in *Hakl. to. 2. & Jacob. Fontanus Brugensis.*

b *Mart. Fumee* Hist. of Hung. *lib. 1. Melchior Soiterus de bello Pannonico.*

and ſlayeth or captiueth two hundred thouſand Hungarians in that Expedition, 1526. He entreth Hungarie the ſecond time, 1529, and (after ſome butcheries therein) marcheth to Vienna in Auſtria, where he left foureſcore thouſand of his Turkes, and then with ſhame and anger returned. In the yeare 1532 he returneth with an Armie of fiue hundred thouſand men; to whome *Charles* the fifth oppoſed himſelfe and the Chriſtian forces, in greater numbers then hath in many ages beene ſeene, muſtering in his Armie at Vienna two hundred and threeſcore thouſand men, whereof foureſcore and tenne thouſand footmen, and thirtie thouſand horſemen were old ſouldiors, to whom *Solyman* did not, or durſt not, bid battaile. Poore Hungarie rues it meane while, whether he gets or looſeth in Auſtria, being made his through-fare as he went and came.

After this he trieth his ſucceſſe againſt the Perſian, where he 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 pettie Kingdomes in Arabia, by his forces ᵉ 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 Ordinance which the Turkes, in their haſtie flight, had left behind. A more dangerous plot did *Solyman*, meane-while, contriue againſt Chriſtendome, preparing his forces to inuade Italie, and to that end was come to Aulona, an Hauen in Macedonia, with two hundred thouſand ſouldiors, where *Barbaruſſa* and *Luizio Baſſa*, his great Admirall, met him with his Fleet, to tranſport his Armie. But *Solyman* firſt employed theſe Sea-Forces on the coaſt of Italie, and tooke Caſtrum: his horſemen (which he had ſent ouer in great Palendars) carried away the People, Cattell, and Subſtance, betwixt Brunduſium and Tarentum, fortie myles ſpace; all the Countrey of Otranto terrified with feare of a greater tempeſt. But the Venetians turned it from the reſt of Italie vpon themſelues (notwithſtanding their league) by vnſeaſonable exacting of that Sea-courteſie, the vailing 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. *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 choiſe men, whome he ouerthrew and tooke. But the Ianizaries that were left, caſt their ſcimitars 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 Acroceraunian Hills: who in a ſtrange reſolution 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 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.

ᵉ *Dam.a Goes Diensis oppugnatio.*

Turkiſh Hiſtorie, *Kn.*

* *Andrew D'Oree*, a famous Sea-Captaine.

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 Iſlands 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 intituled 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 fleeing, and betraying his aſſociates to the Turkiſh crueltie. The next yeare, 1538, *Barbaruſſa* chaſeth the Chriſtian Fleet, in which the Emperours, Venetians, and the Popes forces were ioyned.

In

In the yeare 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 behind him his heire and ſucceſſor. But vnder colour of protection, he 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 yeares after he re-entreth Hungarie, and taketh Strigonium: turning the Chriſtian Temples into Mahumetane; ſacrificing there for his victorie, as he had done at Buda. He entred alſo into * 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 Mulvia, he added to his Dominions: the Kingdomes of Algier, Tremiſen, Tunes, Tripoli, &c. being annexed to his Turkiſh Soueraignetie. Howbeit, Tunes, by aide of *Charles* the Emperour, ſomewhat recouered her ſelfe, but breathed out againe her laſt gaſpe of libertie, in the dayes of *Selym* his ſonne. And thus was * *Solyman* victorious and happie, otherwhere victorious and vnhappie, when he was forced to darreine battaile 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) he warred againſt *Baiazet*, another of his ſonnes; whome, 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 died at the ſiege of Zigeth the fourth of September, 1566.

* *Ioan. Maratini Stellæ ep. ad frat.*

* *Solyman* as vnnaturall to his children, as *Selim* was to his father *Baiazet.*

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 himſelfe Lord of * Cyprus, and alſo of the Kingdome of Tunis. But this ſweet meat was ſourely ſawced by his exceeding loſſe in the Sea-fight betwixt *Haly Baſſa*, Admirall of the Turkes *, 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 be renewed. Laſtly, Tunes came in, and *Selym* went out of this Turkiſh Soueraignetie both in manner together, 1574.

* Of the warres of Cyprus, ſee the relations of *Neſtor Martiningo in Hakl. tom. 2. part. 1.*

* Our gracious Soueraign King *Iames* hath written a Poeme 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 Gallie by the breach of a Peece, hardly eſcaped death, thirtie of his companie being ſlaine. And becauſe the Plague was exceeding hote, he 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 habit he viſited the Markets, and hanged vp the hoorders of Corne. He by the Tartars inuaded Polonia: And, *Henry* of Fraunce ſecretly leauing that Kingdome of Polonia, he wrote vnto them to chuſe *Stephen Batter* for their king; in which letters he called himſelfe, GOD *of the Earth, Gouernour 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.

Michael ab Iſſelt. Com. Anno 1575.

Tamas the Perſian (at the ſame time dying) bequeathed his Crowne to *Iſmael* his ſonne, whom *Aidere* his brother, ſeekes to depriue, but is therefore himſelfe depriued of that ambitious head which he ſought to adorne with the Crowne; & *Iſmael* adding the ſlaughter of 8. his yonger brethren, aſcendeth the throne, which, together with his life, he loſt, by like vnnatural trecherie of *Periaconcona* his ſiſter, the 24 of Nouēb. 1577.

d *Minadoi's* Hiſtorie of the warres betwixt the Turks and Perſians, tranſlated by *Abraham Hartwell* in nine books, relateth theſe thinges at large.

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 *Periaconcona*, preſented to *Mahomet*, with the haire diſheuelled on a launce, and for other vncouth and bloudie ſpectacles; *Sahamal* and *Levent Ogli* (two Georgian Lords) ſeeking alſo innouations. *Amurath* therefore, in the yeare 1578, ſent *Muſtapha Baſſa*, which had lately conquered Cyprus, with an Armie of 110000, into Perſia: who, in the firſt battaile he had with them, ſlew fiue thouſand, and tooke three thouſand Perſians: and to ſtrike that Nation with terror, 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 Lightenings 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 fortie thouſand of his firſt muſters. After he had fortified the Armenian caſtle of Teflis, his Armie being driuen to ſhifts for lacke of victuals, tenne thouſand of his foragers 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 greedie 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 returned into Natolia. But *Emir Hamſe Mirſe*, the Perſian Prince, recouered, after his departure, both Eres and Sumachia, ſlew and captiued the Tartars, thirtie thouſand of whome were newly come to the Turkes aide. He raſed Sumachia euen with the ground. The next yeare *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 he 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 ſouldiors; 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 auncient 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 Turkes. *Oſman* died of ſickneſſe; and the Perſian Prince (the morning-ſtarre of that Eaſterne State) was ſoone after murthered. In that diſmall yeare 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 ſouldiors for the Perſian Warre, which raiſed theſe ſtirres. Yea, the Prieſts diſſuaded the people from thoſe new payments, and perſuaded them to maintaine their auncient Liberties, ſhut vp their Meſchits, intermitted their Oriſons: and the Great Turke was forced to call in his Mandats, and deliuer the authors of that counſell (whereof the Beglerbeg of Grecia was one) to the Ianizaries furie, who made Tennis-balls of their heads. In 1592, Wihitz, chiefe Citie of Croatia, was yeelded to the Turke. The next yeare Siſeg was beſieged, but relieued by the Chriſtians, who ſlew eighteene thouſand Turks, 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 broile of the Ianizaries added thereto, brought d *Amurath* into melancholie and ſickneſſe, whereof he died, Ianuarie 18. 1595. Tranſyluania, Valachia, and Moldauia hauing before reuolted from him to *Sigiſmund*, who was entitled their Prince.

d To this *Amurath* was M. *Hareburn* her Maieſties Embaſſador: and after M. *Barton*; of which, ſee *Hak. to. 2. part. 1.* There alſo, *pag. 293.* you may reade of the Turks officers, reuenues, payments, forces, &c. Alſo the Letters of the Great Turke to the Queene, and of the Sultanneſſe, and of *Sinan Baſſa*, & many other things worthie obſeruation. That Trade into Turkie, then begun, ſtill continueth, renewed by the Kings Maieſtie that now is.

Mahomet

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 tenne of *Amurathes* women, from whome 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, whome the Tranſyluanian Prince ouerthrew in battaile, and after chaſed him ouer a Bridge, which he made a myle 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 yeare 1597, *Mahomet* in his owne perſon enterpriſed theſe warres, and not farre from Agria, on the ſixe and twentieth of October, fought a cruell battaile 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* f himſelfe for feare, ſeeing his Ordinance (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 blubbered 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 Conquerors, by greedie turning to the ſpoyle, their victorie was wholly loſt, and twentie thouſand of them ſlaine, who had ſlaine threeſcore thouſand Turkes. Not long after, the Baſſa of Buda was taken, and the Baſſa of Boſna, with ſome thouſands of Turks ſlaine, *An.* 1599. Yet did not all his loſſes in the Weſt by the Chriſtians vexe the Great Sultan ſo much, as a rebellion g raiſed in the Eaſt, which many yeares continued. *Cuſahin Baſſa* of Caramanta roſe in armes againſt his Maſter, and hauing now done great matters, his ſouldiors, before falſe to their Prince, became now alſo falſe to him: he fleeing, 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 yeare 1601, ouerthrew him with his armie of fiftie thouſand, and forraged all the Countrey almoſt as farre as Aleppo, proclaiming himſelfe the defendor of the Mahumetane faith, and ſoone after gaue the Baſſa a third ouerthrow. The Turkes Embaſſadour, ſent into Perſia to demaund the Sophi's ſonne in hoſtage, for aſſurance of the peace betweene thoſe two Monarchs, was for his proud meſſage put to the Baſtinado, and grieuouſly threatened, ſent backe to the Grand Signior. The Scriuano's proceedings were 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 whome *Haſſan Baſſa* was ſent, but loſt himſelfe and his Armie. The Rebels beſieged Angole, and forced them to giue two hundred thouſand duckats to buy their peace. Meane while the Ianizaries, after their inſolent maner, in a mutinie forced *Mahomet* to commit the Capi-Aga, one of his greateſt officers, & ſome others, to whome 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 Treaſurie for his reuenues; and the great *Shaugh* of Perſia had taken Corberie alſo from the Turks. The Gouernor 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 demaunds, making *Zelalie*, one of their Chiefetaines, Baſſa of Boſna. Whereupon his men of warre entred 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 ſet forth a fleet of Gallies againſt the King of Feſſe; which, hauing encountred with a tempeſt, was forced with great loſſe to retire to their former Port. The chiefe Rebell making ſhew he would come into Europe, as *Zellalie* had done, *Mahomet* ſent certaine Gallies to receiue him, but he receiued them, and poſſeſſing himſelfe of the Gallies, ſlew the men, and mocked the Sultan. *Haſſen*, a great Baſſa, ioyned himſelfe alſo

f *Mahomets* Armie was reported to be 600000 fayth M. *Wrag. apud Hakl.* to. 2.

g The long and dangerous rebellion in Turkey by *Cuſahin*, the Scriuano, &c. See *Knol.* Turkiſh Hiſtorie.

h *Tauris* recouered by the Persians.

also vnto them, about such time as Tauris [h] 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 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 that *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 yeare 1593) *Mahomet* the Turke [i] 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 45. children, entombed about him, and of the other great Sultans, two *Selims*, *Solyman*, *Baiazet*, *Mahomet*, each hauing a faire Hospitall for the relieue 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 layd ouer, or set vpright, fashioned with some resemblance of the head, which beareth ensigne of his dignitie, and whether it be a man or woman, with letters engrauen further to testifie the same.

i Of the disposition of this *Mahomet*, his cruelties, forces, power, gouernment &c. see *Soranzo* his *Ottomanus*.

k *Achmat* the present Sultan.

Achmat [k] set a sure guard about his brother, and to preuent the insolencie of the Ianizaries & souldiors, distributed amongst them two millions and a halfe, and being 15. yeares old, was crowned Emperour. He is said in behauior and resemblance much to resemble *Mahomet* the Great, first Conqueror of Constantinople. At the same time the warres in Transyluania had procured such famine, that roots, herbes, leaues of trees were their food: yea, a mother is said to haue brought back into her wombe (by vnnaturall meanes satisfying Nature) her sixe children: two men to eat their mother: others to cut downe malefactors from the gallowes, and eat them. Horses, Dogges, Cats, and such like were rarities to the poore, and dainties beyond their reach. And if this State can be made worse, theeues by robberies, & souldiors 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 30000 of his men. The Persian recouered the country of Sirvan, and the Citie of Arusta, with the countrey 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 Turks, both because they are linked in marriages, like in conditions, and that huge Empire, for want of heire males 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, who also tooke Bagdat from the Turke. In Hungarie they doe more with their money, to maintaine rebellions, then with open force. In the yere 1605 a tumult arose among the Ianizaries in Constantinople, & 500 shops & ware-houses, with 200 Iewes, and other persons to whom they belonged, were burnt: the Ianizaries enriched thēselues with the spoile. Hungarie is at once vexed with foraine & ciuill warres: the mutinous Christians doing more harme thē the Turkes, and the people flee into Polonia, or the Mountains, for refuge. The rebels take great Towns, yea they spoile Stiria & Austria. The German name growes odious to the Hungarian. *Botscay*, chiefe of the rebels, is assisted by the Turks, & called Prince of Transyluania, all Hungarie in maner following his ensignes. But the rebels in Asia and the Persian exploits detained the Turks from making vse of these occasions, else likely to haue swallowed Hungarie and Austria both: yet Pesth was before taken by them, & now Strigonium. *Cicala Bassa* is againe ouerthrowne by the Persian, & with 300 flieth to Adena. The Bassa of Trebezond is sent to succor him, but is discomfited, & almost all his army slain. *Achmat* enraged, causeth *Cicala Bassa's* house at Cōstantinople, full of wealth & treasure, to be rifled. Adena is yeelded to the Persian. The Bassa's of Damasco & Aleppo had before falne out, & takē arms, Damasco had

had ouerthrowne Aleppo in the field, beſieged him, and forced him to compoſition. Now againe, Aleppo ouerthroweth him, & the Baſſas of Tripolis and Gazara his companions, with their armie of threeſcore thouſand men; tooke Tripolis, the Baſſa whereof he againe ouerthrew, and added to his garlands Damaſco the treaſurie of the Turks reuenue, & chiefe City of Syria. The Beglerbeg of Natolia ſent his Liefe-tenant with a great armie againſt him, but to their owne ruine. He intercepted a ſhip laden with the tributes of Egypt. The Perſian ſent him, in token of loue, a preſent worth fifty thouſand crownes. *Achmat* is hereby forced to peace with the Chriſtians, and to recal his forces out of Hungary for this employment. *An.* 1606. The Emperour yeeldeth ſatisfaction to the diſcontents in Hungary, with free vſe of Religion to all, and Tranſyluania to remaine to *Batſcay* and his heires male for euer. A fire at Conſtantinople kindled in a Iewes houſe by the Tartars, burnt many houſes & Iewes, and foure millions of goods. *Achmat* in great magnificence went to his Moſchee, to render thanks to *Mahomet* for a peace concluded with the Emperour. He now looketh Eaſtward with his power, and *An.* 1607. ſent the Viſier Baſſa with an hundred and thirty thouſand againſt the rebels, who preuaileth more by diſcreete 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 himſelf obtained pardon, with reſtitution of his goods taken from him in Syria. Another fire aroſe at Conſtantinople, and conſumed two millions of goods. The Duke of Florence doth much harme to the Turkes by the ſea, 1608. The rebels make new commotions in Aſia. *Matthias* the Arch-Duke ſtandeth out with his forces againſt the Emperour, and commeth with his armie toward Prage, 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. He was crowned at Presburg.

1 Ciuill warres betweene the Baſſa's of Aleppo and Damaſco.

Sultan *Achmet* is now *An.* 1612. foure and twentie yeares old: of good ſtature, ſtrong and actiue more then any of his Court. He hath three thouſand concubines and virgins for his luſt: his eldeſt ſon is about ſeuen yeares old: he is much delighted with pleaſures of the field, for which in Græcia and Natolia he hath forty thouſand Falconers, his Hunts-men are not much fewer. And whereas their religion binds them once euery day to practiſe ſome manuall trade, as his father did making of arrowes: this Sultan euery morning after his deuotions, maketh horne-rings, which they weare on their thumbes for the better drawing of their bowes. Eight thouſand perſons are alway reſident in his Palace. His officers [m] are the *Capi Aga*, by whom he ſpeaks to ſuch as haue ſuites to him; Treaſurer of the houſhold, Cup-bearer, Steward, Ouerſeer of his women, and principal Gardner. Theſe ſix are in great place: he hath Mutes (perſons borne deaf and dumbe) which attend him; he hath fifteene hundred gelded men, from whom their priuities are wholly cut, and they make water through ſhort quills of ſiluer, which to that end they weare on their Turbants. His Viſier Baſſas, or Priuy-counſellors, whereof there are nine at Conſtantinople, and were wont to be much fewer, are now thirty. The reſt of thē are in their charges or Beglerbegs places abroad. They ſit euery Saturday, Sunday, Munday, and Tueſday, in the Diuano or Counſel-hall. The Aga is Captain of the Ianizaries. The Chiauſes are his Purſuants. The Spahi his guard of horſe-men. The Ianizaries are his beſt foot-men, who in their child-hood are taken from their parents, & brought vp in all hardnes, 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, & ſuch as proue fit are enrolled for Ianizaries. Of whom in al are forty 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, & other offices. 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 yonglings, the one ſort of which are called Icheoglani, whereof are fiue thouſand, which neuer goe out of the Seraglio in ſixteene or twentie yeares, 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

[m] The cheefe officers of the Turks and his other inſtruments of priuate and publique ſeruice.

with

with some more liberty, and to base offices of husbandry and such like, and may also proue Ianizaries. Of these are twentie thousand. The Ianizaries and tithed children, with his Timariots, are the maine pillars of his Empire. His Timariots, which hold land in Fee to maintaine so many horse-men in his seruice, are in Europe two hundred fifty seuen thousand; in Asia and Africa, foure hundred sixtie two thousand. *Beglerbeg* signifieth LORD of LORDS; of which were wont to be two; one in Europe; another in Asia: but by *Soliman* encreased, that though Romania & 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 thirty, which are as Vice-royes and haue their Begs or Sanzackes vnder them. His Admirals place is as great by sea. And thus much of Turkish affaires, the summe of the large worke of M. *Knolles*, whom I principally follow.

CHAP. X.

Of the Opinions holden by the Turkes in their Religion.

HOw the Turkes from so small beginnings haue aspired to this their present greatnes you haue seene; bought indeede 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 & chiefe cause of sects in the Saracenicall deuotions ye haue heard in the fourth and seuenth Chapters: to which we may adde here out of [a] *Bellonius*. He saith, that besides the Alcoran they haue another book called *Zuna*, that is, the Way, or Law, or Councel of *Mahomet*, written after his death by his disciples. But the readings therof being diuers and corrupt, the Caliph assembled a generall Councell of their *Alphachi*, or learned men at Damasco, wherein six Commissioners were appointed, namely, *Muzlin*, *Boehari*, *Buborayra*, *Annacey*, *Atermindi*, and *Dent*, to view and examine these bookes, each of which composed a booke, and those six books were called *Zuna*; the other copies being two hundred Camels-lading, were drowned in the riuer; those six only made authenticall, esteemed of equall authoritie among the Turks, 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 *Vna* (one as the *Truth* is) but full of contrarietie, hence haue arisen sects amongst them; the Turkes differing from other Mahumetan nations, and diuided also amongst themselues.

[a] *Obser. l. 3. c. 4.*

Anthony [b] *Menauinus* (who liued a long time in the Turkish Court) saith that the booke of their Law is called *Musaph*, or *Curaam*, which *Georgieuitz* reckoneth another booke; not the Alcoran, but perhaps some Glosse, or some Extract thereof in Arabian, which they hold vnlawfull to translate into the vulgar. 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 voice; the people giuing deuout attendãce without any noise: nor may the Reader hold it beneath his girdle-stedde; 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 only* GOD, *and* Mahomet *is the Prophet of* GOD: this article of the *Vnitie* (they thinke) maketh against vs, who beleeue a *Trinity of Persons*: in detestation wherof, they often reiterate these words, *hu, hu, hu*, that is, *he, he, he*, is only GOD, who is worthy to be praised for their limbs, health, &c. & for that he hath prouided sustenance for euery one forty yeares before his birth.

[b] *Menau. lib. 1. Andr. Arri. G. 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 be done vnto. 4. That they repaire to the Meschit or Church at the times appointed: of which after. 5. To fast one month of the yeare, called *Remezan* 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 *Menanino*, and in the booke [c] of the Policie of the Turkish Empire, and in others.

[c] Policie of the Turkish Empire. *Biddulph.*

Their

Their times of prayer, according to the fourth Precept, are [n] in the morning, called *Salanamazzi*, before Sunne rising: the second at noone, called *Vlenamazzi*. (On the Friday they pray sixe times, resorting to their Church two houres before noone) the third, about three houres before Sunne set, called *Inchindinamazzi*. The fourth at Sunne set, *Aseannamazzi*. The fifth, two houres within night, before they goe to sleepe. They which meane to goe to prayer, goe first to the house of office, and there purge their bodie: they wash their priuie parts; & 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 mid-legge, 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 nailes, 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 hee thinketh they obserue Circumcision, that nothing be left couered and vnwashed. They haue three kinds of washings: the first of all the bodie, no part being left free, called *Zcoagiregmeg*, which is necessarie after any pollution. The second is called *Tachriat*, of the priuities and hinder parts after stoole, vrine, or breaking of winde. The third, *Apran*, or *Abdas*, in the instruments of the fiue senses, beginning at the hands, from thence the wrists to the elbow; then the mouth and nosthrills; then all the face with the eyes; then the eares, and from thence to the feet, which hee washeth as high as the ankles. This is not necessarie before euery prayer, except some vncleanesse happen, but may serue for all day.

Their Almes, enioyned in the fixth Commandement, are publike or priuate. Their publike almes is a sacrifice or offering of some beast once euery yeare. 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 heauie burthen, and conuerted it into this sacrifice. This beast must be cut in peeces, 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 bee to his honor and worshippe, 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 miserie, 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 reliefe: and [o] if the poore pay not their head money to the King yearly, they are beaten, and their women and children sold to pay it.

Mariage ought to be sought (they say) for procreation, not for lust. They which liue vnmarried (after fit time, which is about fiue and twentie yeares of age) are not iust, nor please GOD. Their Law enioyneth them to performe their marriage-ceremonies, with prayers, and prayses, and modest shamefastnesse; and they ought to learne each other to reade, if either partie be ignorant. But their marriage is now farre degenerate from that ancient simplicitie: [p] For if a man like a yong woman, he buyeth her of her father, and then enrolleth her in the *Cadies* booke; the marriage following with all Bacchanall solemnities. The father giueth only some peeces of houshold with her, carried openly by particulars through the streets. When he disliketh any of his wiues, he selleth them, or giueth them to his men-slaues. They sit not at table with their husbands, but waite and serue them; and then they dine by themselues, admitting no man or mankind with them aboue twelue yeares 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 do they speake with a man, or in any part of their bodie

n 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.

o *Biddulph.*

Menavino.

p The Turks can marry and vnmarry themselues at their pleasure.

Septemcastr. Busbequ. Epist.

bodie are seene of any man; because they thinke sight, especially where beautie or comelinesse is, cannot be without sinne. Onely the brother may bee permitted to see the sister, but not the husbands brother. 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 Bathes. The wife and concubine differ in the right to a dowrie, which the later wanteth: but the wife must cause the other to be her husbands fellow, when he commandeth, without gain-saying, except on their Sabbath, or Friday night, which is the wiues peculiar. Yet are the Turks giuen in both sexes to vnnaturall lust (in these times) euen the women in publike Bathes, sometimes are so enflamed in that filthinesse, as is intollerable. *Busbequius* tells of one woman, which falling in loue with a yong maid, and no way else preuailing, clothed her selfe in mans apparell, and hiring a house neere, procured the fathers good-will to haue that his daughter in marriage; which being solemnised betweene them, and the truth discouered (which the blacke mantle of night could not couer from *Hymenæus*) complaint was made, and the Gouernour quenched the hot flames of this new bridegrome, causing her to be drowned for that offence. If the man abuse the wife to vnnaturall lust, she may haue her remedie by diuorce, if she accuse her husband; which modestie forbids to bee done in words, and therefore shee puts off her shooe, and by inuerting the same, accuseth her husbands peruersenesse.

Murther (prohibited in their eight Commandement) they hold vnpardonable, if it be done wilfully. Often will the Turkes brawle, but neuer in priuate quarels strike one another, for feare of this law, and the seueritie of the Magistrate. And if one be found dead in a street or house, the master of the house, or the parish, must find out the murtherer; otherwise he himselfe shall be accused of it, and the whole Contado shall be fined, and likewise in case of robbery.

Menauinus reckoneth also seuen mortall sinnes; Pride, Auarice, Lecherie, Wrath, Enuie, Sloth, and Gluttonie. The first, they say, cast *Lucifer* out of heauen. The second is the roote of many other sinnes. The third is most rife amongst them, and that in the most filthie and vnnaturall kind of Sodomie; their law to the contrarie notwithstanding. The fourth maketh a man a beast. The fifth shutteth men out of Paradise, and so forth of the rest. Wine [q] is also forbidden them; but yet they will be 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 Mufti's perswasion) commanded on paine of death, all such in Constantinople and Pera, as had wine, to bring it out and staue it (except Embassadors only) so that the streetes ranne therewith. One drinking* wine with *Busbequius*, made great clamors; being asked the cause, he said he did it to warne his soule to flee into some corner of the bodie, or else be quite gone, lest it should be polluted with that sinne. Yet in their Fast or Lent, they abstaine very religiously. If it be proued against a Priest, that he hath drunke wine but once, he 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.

[q] Drinking of Greeke Wine is too sweete a sinne for the Turks to forbeare.

* *A. Gis. Busb. epist. 1.*

* *Villamont.*

The Turkes [r] generally hate (saith *Septemcastrensis*) that lightnesse in apparell, speech, gesture, &c. vsed of the Christians, whom for this cause they call Apes and Goats. Likewise they are not sumptuous in their priuate buildings. They goe to the warre, as it were to a wedding, esteeming them blessed which are therein slaine. The wiues and women-seruants agree in one house, without iealousie and grudging, they are in their habite and behauiour modest: and, where he 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 yeares space; so religiously doe they veile themselues.

[r] 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 Signor himselfe goe to their Church, and likewise to the Bath, attended only with two youthes; none vsing any acclamation to him. And in the Church he prayed on the pauement couered with a carpet, like to the rest, without any throne or ensigne of royaltie. And he obserued the like modestie in his other behauiour.

The

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 yeare 1568. the Persian Embassador was shot at, and one of his followers hurt by a Turke, who being apprehended, confessed that he 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 Traditionary 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 *Salomon* 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* [f] at Buda, and *Amurath* sacrificed sixe hundred captiues to his fathers ghost. [f] *Knolls.*

They are moderate in their priuate buildings, and detest [t] 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 * *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 household implements with them in the warres, which they vse in peace. Readie money is their surest riches, because the Grand Signior is their surest heire. [t] *Septemcast.* * *Voyag. de Villamont. l. 3. c. 6.*

They haue the rising of the Sunne in great reuerence; and especially the appearing of the new Moone: as [u] when *Mahomet* the great besieged Scodra, the new Moone beginning to shew her selfe, the Mahumetan Priests, going about the armie, gaue the souldiers warning thereof, as their 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. [u] *Knol. pa. 421.*

They may [x] 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 inherit 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. [x] *Septemcast.*

They referre all things, that fall out well, vnto GOD, be they neuer so vngratiously begunne; measuring things by the successe. They tell many things of Antichrist (whom they call * *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. * *Leunclau.* saith *Degnal.*

They haue no knowledge of liberall Arts, of cases of conscience, of Originall sin, or of actuall, further then the outward act.

Their respects to reliques appeareth by *Mahomet* [y] 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 peece of *Mahomets* garment, which he carried about him as a relique. [y] *Knol.*

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 [z] the taking of Alba Regalis, 1601. the Bassa of Buda (then prisoner at Vienna) hearing of it, abstained from meat with his two seruants a whole day, prostrate vpon his face, praying vnto his Prophet *Mahomet*, who [z] *Knol. pa. 1136.*

* *Busbeq.* who he said had beene angrie all that yeare with the Turkes. They * 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 enuy not to them) sacred.

They are (but contrary 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 * *Haymayly*. They will write any thing for money, as letters of freedome for seruants to runne 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.

* *Septemcast.*

a Their good workes. They esteeme for good workes, [a] the buildings and endowings of Hospitals, making bridges and high-wayes, digging of pits, and welles, and conueying waters to high-wayes and Cities, building Bathes, and founding of Churches, and such like publike workes. *Rostan* [b] *Bassa* left his wife, the daughter of *Soliman*, at his death fifteene millions of gold, and she had of yearely reuenue haife a million: she, amongst other her workes, attempted one most famous, which was a conduit to conuey water, for the vse of the Pilgrims betwixt Cairo 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, onely to make Chissels, Hammers, and Mattockes, for the cutting of certaine rockes, by which this water must passe.

b M. *Harborn.*

c Their oathes and vowes. Their [c] oathes (especially of their Emperours) are of many cuttes, and varietie of fashion. And for vowes; in necessities and dangers, they will promise vnto GOD the sacrifices of beasts in some holy places, not vpon Altars, but [d] hauing flaide off the skinne, they giue it with the head, feete, and fourth part of the flesh to the Priest; another part to the poore; the third to the neighbours; the fourth is for the guests.

d *Andr. Arinabene.*

They are so addicted to the opinion of Fate, that GOD is esteemed to blesse whatsoeuer hath successe, as namely, *Selims* murthering his father; and to detest what wanteth good euent, whatsoeuer ground it had. They feare not the Plague, accounting euery mans time limited by fate, and therefore will wipe their faces with the cloathes of such as haue died thereof.

e *Munster. Cos. lib. 4. Busb. ep. 3. & 4.* They hold [e] 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 coupes, and hauing paid 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 hee found his cat fast asleepe, then he would disturbe her sleeping

They say *Moses* was the first great Prophet, to whom was giuen the booke *Tefrit*, 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, IESVS was sent with the booke *Ingil*, or the Gospell, wherby in that time men were saued. Lastly, *Mahomet* receiued his Alcoran, and all the former were disannulled. This Law and Law-giuer is so sacred to them, that in all their prayers, euen from their mothers breasts, they obserue this forme: *La illah, illelah Mehemmet irresullellah taure virpeghamber 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 speak lispe out this deuotion. The infants go with the rest to their Mosquees or Meschits, but are not tied to other ceremonies, sauing washing, till they are circumcised. Euery man [f] 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

f *Ant. Menau.*

yeare

yeare olde 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 drinketh, nor sleepeth, and nothing is like to him. The two Angels beforesaid, are called *Chiramim* and *Chiratibin*, which write the good or euill that men doe against the day of iudgement. The Turkes g abhorre blasphemie not onely against GOD and *Mahumet*, but also against CHRIST and the Virgin MARY, 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 their publique buildings, yet are there priuate dwellings very homely, and ill contriued. They eate much *Opium*, thinking it maketh them couragious in the warres. They h 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 needelesse and heedelesse respect to Physitians.

As the Scripture containeth some prophecies i 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 rodde into the fire, wherewith hee had chastised his Children. Such an one is that which *Georgiovitz* k translateth and expoundeth: and such is that which l *Leunclauius* hath transcribed out of their Booke called *Messabili*, wherein is written that Constantinople shall be twice taken before *Degnall Lain*, that is, the Cursed Antichrist, shall come; once by the Sword, another time by the force of the prayers of the sonnes of *Isahac*. *Lain* m is an Epithete which they giue to *Degnal*, signifying wicked or mischeeuous. Of this *Degnal* the Turkes Fable, that before his comming, shall *Mechdi* enioy the Empire. This *Mechdi* they say n was descended of their prophet *Mahumet*, and walketh inuisible: one day hee shall come into light, and raigne for a time: and after him shall *Degnal* their Anti-prophet, or Antichrist come. A certaine Deruise offered to assault and murther *Baiazet* the Great Turke, professing himselfe to be that *Mechdi*, and was slaine by one of the Bassa's.

As for the bloudy practises which each Emperour vseth in murthering his brethren to secure him in his throne, in rooting out of the Nobilitie of the countreys which they conquer, in rasing the walles and fortresses of the cities, least they should bee receptacles for conspiracie, in translating people from one countrey to another, in turning the countreyes into *Timars*, or erecting fees and tenures of land to holde in seruice of the Turke in his warres, whereby without any charge to him he maintaineth more horsemen in continuall pay and readinesse then all the Princes Christian: also of their Court, *Seraile*, manner of gouernement by *Vezier Bassas Beglerbegs*, *Simiacks*, &c. Of the Turkish Navies reuenues & other things: (not concerning their Religion, but their policie) I hold it not sutable to our scope and argument. Others in diuers languages haue done it in set treatises and discourses. I therefore (leauing these things to *others) from this relation of their opinions, will come to the publike exercise and practise of their Religion.

* *Soranzo* calls the Turkish law-book *Mushaph*, which, saith he, is called of the Arabians Alcoran, euen as we for excellencie terme *the scriptures*; and the Hebrewes, *Kara*: besides the Alcoran they had their other bookes of deuotion, as *Zuna*, and haply this *Curaam*, collected out of the Alceran.

g *Magini Geogr.*

h Voyages *du Villamont. l.* 3. *c.* 6.

i *Ib.* Brighrman *et fere omnes quim Apoc. comment. ediderunt.*

k *Bart. Georg. Italicè, & Latine apud Lonicerum to.* 1. *l.* 3. *& Anglicè. ap. Fox. Act. & Mon. to.* 1. *in fine.*

l *Hist. Musulm. l.* 15.

m *Phil. Camerarius Medit. Hist. Cent.* 3. *c.* 10.

n *Hist. Musul. l.* 16.

* *Laz. Sotanzo Ottoman. Knoll. Tur. Hist. &c.*

CHAP. XI.

Of the religious places amongst the Turkes: their Meschits, Hospitalls and Monasteries: with their Liturgie and Circumcision.

a The policie of the Turkish Empire.

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: that is, their Temples and houses of prayer, (whereof they haue many in all Turkie) and next thereunto their Hospitals for the relieue 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 hee shall thereof die, he 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 repairing of Bridges, Causeyes, Conduits to conuay water to their Hospitals 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 be distributed amongst such souldiours as haue slaine any certaine number of Christians: a deede in their conceite very religious. These are the wils and deeds of the inferiour sort. But the Emperours, and great Bassa's, appoint Legacies to expresse a greater magnificence with their deuotion, as the building of Temples and Hospitals.

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 *Saint Sophie* in Constantinople is of all other in the Turkes Dominion the most admirable, built long since by *Iustinian*, and (by *Mahumet* the conquerour) peruerted to this Mahumetan vse aboue nine hundred yeares after. Of this Temple they write, [b] that it was first built by *Constantius*, sonne of *Constantine* the Great, with a roofe of Timber: and burnt by the Arians in the time of Great *Theodosius*, who againe repaired it. *Sozomenus* [c] saith, that in the broiles which happened 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* [d] testifieth, that base and wicked men burnt it againe, which *Iustinian* built a-new in such sumptuous and magnificent sort, that in regard of his change it might haue beene wished that it had perished long before. His chiefe workemen 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* [e] recite the particulars. The length was two hundred and threescore feete: the bredth one hundred and fifteene: the height a hundred and fourescore. *Zonaras*, *Agathias*, and *Georgius Cedrinus* tell of the harmes it receiued by Earth-quakes, whiles *Iustinian* liued, which yet hee repaired, as did *Basilius* and *Andronicus* after him. *Nicephorus* [f] saith, that *Constantine* raised the Temple of *Peace* (which before was but small) to that large and stately greatnesse, which in his daies it retained: and his sonne *Constantius* finished the Temple of *Sophia* so neere it, that they seemed to haue but one wall. It was [g] 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, & partly to pacifie the wrath of God (saith he) for so great a slaughter, he built this temple. Frō the side of the temple he tooke [h] foure hundred twenty & seuen pillars

b *Pet. Gyllius: Topographia Constantinop. l. 2. c. 3.*

c *Sozom. l. 8. c. 22.*

d *Procop. de Ædificijs Iustiniani l. 1.*

e *Euag. Hist. Ecclesiast. l. 4. c. 30.*

f *Niceph. Eccl. hist. l. 9. c. 9.*

g *Niceph. l. 17. c. 10.*

h *Suidas in Verbo Σοφία.*

pillars on an image of heathen Gods, and of twelue signes of the Zodiake: and foure-score Statues of Christian Emperours, which hee distributed in the Citie. But more then enough of the auncient structure thereof.

As it is at this day, diuers haue described it: but of them all most diligently, *Petrus* i *Gillius*. The walles and roofes thereof are of Bricke, the inner part lined with Marble most excellent, & of diuers sorts, the roofe is set with stones, and peeces of glasse gilded: Nature and Arte conspiring to breede 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 like the forme of an Egge, long and round: but the whole fabricke 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 daies in the yeare. It is farre more admirable then the Romane *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 rowes of Pillars each ouer other, those vpper ones supporting the hemisphere loouer or steeple, which is wrought all vvith Musaike worke, garnished with golde 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 therfore there are in it three places left vncouered for the deuoutet people to kisse, for the pardon of their sinnes. It had sometimes aboue three hundred thousand ducats of yearely reuenue. The Turkes, when they turkeised it, threw downe the Altars, turned the bels into great ordinance, and either tooke away the images, or put out their eies, for (say they) GOD, and not walles and pictures, is to be adored. *Nicolas* k *Nicolay* 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 Cloister (because it was neere the Seraile) they l 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, Lions, Beares, Wolues, wilde Asses, Ounces, &c. No Christian may enter into this Meschit, but hee may put his bodie in at the doores and view it. There haue been at once, in the time of *Baiazet*, numbred three hundred and threescore thousand Turkes assembled for deuotion at an Easter-solemnitie. It had in *Iustinians* time porches or Galleries on both sides, one of vvhich it seemeth fell by some earthquake. The innumerable windowes and vnspeakeable ornaments of the Temple would easily detaine our pen as a willing prisoner in the relation thereof. But besides the auncient, *P. Gillius*, *Menauinus*, *Bellonius*, *Nicolay*, 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 vvorld. Let vs proceede therefore to their other temples.

Mahumet the conquerour m built one in like fashion without any figures, which hath about a 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 daies, with meate and lodging at free cost. There are also without the precinct of the Mosche a hundred and fifty other Tenements for the poore of the Citie, which haue there an asper a day, and as much bread as they neede: but they account that kinde of life so vnhappy, that oftentimes those Tenements stand empty: but the money which should this way bee bestowed is sent to the Hospitals of the diseased. There are also fiue other Meschits, in forme resembling the former, but not so great nor so rich. The rest n of the Meschits are of diuers sorts, some high, some lowe, of seuerall fashions. The Turrets, vpon which their Priestes 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 tops 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 walles,

i *P. Gyl. Topog. Const. l. 2. 4.* *Menauino.* Policie of the *T. E. Bellonius* and others.

k *N. N.* Peregrination *l. 2. c. 20.*

l *Bellon.*

m *N. Nicolay.*

n *Pol.* of the *T. E.*

with Arabian Letters (some in golde) written thereon, saue onely their bookes, and Lampes burning with Oile in great abundance, and clothes of Tapestry, on the which being spread ouer Mattes vpon the pauement, they prostrate themselues in prayer time.

Their Hospitals they call *Imarets*: of these there are great vse, because they want Innes in the Turkish dominions. They found them for the relieue of the poore, and of Trauellers, where they haue foode 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 Hospitals in Turkie, are in Constantinople: two of which *Mahomet* and *Baiazet* his sonne founded. Both these haue about fiue & 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 lawe. Some say that the reuenues of *Mahomets* Hospitall amounteth to a hundred and fiftie thousand ducats, and the other as much or more. Each of which hath a little Chappell adioining, 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 Rehsmetileson*: that is, GOD haue mercy on them. *Selim* finished that which *Baiazet* his father had begunne to build. But his sonne *Soliman* erected one farre surpassing the former. *Orchanes* was the first of these *Ottoman* Princes which founded Monasteries. *Mahumet* the first finished the great Temple at Hadrianople, the seate Royall of the Turkes in Europe before Constantinople vvas wonne. Hee built also, besides a palace, another Temple with a most sumptuous Abbey, and a publike schoole adioining, endowing the same with great reuenues. Hee also gaue great summes of money to bee distributed yearely at Mecca and Medina, for the relieue of poore Pilgrims. * *Soliman* erected, in memoriall of *Mahumet* his eldest sonne, a stately Toombe, a sumptuous Church, a Monasterie and Colledge, with other things for the health of his soule. Hee vvas buried himselfe in a Chappell which hee had in his life time built most stately with a Colledge and Hospitall, and his wife *Roxolana* and some of his murthered children lying intombed by him: his Scimatar also hanging by him, in token that hee died in warres, which honour they graunt not otherwise to their Princes. The reuenues of the countrey about Sigeth in Hungarie (lately wonne from the Christians) vvere giuen to the maintenance of those houses vvhich his deuotion had founded. Neither is it lawfull for them to conuert any Lands to such sacred vses, except they haue first vvith their owne sword vvonne them from the enemies of their religion; the most acceptable seruice to their Prophet. And therefore *Selym* the second, sonne and successour of *Soliman*, intending to build a magnificent Temple, and munificent Colledge, Monasterie and Almes-house at Hadrianople, vvhere hee intended his Sepulcher, brake his league with the Venetians and wanne Cyprus from them, that thence hee might endow the same with maintenance. But it were tedious to insist further in declaring their expences, vvhich deuotion in all Turkie hath procured: their Emperours and Bassa's esteeming nothing of more honour in the vvorld, or merite for heauen. Let vs come to their Church-rites and ceremonies.

r *Knoll.* Turkish Hist.

* Whosoeuer will reade of the Temples, Hospitals, Colledges, &c. founded by their Kings, let him reade *Leunclau.* at the end of the life of euery Sultan, in the end of his seuerall bookes, where he relateth them at large. *Hist. Musulman. l.* 18.

The Temples in Turkie are (as hath beene said) innumerable, both publike, and priuate of meaner buildings: on vvhich is a Tower, as with vs a Steeple, wherevpon the ſ *Muetden* or *Thalisman* ascendeth, and it being open with pillars or foure vvindowes, first he goeth to that on the East side, and calleth the people to prayer with a loude voice, 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 sinnes, and know that there is no stronger then the God of *Mah.* his messenger. This hee saith in order on euery side of the steeple. If there be in the Citie many Moschees, the Cathedrall beginneth, and then all the other parishion all follow. This they doe fiue

ſ *And. Ariuab. Ioannes Thesaurarius Reg. Fran.*

times

times a day, and on Friday their Sabbath fixe times. First at sunne rising with foure [t] bendings to the earth, and twice praying. The second about noone with ten bowings, and fiue prayings: the third at afternoone before sunne-set, with eight inclinations and foure prayings. The fourth, with fiue bendings and three prayings about sun-set. The fift longer then the rest with fifteene bowings & eight prayings. Euerie Busurman is bound to resort to these their Liturgies at his parishionall Meschite, except he 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 Bathes in Turkie stately built: nor may any enter into the Temple, especially in the morning, but first well washed in the Bathe as is said before, and if hee keepeth him cleane the rest of the day, that washing will serue: but [u] if he haue committed any carnall sinne, or bee any way soiled, or haue eaten any vncleane thing, then in some secret place hee washeth his hands and armes to the elbow, his hinder parts [x] and priuities, and this sufficeth without going to Bathe, except hee 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 fastened to his necke, all be-hanged with Foxe-tailes, besides a penaltie according to his state in mony: 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 Mattes or Carpets, nor is any other thing seene but white walles, and great store of burning Lampes, and in golden Arabian letters those [y] words before mentioned.

There is a Pulpit on which the Choza or Focqui ascendeth, and the first thing hee doth is to stretch out his hands at large, and then ioining them togither hee kneeleth and kisseth the ground: then hee lifteth vp his head, and stopping his eares with his hands, standing a good space as it were [*] 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 lifting vp himselfe againe, hee 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 euerie way about a *Pater-noster* while, and then lifting vp his head, & 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 noise heard [z] as if there had beene nothing within.

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 he must returne to renew it. Being assembled in the Meschit, they all turne their faces [a] Southwards, and the Meizin or Muetden, (Clarke, Sexten, 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 fastened 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 aloude, the Meizin as his Clarke 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 vvretched 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 loude voice hee prayeth GOD to inspire the Christians, Iewes, Greekes, and generally all Infidels to returne to their Lawe. This being said, euery man lifteth his hand to heauen crying aloude, *Amin, Amin*: and then they touch their eyes, or wipe them with their hands, (which is, as crossing among the Papists, a blessing themselues) bringing their hands ouer their face 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*

[t] This bending or bowing they call *Erket*, which is a doubled bowing with prostrating himselfe: their prayer they call *Czalamat*, 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 hãds ouer the face.

[u] *Septemcastr.*

[x] *Menauino* saith that after the secret washing of their secrets, &c. They come forth & wash their hands, face, & the rest, each three times, obseruing æqually that vnequal number, and saying the Psalme *Elcathe Motteohi assiro*, and after another, *Li illaphi Circison.*

[y] *La illah, illelah Mahomet irresul alah tante bir pagàber hach*

[*] *Quasi in abstractione orationé.*

[z] Their deuotion, silence, honestie, & order is such saith *Septemcast.* that I cannot but admire, comparing it with the contrarie in the churches of Christians.

[a] They pray towards Mecca, as the Iewes towards Ierusalem.

[b] *Bar. Georgieuitz.*

or Chapter of the Alcoran, &c. *Bartholomæus*[b] *Georgiouitz* saith that only 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 tied. On their Sabbaths it is otherwise.

b Bar. Georgiovitz.
i. Nobili & gli ociosi.

The women enter not their Mesquitas but on Fridaies 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 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 cryes, continuing so long in this act, that they fall vpon the ground as in a swowne 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 vowe that childe to GOD, and call such *Nefecs Ogli*, that is, sonnes of the holy GHOST. And on Friday at nine of the clocke the Priest vseth to preach to the people: and these their discourses last about two houres. That which is said is not very 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 about sixe thousand flying about in the aire for this purpose, into the Sepulchers of wicked Christians, and that the good Christians are put in their empty Sepulchers, inueighing against the blasphemers of *Mahumet*, CHRIST, & the Saints, exhorting to almes, rehearsing their commandements of the lawe. And if they preach scandalous doctrine, the Mufti and the Cadilescher 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 daies of *Soliman*) was stoned to death, his head cut off, and his body burned, and 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 bee more innouations of religion: and some haue perswaded the Grand Signior not to suffer the Alcoran to be so common to be read and interpreted of euery one; guilty of the absurdities therein contained. But to returne; After this preaching ended, two yong Clarkes goe vp to him and sing certaine prayers, which ended, the Priest againe beginneth to sing with the people in a base voice, with wrigling euery way for the space of halfe an houre, saying nothing but *La illah, ilellah*, that is, there is but one GOD. And these ceremonies are done only on their Lenten Fridaies. Their Lent is one Moone or moneth in the yeare, which, if this yeare it be *Iuly*, the next it shall be *August*, and so in order: that in twelue yeares they haue fasted all times of the yeare, making no other difference of meates then at other times, but eating onely in the night. They prepare *themselues by diminishing their fare (not as the Christians at Shrof-tide) 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 daies 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 bodie eating in the day, set him on an Asse backwards, with the taile in his hand, as Adulterers are punished. Neither will they suffer Iewes or Christians to scandalise their Turkes this way. And when their Lent is neere the end, they goe all to the Bathes & plucke off all their haires, but of the head and beard, with an ointment for that purpose: they colour their nailes red with an enduring colour called *Chua*, with which they die also the tailes and feete 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 gladnes, and salute each other, saying *Baaram glutioczong*, that is, GOD giue you a good Feast: and if they

* Knoll. Tur. Hist. p. 777.

meets

meet with a Iew or a Christian, woe vnto them. The Turkes keep [c]an other Easter, especially in Mecca, more solemne to the Tartars, Moores, and Arabians then to the Turkes, except the pilgrims, which resort thither. The Turkes say they are [d]circumcised, because they are the sons of *Ismael*, and because they may be cleane when they go to their Temples, no filth lying hid vnder the skinne. At seuen or eight yeares of age, or later, this ceremony is performed. The first thing they do, is, to inuite many thither, both Turkes, Iewes, and Christians, besides the friends and kinred, to make the greater gaine, euery one giuing somwhat according to his ability. When the day is come, they which are inuited mount on horse-backe, for else it is [e]no solemnity, and go to the house of the child, who being mounted on a faire horse richly clothed with a great Tullipant on his head, is carried to Church with a long speare borne before him, hauing a torch on the toppe worth a crowne, more or lesse, according to the state of the party, 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 kinred, 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 waiteth for them. Here one of the friends sitteth downe, and on his lappe the childe 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 ready, 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 hee will deferre it till the next day, heeriseth, the other holding him fast: and after, as if hee had forgot somewhat to bee done about it, with sizzers, which he holdeth closely in his hand, sodainly cutteth it off, and another layeth thereon a certaine powlder to ease the paine, and in fiue and twenty 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 quality.

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, and all the company, after a little prayer and offring at the church, with like pomp conueigh him home, where is great feasting prouision; some feast it three dayes together.

Amurath circumcised his sonne *Mahomet* at sixteene yeares old. Vnto which solemnity many christian Princes were solemnely inuited, who sent thither their ambassadors with presents, who had there their scaffolds prepared for them, and furnished according to their states. The solemnity lasted fortie dayes, and forty 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 inferior *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 solemnitie say ouer those words, *La illah, &c.* & likewise the Iews; 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 blasphemy against *Mahomet*, or iniury to a Turke bee 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 Seigniours 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 only which had not in twelue yeares drunke wine.

c This second Easter is called *Chuccibairam*.
d Circumcisiõ.
e No solemnity without horses.
f *Knol pag. 957*
g *Georgieuitz.*

CHAP.

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 present you with another sight, and to conclude with (that which is the conclusion of all flesh) a discourse of their Funeralls. When [a] a Turke is sicke and like to die, his friends visit him, and putting him in minde of his sinnes, aduise him with a penitent heart to bewaile them. Then doe certaine of their Priests, or one of his kinsmen, reade some Psalmes and Prayers. And if the pangs of death do still continue, they bring him the Alcoran, or *Curaam* wherein is one Legend called *Tabara Echelezi*, which they reade seuen times: and if hee shall die of that sickenesse, they thinke he will die before they haue thrice read it: and if they see breath still remaine, they reade 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 middes of the house vpon carpets, and place him on his right side, with his face toward the South. Then do assemble certaine Priests to bury him, [b] who bring with them a string of beades (such as the Papists vse in mumbling and numbering their deuotions) being a thousand of them, of *lignum aloes*, and therewith compasse the body, and then say to euery one *Subahan Alla*, that is, God haue mercie on him, and turne it about foure or fiue times. After this, their Priests (which are twenty or more) carry the corps into the garden, and lay it on a Table two handes-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, wash him from top to toe: then doe 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, cōuer him quite ouer with his best garments, placing his turbant at the head thereof, all bedecked with floures. Then do the Priests beginne 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 ready 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 solitary place: They haue also common buriall places, as are our Churchyards, wherein are many tombes of marble, bricke, 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 toomb is adorned with many Epitaphs. And if he were a great Commander, those horses are sadled the contrary way, and richly furnished, hauing certain things hanged at their noses which cause them to neigh, as it were lamenting the losse of their Maister. They carry also the truncheons of their Launces with their Standards and Ensignes, trailing along the ground. There are planted also about their Sepulchres violets and other pleasant floures. The common sort haue their toombes of marble engrauen with letters.

When they are come to the place, with those sheetes they let it into the graue, couering him on euery side with [k] boordes, only on the face they lay a little earth, and there leaue him, and returne home, where they finde store of cheare, and there make a prayer for his soule. The Priests haue fiue aspers a peece giuen them for their paines. And if the party be poore, they gather money, to pay the Priests, and to discharge the funeralls. They weare blackes eight dayes in token of mourning: and those that are of

a *Menauino lib.* 2. 19. Policie of the Turkish Empire.

i If it be a woman which is dead, the women take this care and pains about it, to lay her forth, &c.

k *Georgieuitz lib.* 2. saith, that they make ouer the graue the form of an Altar, lest the beasts should go ouer it, and defile it. They also often repaire thither with tears, and set on the monument flesh, bread, wheate, 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.

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 sex, often repaire to the graues to lament there. *Bellonius* in his *Obseruat.*[l] obserueth, that they sowe not the sheet at the head nor at the feet. The reason is, their dreame of certaine Angells, sent in commission presently after the burial, to examin the deceased party, into whom they say God hath then put a new spirit. These Angels *Menavino* calls *Nechir* and *Remonchir*, who come with dreadfull countenances and burning firebrands, & examine him of his life, which if they find wicked, they scourge him with fierie whips, if good, they become goodly Angels, and comfort him. *Bellonius* a little otherwise telleth, that those Angels (which he 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 believed *Mahumet* & obserued his precepts, if he haue done good workes, kept their Lent, paid his Tithes, giuen almes. Of which, if hee can giue good account, they depart from him, and two other Angells come in their places, white as snowe, 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 he satisfie not the demands of those blacke Angels, he 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 party vntill the day of Iudgement. For this cause the Turks write vpon their dead carkasses the name *Croco*, and make their Sepulchres hollow, that they may haue roome to kneele, and some lay boards ouer, that no earth fall in. The feare hereof makes them in their morning prayer to say; Lord GOD from the questioning of the two Angells, the torment of the graue, and the euill iourney, deliuer mee, *Amin*. Yea, hence are the prayers which the Turks, men and women, say at the graues of the dead, for deliuery from these Angels.

l *Bellon. li. 3. ca. 5.*

Concerning the day of Iudgement, they[m] holde that there is an Angell standing in Heauen named *Israphil*, holding alway a Trumpet in his hand prepared against God commaund to sound the consummation of the World. For at the sound thereof, all men and Angells shall die, for so they find it written in their[n] *Curaam*, which booke is of high authoritie with them, and is sometimes called the Alcoran, though it seeme rather to bee taken out thereof then to be the Text it selfe. The Turkish Doctours would dissent from that opinion of the Angells mortality, if this Booke would giue them leaue: for to contradict the authority thereof is punished with fire, or else their tongues are pulled out of their heads. They hold, that after this dismall sound shal be a great Earthquake, which shall tumble mountaines and rockes from their places, and grinde them to meale. After this, GOD wil 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 mercy: and so shall the earth remaine fortie dayes, although those dayes shall be of a larger size then these. Many also hold, that from thencefoorth there shall be no darkenes of the night, as now, but that it shall be most cleare, neyther shall there need any more sleep for the sustentation of our bodies.

m *Menauino fi. 2. 20, 21, 22, 23.*

n The Turkish *Curaam* doth not agree in al things with the *Alcoran*, as appeareth by comparing the text of the one & quotations of the other.

After forty daies God will command *Israphil* to sound his Trumpet the second time: at which sound all the dead[o] shalbe 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 maner 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 shalbe obscure and darke, and others with hogges faces, with swolne tongues. Then shall euery one cry, *Nesti, Nesti*, that is, Woe is me wretch who haue suffred 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 bin vsurers: and those with the swolne tongues, liers and blasphemers. There shall be others troden vnder foot, to wit, the prowd persons of this world. God, say they, wil then demand account of the kings,

o The resurrection.

princes,

p The Iudgement.

princes, emperors, and tyrants, which vse oppression and violence. PThen shall God diuide this rayſed company into ſeuenty parts, all which ſhall be examined, preſenting their ſins before their eies, & all that they haue in this world done well or ill: whereto he ſhal need no teſtimony; euery member bearing witnes againſt it ſelfe of the deeds, yea and very thoughts. There ſhalbe alſo *Michael* the Angell holding in his hand the ballance of diuine Iuſtice, and ſhal weigh ſoules, & diſtinguiſh the good from the bad. There ſhalbe *Moſes* with his Standard, vnder which ſhall all the obſeruers of his lawe be aſſembled. Neare to him ſhalbe Ieſus Chriſt the ſon of the virgin *Mary* with an other great Standard, and all his Chriſtians, the obſeruers of his faith. On the other ſide ſhalbe *Mahomet* with his ſtandard and faithfull Mahumetans: they which haue done good ſhalbe all gatherd vnder the ſaid ſtandards, where they ſhal haue a pleaſant ſhadow; the reſt ſhalbe extremely ſcorched by the heate of the Sunne, according to the meaſure of their ſins. Thus ſhall both parts abide, till God ſhal pronounce his eternal ſentence. When that doome is pronounced, the Angels ſhall ſtand diuided in ſquadrons, all alike adorned, the Seraphins on one ſide, the Cherubins on the other: of the which, one part ſhall ſound inſtruments of diuers ſorts, & the other ſhal ſing hymnes:

Paradiſe.

and many ſhall ſtand at the gates of Paradiſe ſinging & gratulating the bleſſed ſoules which haue obſerued the diuine Precepts; Chriſtians, Iewes, Turkes, and Moores, being all of equal beauty & beatitude, if they haue done wel. But ſinners ſhalbe knowne aſunder. They affirme alſo, that God wil giue thoſe ſoules of Paradiſe a large ſpace in heauen for their euerlaſting habitation, goodly and ſhining. They ſhal alſo haue *Barachi*, Sunne beames, on which they may ride and take their view round about Paradiſe, of the pretious delights therein. There ſhal they haue pleaſant fruits, & if they eat one apple, two ſhall grow in the roome; and to quench their thirſt, they ſhall haue riuers cleare as Criſtall, ſweet as ſugar, by drinking of which their ſight and vnderſtanding ſhal increaſe, in ſuch ſort, that they ſhal ſee from one Pole to the other. The meats which they eate, ſhall conſume by a ſubtile kind of ſweat. Further they ſay, they ſhall haue their women called *Vri*, that is, ſhining, which ſhall euery day be virgins, with which they ſhall continue for euer. Neither ſhall there be any danger of old age; the men alway being of thirty yeares old, the women of fifteene or twenty. Thoſe three Standard-bearers ſhalbe the principall, each of them hauing a peculiar part of Paradiſe aſſigned him for his dominion.

Hell.

Thoſe which for their bad deeds ſhalbe condemned to hell, ſhalbe all knowen by proper names, which they ſhall beare in their forheads: and they ſhall beare the number and greatneſſe of their ſins on their ſhoulders. Thus ſhall they be led betweene two mountaines where Hell is ſituate, at the mouth whereof is a moſt venomous ſerpent: and from one mountaine to an other is a bridge thirty 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 thinne yron and ſharpe: (they call it *Serat Cupliſm*, that is, the bridge of Iuſtice.) Vpon this ſhall paſſe the ſinners with the heauy weight of their ſinnes vpon their ſhoulders: and they which haue not beene altogether euill ſhall not fall into Hell, but into Purgatory: but the other ſhall ſodainely be plunged into the bottome of hel, 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 be refreſhed, and preſently againe to the fire. In the middes of Hell they ſay is a tree full of fruit, euery apple being like to the head of a Deuill, which groweth greene in the middes of all thoſe flames, called *Zoaccum Agacci*, or the tree of Bitternes, 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 Deuills ſhall binde them with chaines of fire, and ſhall dragge them vp & downe through Hell. Thoſe ſoules which ſometime ſhall name God in their ayde, they ſay, after many yeares, ſhall goe into Paradiſe; and none ſhall remaine in Hell, but ſuch as deſpaire of their ſaluation and Gods mercy. Thus farre *Menavino*. To this agreeeth *Bellonius*, and addeth, that in the day of Iudgement, they beleeue a reſurrection of the birds and beaſts: and that the Rammes which they kill at their Eaſter, ſhall

q *Bell. Obſerua. libr. 3. cap. 6.* Reſurrection of Rammes.

goe

goe into Paradiſe: and therefore, though one ſhould ſerue, they kill many. For the Booke of *Zuna* ſaith, that thoſe Rammes ſhall pray for their Sacrificers in the day of Iudgement. It telleth that the Stars are hanged in the aire by golden chains, to watch leſt the deuills 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 black one, which had beene nouriſhed fortie yeares in Paradiſe, that *Mah.* ſhall be turned at the end of the world into a Ramme; and the Turkes into Fleas, whom he ſhall carry 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 blackeneſſe which they got by the ſcorching of Hell, from whence he will deliuer all good Turkes.

CHAP. XIII.

Of the Religious Votaries amongſt the Turks, and of their Saints.

TO proceed vnto the differences of opinion amongſt the Turks: *Septemcaſtrenſis* (who liued very many yeares 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 Lawe. 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 Lawe of *Mahomet*. The ſecond of their religious *Dermſchler*, reputed the ſucceſſors of the Saints, the friends of God and *Mahomet*, who are of opinion, that the Lawe profiteth nothing, but the grace of God: and theſe ground their opinions on miraculous illuſions, of which hee 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 the 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 help of his Prieſts for his deliuerance. This after ſo affected the King, that himſelfe became a religious man till the neceſſity of State-affaires compelled him to reſume his gouernment. (He that liſteth may compare with this *Dunſtans* deuiſes for his Regulars:) The third he calleth *Czoſilar* ſpeculatiue men, which Sect is founded on Tradition, holding that they are ſaued by Merit, without Law or Grace. Theſe are very earneſt in prayers, 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 down 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 euery man is ſaued in his owne Lawe, and all Lawes to be alike good to the obſeruers: theſe are burned if they be taken.

a Viſions and Apparitions among the Turkes aſwell as among the Papiſts.

Strange it is, that hee reporteth of the miraculous workes of ſome of them, that they may ſeeme (as hee ſaith) incarnate Deuilles: Some going naked, with their priuities onely hidden, and ſome of theſe are impaſſible, beſides the violence of Winter and Summer, indaring, 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 hee ſaith he ſawe one: and ſome haue their ſupernaturall traunces or rauiſhments: Some dwell amongeſt men, ſome by themſelues apart, and ſome in wildernes: Some keep hoſpitality

hospitality in Cities, at least to harbour men, if they haue not foode for them: some carrying about water in leather bagges, giuing it to all, and demaunding nothing for the same, except any voluntarily gratifie them. Some inhabite at the Sepulchres of the Saints, keeping the same, and liuing on the vowes and offerings of the people, not obseruing the washings and ceremonies of the Lawe. As concerning those Water-carriers, *Nicholas Nicholay* saith, that hee hath seene in a morning at Constantinople fifty of those *Sacquas* (so he calleth them) in a company, all furnished with their scrippes of leather full of Cisterne or Fountaine-water hanging on their side, with Cuppes of fine Corinthian latten guilded and damaskined, bearing in the same hand a Looking-Glasse, which they hold before the eyes of them whome 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. He telleth of some that would seeme to liue a solitary life amongst beasts, but indeed liue in shoppes in most popular Cities, the walles whereof are couered with skinnes of diuers beasts, and vpon the hornes thereof they hang tallow candles. In the middest of this their sacred shoppe standeth a stoole couered with a greene cloth, and vpon the same a great latten candlesticke, without any candle. Moreouer, they haue painted a Cimiterre hung in the middest, in memory of *Haly*, who forsooth with his sword cut the rocks in sunder: and they breed vp with them, beasts, as bulles, 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 shoppes, they with one of these beasts in their hand goe about the streetes begging.

b *Knol. p. 794.* c *Turkish Decy.* d *Knol. pag. 834*

In the army of the Turkes that assaulted Malta in the yeare 1565. were[b] thirteene thousand of a certaine kinde of men amongst the Turkes, which liue of the reuenues of the Church, who had at Constantinople[c] vowed their liues for their superstition. *Antonio Pagifetta*[d] reporteth, that as the Emperors 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 the great Sultans welfare, made them wonder that they fell not downe for giddinesse.

e *N. N. l. 3. c. 15 & Christoph. Riuerius.*

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 *Dervis*, and the *Torlachi*.

The *Giamailer* are for the most part, faire yong men, of rich houses, which giue themselues to trauell through diuerse Regions, at other mens charges, vnder colour of Religion: carrying with them none other apparrell then a little Cassocke of Purple colour, girt with a girdle of silke and golde: vpon the ends whereof hang certaine cimballs of siluer mixt with some other cleare-sounding mettall, 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 Lion or Leopard, beeing 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 feete, 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 cimbals, they make pleasant musicke, especially if they meet some faire stripling, whom they set in the middest of them, and incompasse with their morice-musicke. These are the Pilgrimes of loue; and vnder pretext of Religion do draw vnto them the hearts of women and yonglings, 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 coine.

f *Nic. Nic. 16.*

The Calender[f] is of a contrary profession to the former glorying of abstinence and chastitie. They haue for their dwelling certaine little Churches, which they call

Techie,

Techie, ouer the gates whereof they doe write these or like words, *Cœda normas, dil erſin cuſeinnge al, cacheeciur*: 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 a haire-cloth, made of wooll and horſe-haire, and do not let their haire grow long, but cut the ſame, & 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 necks and armes they weare great rings of iron. They pierce the skin vnder their priuy member, thruſting thorow the ſame a ring of an indifferent bignes & weight, to bar 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* ſlaide quicke. *Menauino* g ſaith, he had read ſome of his writtings agreeing with the Chriſtian faith in many points. Some h ſay, he was martyred for confeſſing CHRIST.

g *Lib. 2. cap. 10.*
h Policy of the Turkiſh Empire.

The *Dernis* goe bare-headed, and cauſe their head and beard to be cut with a raſor, and all the hairie parts of their bodie: and burne alſo their temples with a hot iron, or an old peece of cloth burnt; hauing their eares pierced, wherein they do weare certain great rings of Iaſper. All their cloaths are two ſheepes or goats skins, the haire thereof being dried in the Sun, one before, and the other behind, embracing the body 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 find 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 herbe i called *Matſlach*, the violent operation whereof maketh them to become madde, ſo as through a certaine furie, they with a certaine knife or raſor, doe cut their neckes, ſtomackes and thighes, vntill they be full of moſt horrible wounds; which to heale, they lay vpon them a certaine hearbe, letting it lie vpon their hurt, vntill it be altogether conſumed into aſhes, ſuffering in the meane time extreame paine with marueilous patience. Thus doe they imitate their Prophet *Mahomet*, who, through abſtinence in his denne, fell into ſuch a furie (ſay they) that he would haue throwne himſelfe from the toppe 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 robbe them, they take it in good part, and ſay they ſhall haue good lucke after it. They erect ſtately monuments ouer ſuch madde mens graues, as at Aleppo, k one *Sheh Boubac* (who being madde, went alwaies naked) being dead, they built an houſe ouer his graue, where to this day (ſaith our Author) there are lampes burning day and night, and many of theſe Daruiſes there maintained, to looke to his ſepulchre, and to receiue the offerings of ſuch as come, as many doe euerie 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 hearbe 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 bee ſaued by their meanes.

The ſame account they make of one *Sheh Mahammet* a madde man, yet liuing in Aleppo, going naked with a ſpitte on his ſhoulder. Men and women will come and kiſſe his hand, or ſome other part of his bodie, and aske him counſell, for they hold that madde mens ſoules are in heauen talking with GOD, and that he reuealeth ſecrets to them. And euen the Baſſaes themſelues will kiſſe and conſult with this Oracle. Hard I deeme it to ſay whether is the madde 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 Emperour, will retire themſelues into this Order, as the Hoſpitall 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 & Couent, where, aboue fiue hundred of theſe Deruiſes dwell: and there once in the yeare 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 Deruiſlars [n] drawing neere vnto *Baiazet* the ſecond, as if he would haue receiued an almes of him, deſperatly aſſailed him with a ſhort Scimitar, which he cloſely hid vnder his hypocriticall habit. But *Baiazet* by the ſtarting of his horſe (afraid of this hobgoblin) auoided the deadly blow, but not vnwounded: neither had he ſo eſcaped, had not *Iſbender Baſſa* with his horſe-mans Mace preſently ſtrucke downe the deſperate villaine, as he was redoubling his blow, who was forthwith rent in peeces 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 dayes *Mehemet* or *Muhemet*, the great Viſier Baſſa, who ſwayed almoſt wholly and only that mightie Empire (as appeareth in the hiſtorie of that State) in the dayes of *Solyman*, *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 Deruiſlers. For whereas it is a cuſtome of the great men, that at ordinary houres all their Chaplaines, or Prieſts, aſſemble themſelues in the Diuano, there together mumbling their ſuperſtitions: and this Deruiſler [o] 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, ſtabbes him into the breaſt, and was therefore of *Mehemets* ſlaues with exquiſit torments done to death. In their great Counſell before mentioned, there are yong men clothed in white, which tell the moſt memorable obſeruations in their trauailes, which they preſent to the *Aſſambaba* in writing, ſubſcribed with their names. On the Friday they vſe after prayer and eating, the herbe [p] *Aſſeral*, to reade the ſame with daunces, and after their daunce (which is about a huge fire, made of as much wood as an hundred beaſts can carrie) they cut the skinne of their armes, legges, 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 Gouernour, and depart in troupes like ſouldiers with banners and drummes; and ſo returne to their owne Monaſteries.

The *Torlaquis* by other called *Durmiſlurs*, cloath themſelues with ſheepes and goats skins, like vnto the *Dernis*: aboue the ſame they wrap about them in maner of a cloake the skin 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 ſmal 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 learne to reade, write, or doe any ciuill profitable act, but liue idly vpon almes, roaguing thorow the Countrey alone, and in troupes thorow the deſerts, robbing ſuch as they meet handſomely apparelled, cauſing them to goe as they doe, naked. They profeſſe palmiſtry and fortune-telling, the people feeing and feeding them for ſuch vanities. And ſometimes they cary 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 commandments; 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 eminent 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 large beneuolence, at which they after amongſt themſelues do merrily ſcoffe. They eate alſo of the herbe *Matſlatz*, and ſleepe vpon the ground naked of cloathes and ſhame, and commit alſo abominable Sodomitrie. And thus much of their miſorderly

[l] *Nic Nichol.*

[m] That is, the Father of fathers.

[n] *Knolles p.463.*

[o] *Knol. Turk. Hiſt p.950.*

[p] *Aſſeral* is an herbe, that maketh men merry, as if they were drunken.

misorderly orders of an irreligious Religion. He that will reade more at large of them, let him reade the booke of the Policie of the Turkish Empire, which out of *Menauino* discourseth more largely of these things, and other the Turkish rites.

Septemcastrensis [q] 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 of Caramania. Another is called *Hatsenipetesch* that is, the Pilgrims helpe. Another [r] *Asek 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 *Muschim* or *Bartschim passa*, inuoked for their cattle: and *Chederelles* for trauellers, to whom he sometime appeareth as a trauueller; and any one that hath extraordinarily liued, is imputed a Saint after his death.

They haue many whose names I remember not (saith he) in like reuerence with them, as are the Apostles with vs. When they would seeke for things lost, they goe to one Saint; when they are robbed, they go 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 suspicion of treason, to the fire; which they entred without harme (as [s] those three companions of *Daniel*) and their shooes were hanged vp for a monument. Their *Nephesogli* that is, soules or persons begotten of the holy Spirit (such is their fancie) without seede of man, they hold in such reputation, that they account themselues happie, 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.

In this reputation of sanctity they haue a certaine old woman, which hauing a dog with her (in her pilgrimage to Mecca) ready to die for thirst, made water in her hand, and gaue it to the dogge: which charitable act was so highly accepted, that a voice was presently heard from heauen, saying, *This day thou shalt be in Paradise*. And at the same time she was caught vp bodie and soule into heauen: and hereupon are they liberall to their dogges. If this crosse an opinion, which some Saracens hold, that women come not to Paradise, no maruell, seeing falsehood is commonly contrary both to the *Truth*, and it selfe. He that would reade 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 the name, *Septemcastrensis*: who telleth [t] 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 Diuell with his sauing destruction, and destroying preseruation) yea he saith, that the Diuell 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.

Busbequius [u] tels, that they haue like conceit of one *Chederles*, amongst them, as some superstitious persons haue of Saint *George*, and the Turkes affirme to be the same: The *Dernis* 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 he trauelled many countries, and at last came to a riuer, the waters whereof yeelded immortality to the drinker, and now cannot be seene. *Chederles* hereby freed from death, rides about euery where on his horse (which thence also dranke in immortality) & delighteth in battels, taking part with the best cause: & to make vp the tale, they say he was one of the cõpanions of *Alexander* [*] the Great: they affirme, that *Alexand.* was *Salomons* chiefe captaine, & *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, & nephew, whose sepulchers they shew, where deuout pilgrims obtaine many blessings. They shew for reliques the peeces of the shooes which *Chederles* his horse

q *Cap.15.*

r *Assich* is the Goddesse of loue with the. *Georgious.*

s *Dan.3 27.*

t *Septemcast. cap.18.*

u *Busbequius epist.1.*

* *Alexander Mag.* was also one of their Saints.

horse brake in that Dragon-fight, and vse the same in drinke against agues and headaches. These places are full of Dragons and Vipers. Sultan *Murat Chan*, [x] or *Amurath* the second in a battaile 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 *Gaib-erenlers*, which are friends to the Musulmans, and walke inuisible, by the abundance of the *Cheders*, grant vs victory. In the time [y] of *Vrchan*, or *Orchanes*, the sonne of *Ottoman*, they say these Gaib-erenlers appeared on white horses in a battel against the Christians, & 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 reade in the Spanish relations of the West Indies, as at the battell of Tauasco, [z] where a strange horse-man discomfited the Indians, &c. And our inuocation of GOD and Saint *George*, is rather Turkish, then truly Christian: For GOD alone [a] *is our strength, which teacheth our hands to fight, and our fingers to battell*: and [*] *whom 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 Emblem of euery Christian, as not onely the heroique Muse of our *Spenser* [b] in Poeticall fiction: but the Diuiner of great Diuines [c] 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 error proceeding from those pictures (as it seemeth) in Churches, according to that of the Prophets, [d] *The stocke is a doctrine of vanitie*, and [e] *the Image a teacher of lies.* The ruder posteritie in that mist of Antichrist, and *smoake from the bottomlesse pit*, not being able to discerne an Emblem and History asunder, haue made S. *George* the *Mars* [f] of the Christians, *quem nostra iuuentus Pro Mauorte colit. Bellarmine* [g] strugleth much, rather then he will lose his Saint, and yet confesseth the History Apocryphal. *Baronius* [h] his fellow Cardinal, but beyond in truth, acknowledgeth it an image of a symbole, rather then of a history, which *Iacobus de Voragine* without good authority, in his Golden Legend maketh historicall. He saith the Virgin representeth some Prouince, which imploreth the Martyrs help against the Diuell. But *Hyperius* [i] and *Villanucentius Possenni* interprete it more fitly to signifie the Church assaulted by the Diuel, 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, & as Princes of [*] *Gods husbandry*, which gaue name to S. *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 be further acquainted with this Knightly Saint, let him resort to Doctor *Rainolds* his larger Historie.

x *Leuncla. hist. Musul. lib. 14.*

y *Leuncla. hist. Musul. lib. 4.*

z Historie of the West Indies. *Lop. de Gom.*

a *Psal. 144. 2.*

* *Psal. 73. 25.*

b *Spensers* Redcrosse Knight in the *Fa. Q.*

c *Rainold. de Rom Eccl. Idolat. lib. 1. cap. 5.*

d *Ierem 10. 8.*

e *Habac. 2. 18.*

f *Bap. Mant. Fast. lib. 4.*

g *Bel. de Eccles. Tri. lib. 1. 20.*

h *Baron. Notat. in Martyrolog. Rom. Apr. 23.*

i *Hyp. de rat. stud. Theolog. lib. 3. cap. 7.*

* Θεοῦ γεώργιον. 1. *Cor. 3.*

CHAP. XIIII.

Of their Priests, and Hierarchie.

AFter the discourse of their Regulars (which in estimatiō of deuotiō haue with the Turks, & therefore in this history, 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 *Mofti* or *Musti*; the third the *Cadi*, and after these (in subordinate orders) the *Modeeis*, *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 (he saith) there are

a *Lib. 2. cap. 3.*

b *Edit. Alcorani Latin.*

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 he) 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 Baſſas, conſtitute and depoſe the Cadi; hauing for their annuall ſtipend ſeuen thouſand or eight thouſand ducats, beſides their ordinarie gaines. They haue ten Secretaries kept at the Grand Seigniors charge, and two Moolorbaſſis, which are buſied about the horſes: they haue alſo two hundred or three hundred ſlaues. They vſe few words, but ſuch as are of their law and religiō altogether, with very much ſhew of grauity. *Arinabene* [d] (in his preamble to the Italian Alcoran) maketh Cadileſcher [*] to be a generall name to all their orders of Prieſts. Others do 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, & on the wars: but the *Mufti* being higheſt Interpreter of their law (though without gouernment) muſt indeed haue preeminēce. And ſo *Menauino* [e] ſeemeth to affirme, who, though hee placeth the *Cadileſcher* firſt, yet ſaith, that [f] 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.

Maſter *Harborn*, ſometime Embaſſabor into Turkie for *Englands Queen* (the worlds wonder, our Weſterne *Heſperus*, that ſhined ſo far ouer and beyond all Chriſtendome, into the Eaſt; but my words are too baſe to vſher in that renowned name) ELIZABETH, thus [g] reporteth. The Turkes do 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 chiefely 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 criminal, yea, or of State. And yet he hath no power to command; but it is in each mans free liberty, 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 a writing likewiſe (called *Zetfa*) giueth a briefe anſwere containing his iudgement thereon. This *Zetfa*, 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 Seignior, 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 *Selim* 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 he was bound to take in hand, namely, to procure the reuolt of the Moores in Spaine, there oppreſſed by the Chriſtians, wherein he was ſo bold with the Emperour, as to tell him to his face, that if he did neglect the cauſe of thoſe Mahumetans, he might be thereunto by his ſubiects compelled.

Concerning the Mufti, and other ſteppes of their Hierarchie, Maſter [*] *Knolles* writeth, That the Turkes haue certaine Colledges called *Medreſſe*, at Conſtantinople, Andrinople, 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.

The firſt is called *Softi*, which are yong ſtudets. The 2. are *Calfi*, who are readers vnto the firſt. The 3. *Hogi*, writers of books (for they wil ſuffer no printing) The 4. are *Naibi*, or yong Doctors, which may ſupply the place of Iugdes in their abſence. The 5. *Cadi*,

c Peregrination. *lib. 3. c. 14.*

d *Alcoran. Ital.* [*] *Kadileskieri ab Arabibus Caſſaskeri d'Eli, Iudices ſunt ſupremi, &c.*

L. Surianz. Otto.

e *lib. 2. cap. 4.*

f *Quando per caſos s'appella à ſue ſententie, ſi recorre al Mophti*

g *Lib. Manuſcript.*

[*] *Knol. p. 1302.*

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 eighth, *Cadeleschari*, 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 Bassas and are in great reputation. The ninth is the *Mufter*, who is among the Turkes, as the Pope among the Roman Catholikes. When the Bassas punish any offence against their law, they send to him. He may not abase himselfe to sit in the Diuano, neither when he 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 honor him, when he 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.

h *Pag.* 1161. *Mahomet* h 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 Bassas abode standing. Such respect is had to these men. Thus much *Knolles*.

i *Cap.* 24. In the booke i of the Policie of the Turkish Empire, it is said, that the Mufti's authoritie is like to that of the Iewish high Priest, or Roman Pope. I rather esteeme it like to that of the twelue Patriarkes, as binding not all Mahumetans, but the Turkes only: 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 owne house (which he vseth to doe very seldome) his vse and custome is, first to goe and visite the Emperour: who as soone as he seeth him comming to salute him, and to 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 honor of the place.

* *E. Soranzo. part. 2. cap. 61.* His authority, saith * *Soranzo*, 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.

Cadileschers. Next to the Mufti is the *Cadileschers*, who being also chosen by the Emperour, may be compared to those, whom the Christians cal Patriarches, or else to the Primates 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 Turkie: to the third, Syria and Egypt, with the parts adioyning. There were but two Cadileschers, till *Selim* wanne Syria and Egypt, and erected a third. But * *Soranzo* 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, whersoeuer the Emperour holdeth his Court. The honor 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.

* *Magin.*

Cadi. Next to these are the *Cadi*, which are sent abroad and dispersed into euery City and Towne of the Turkish Empire: which besides their k Ecclesiasticall iurisdiction (as I may terme it) in forcing men 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

k *Andr. Arin.*

onall Churches: the *Thalisman* calling the people to Prayer, and the *Choza* executing the Seruice and Preaching; and in absence, each supplying others office. *Menavino* more distinctly, and in other names, numbreth those Church-officers. The *Modecis* is a Gouernour of an Hospitall, receiuing & disposing the rents, with the other customes thereof. Their Schoole-degrees are before spoken of, out of *Knolles*. Some [1] adde to these former, these other Priests, of baser condition. The [e] *Antippi* are certaine Priests which vpon Friday (called of them *Glumaagun*, and is obserued as their Sabbath, because *Mahomet* was borne on that day) and on other their fasting & feasting-dayes, after they haue vsed diuerse Ceremonies in a certaine place in the middest of the Temple, about thirtie steppes high, from thence reade 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 voice, and then for halfe an houre together they crie *Illah illelah*, i. there is but one GOD. After all this, one of those *Antippi*, out of that high place, sheweth forth vnto the people a Launce and Scimitar, with exhortation to vse their swords and launces in defence of their Religion. Of the *Imam* and *Meizin* is elsewhere shewed, that the one calls the people to the Mosche or Meschit, the other there celebrateth publike orisons. The *Sophi* also are certaine Clerkes or Priests, imployed in the singing of Psalmes and Hymnes, after their manner, in their Churches at the times of publike Prayers.

Modecis.

1 Policie of the Turkish Empire.

Antippi.

Imam.
Meizin.
Sophi.

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 [m] no great learning, it is sufficient if they can reade the Alcoran; which being written in Arabian, they are as loth to haue translated into the vulgar, as the Papists are to haue the Scripture. He which can interprete, and make some Exposition of the Text, is of profound learning. Yet are they reuerenced: and if a Turke doe strike or offer outrage to them, he looseth 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 Cadelescher is clothed in Chamlet, Satten, Silke, Damaske, or Veluet of seemely colour, as Russet, or Tawnie, and of Purple-coloured Cloth with long sleeues. Their Tulipan on their head is of maruellous greatnes, sharpe in the middest, of Purple or 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.

m *Bar. Georgeuitz.*

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 Turks and Tartarians call them *Seiti* or *Suhi*, 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 apparrell cut from their backes, for wearing somewhat greene about them. These they call *Hemir*. They enioy many priuiledges, especially in giuing testimonie, wherein one of these is as much as two other, which they abuse to iniurie and wrong. The most of them are Moores, which goe tenne or fifteene in a companie, 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 prayers, and are poorely clad. Like to these (in priuiledge and prauiledge) are the *Chagi* or *Fagi*, which liue on almes like Friers. 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.

CHAP

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 auncient 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 newer vpstart) be declared before those former of the Pagans, the matter we had in hand hath thus altered our method, that after wee had described the deformed dis-ioynted 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 wee 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 Countrie it selfe, which because of her long and entire subiection to this Nation, is styled by their [b] name. The Greekes [c] called it Natolia, ἀπὸ τῆς ἀνατολῆς, because it was the Easterne part of that Empire, as they called Thracia, the Countrie 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 accompt, is peculiarly applyed to one Region in this great Chersonesus, or Peninsula, containing besides, 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 Blacke Sea, stretching in length from 51. to 72. degrees of Longitude, and in breadth from 36 ½. to 45. This Countrey hath beene aunciently renowmed 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 Ægyptian, Persian, Macedonian, Roman, Tartarian, and Turkish generall Conquests, besides such exploits as *Cræsus* and *Mithridates* of olde, 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 steppes, with much curious hunting in many Histories, we haue thus weakely traced. Of the Turkes we haue alreadie spoken, and we leaue the Christians (for why should we mixe Light with Darknesse?) to their proper place. For euen yet, besides the Armenians, there remaine many Christians of the Greeke Church in Cappadocia, and other parts of this Region.

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 myles along the Euxine Sea, bounded on the West with Paphlagonia, Galatia, and part of Pamphylia; on the South, with Cilicia; on the East, with the Hills Antitaurus and Moschius, and part of Euphrates. Here runneth *Halys*, the end of *Cræsus* Empire both in the site and fate thereof; the doubtfull Oracle here giuing him a certaine ouerthrow. For when he consulted with the same touching his Expedition against *Cyrus*, he receiued answere, That passing *Halys*, he 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 Amazones. Of which Manly fœminine people, auncient Authors disagree: *Theophrastus* deriuing them from the *Sauromatæ*; *Salust* fetching them from Tanais; *P. Diaconus* describing them

[a] *Haiton. Magnus. Francisco Thamara, & alij.*

[b] *Turcia, & Turcia Maior.*

[c] *Mel. & Peucer. lib. 5.* The Greekes called this, Asia simply, as being best knowne to them.

[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. *Nig r.*

them in Germanie; *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* [e] doubting whether there euer had beene such a people, or no. Some haue found them out anew in the new world, [f] naming that huge River of them. *Goropius* confidently auoucheth them to be the wiues and sonnes of the Sarmatians or Cimbrians: who, together with their husbands, inuaded Asia. And this he proueth by Dutch Etymologies and other coniectures. Which, if it be true, sheweth, that their *Religion* was the same with the Scythian. They [g] are said to haue worshipped *Mars*, of whome they faine themselues to be descended. Religion it were to speake of their *Religion*, of whose being we haue no better certainetie. *Strabo* [h] writeth, That in the places ascribed to the Amazones, *Apollo* was exceedingly worshipped.

e *Strab. l.11.*
f Riuer of Amazones.
g *Gram. ex Statio.*
h *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 deuillish 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 *Oreستes* 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; bloudie Rites fitting *Bellona's* solemnities. [i] *Argæus*, whose hoarie head was couered continually with Snow, was reputed a religious Hill, and Habitation of some God.

i *Solinus.*

Strabo [k] reporteth of the Temple of *Apollo Catanitus*, in Dastacum; and of another of *Iupiter* in Morimena, which had three thousand of those sacred seruants or religious Votaries, which as an inferior Order were at the commaund 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.

k *Strab. l.12.*

Not farre hence is Castabala, where was the Temple of *Diana Perfica* [l], where the sacred or deuoted women were reported to goe bare-footed on burning coales without harme. It is reported [m], That if a Snake did bite a Cappadocian, the mans bloud was poyson to the Snake, and killed him.

l *Strab. l.12. Cal. l.26. c.33.*
m *Vadiani epit.*

Many excellent Worthies hath this Region yeelded to the world. Mazaca (afterwards of *Claudius* called Cæsarea) was the Episcopall Seat of Great *Basill*: Cucusum, the Receptacle of exiled *Chrysostome*: Amasia (now a Prouinciall Citie of the Turkish Beglerbegs) sometime the Countrey of *Strabo*, to whome 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 prowd 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: a Region which hath on the South Cilicia; on the East, Euphrates; on the West, Cappadocia.

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 [n] 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,

n *Comana Cappadocia, & Pontica, Strab. l.12.*

nies, Diuinations, respect to their Priests. And twice a yeare, in the Feastes, which were called, *The Goddesse her going out*, the Priest ware a Diademe. He was second to none, but the King: which Priesthood was holden of some of *Strabo's* progenitors. *Pompey* bestowed the Priesthood of this Temple vpon *Archelaus*, and added to the Temples Reuenue, two *Schœni*, that is, threescore furlongs of ground, commaunding the inhabitants to yeeld him obedience. He had also power ouer the sacred seruants, which were no lesse then sixe thousand.

Lycomedes after enioyed that Prelacie, with foure *Schœni* of land added thereto: *Cæsar* remoued him, placing in his roome *Diceutus*, the sonne of *Adiatorix*, whome (with his wife and children) he had led in triumph, purposing to slay his elder sonne, together with him. But when the younger perswaded the souldiors, that he was the elder, and both contended which should die, *Diceutus* was of his parents counselled to yeeld to the younger, and to remaine aliue, to be a stay to their familie. Which pietie *Cæsar* hearing of, grieuing for the death of the other, he 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 a little Corinth. For many went to Corinth, in respect of the multitude of Harlots prostituted or consecrated to *Venus*.

Zela, another Citie, hath in it the Temple of *Anais*, much reuerenced of the Armenians; wherein the Rites are solemnized with greatest Sanctimonie, 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 supreame power of all things, who with a great multitude of those sacred Seruants inhabited the same. The Romans encreased their Reuenues.

In Cappadocia the Persian *Religion* was much vsed: but of the Persian Rites see more [o] in our Tractat of Persia. The [p] leudnesse of the Cappadocians grew into a Prouerbe; if any were enormiously wicked, he was therefore called a *Cappadocian*.

o *lib. 4.*

p The infamous leudnes of the *Cappadocians.*

Galatia, or Gallogræcia, so called of the *Galli*, which vnder the conduct of *Brennus* (sayth *Suidas*) assembled an Armie of three hundred thousand, and seeking aduentures in foraine 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 myles. Sinope, the mother and nursing-Citie of *Mithridates* is here 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 *Jupiter*, 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*, whome they called *Andigistia*, 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 Romanes, 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 ouerlooketh the Citie, of which she was named *Dindymena*, as of *Cybelus* (which *Ortelius* supposeth to be the same) *Cybele*. Of the Galatians, *Deiotarus* was King: but more fame hath befallen them by *Paules* Epistle to them.

300000 *Galli.*

Plutarch [q] tells a Historie of a Galatian woman, named *Camma*, worthie our recitall. She was faire and noble (the daughter of *Diana's* Priest) and richly married to *Sinatus* the Tetrarch. But *Sinorix*, a man richer and mightier then he, 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 *Diana's* 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 marri-

q Plut. *Sermo & disputatio amatoria.*

age,

age, she went forth to meete him, and with gentle entertainement brought him into the Temple vnto the Altar, where she dranke to him in a cup of poysoned liquor, and hauing taken off almost halfe, she reached him the rest: which after shee saw he had drunke, shee called vpon her husbands name alowd, saying; Hitherto haue I liued sorrowfull without thee, waiting 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 died they both. The like manly womanhood (if a Christian might commend that, which none but a Christian can discommend) *Valerius* [r] *Maximus* sheweth of *Chiomara* her Countrey-woman, wife of *Ortyagon*, a great man amongst the Tectosages: who, in the warres of *Manilius* the Consull, being taken prisoner, was committed to the custodie of a Tribune, who forced 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, she caused her Gallogræcians to cut off his head, which shee carried to her husband, in satisfaction of her wrong.

r *Val. Max. l. 6. c. 1.*

At the Funerals of the Galatians [s] they obserued this custome, to write letters and hurle them into that lateſt and fatall fire, supposing that their deceased friends should reade them in the other world. At their Sacrifices [t] they vsed not an *Aruspex*, or Diuinour, which gazed in the Entrailes, but a Philosopher, without whome they thought no Sacrifice acceptable to their Gods. The Deuill certaine was the God to whome their humane Sacrifices were acceptable, which in deuilliſh inhumanitie they offered at their bloudie Altars [u], when they diuined of things to come, which they did by his falling, by the dismembring and flowing forth of his bloud. [x] *Athenæus* out of *Philarchus* telleth of one *Arianes*, a rich Galatian, which feasted the whole Nation a whole yeare together, with Sacrifices of Bulls, Swine, Sheepe, and other prouision, made readie in great Cauldrons, prouided of purpose for this entertainement, that he made them in spacious Boothes, which he had therefore built. *Pausanias* sayth, That the Pessinuntian Galatians abstained from Swines flesh. The Legend of *Agdistis* and *Atte*, which hee there addeth, is too filthie to relate. At [y] Tavium was a brazen Image of *Iupiter*, and his Temple was a priuiledged Sanctuarie.

s *Alex. ab Alexandro, genial. dierum, l. 3. c. 7.*
t *Gen. dier. l. 4. c. 17.*
u *Ibid. l. 6. c. 26.*
x *Athenæus.*
y *Strabo, l. 12.*

Betweene [z] 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 [a] of Pontus and Bythinia. They were sometimes two Prouinces, diuided by the Riuer *Sangarius*: now they are called Bursia by *Girana*; by *Castaldus*, *Beesangial*. The most famous Cities therein are, or rather haue beene, Nice, famous sometime for *Neptunes* Temple, but more for the first generall Councel therein celebrated: Nicomedia, sometimes the seate 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 yeares before Byzantium; and therefore the builders accounted blinde, which neglected that better seate. Here was a famous Councell of six hundred and thirty Bishops. Of their auncient Kings others haue related: but *one* cannot passe this our Historie without obseruation, and that is *Mithridates* [b], the sixt King of that name: who loosing his father in the eleuenth yeare 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. He liued indeede to the death of thousands, which either his crueltie or his warres consumed. Foure yeares together (to auoide their Treasons) he liued in the Fields and Woods, vnder a shew of hunting; both preuenting their designes, and inuring himselfe to hardnesse. He spake two and twentie Languages, being Lord of so many Nations. He held warres with the Romans sixe and fortie yeares, whome those renowmed Captaines, *Sylla*, *Lucullus*, *Pompey*, did so conquer, as he alway rose againe with great lustre, and with greater terrour: and at last died not by his enemies commaund, but voluntarily in his old age, and his owne

z *D. Niger. Asiæ com. 1. Magnus*
a *Pontica gentes à Pontico cognominate mari, L. Flor. l. 3. c. 5.*
b *Cramaye Pontica. Justin. l. 37. L. Florus. T. Livij Epitom.*

King-

Kingdome, neuer made to attend the Romane Triumphs; *Sylla's* felicitie, *Lucullus* proweſſe, and *Pompeyes* greatneſſe notwithſtanding. His aſpiring thoughts had greedily ſwallowed the Soueraigntie both of Aſia and Europe. He cauſed, in one night, all the Romanes in his Dominions to be ſlaine: in which maſſacre periſhed a hundred and fiftie thouſand, as ſome haue numbred. But it cannot be conceiued (ſayth [c] *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 Sanctuarie, or reuerence of Images being ſufficient protection. And no maruell, if he ſpared not his enemies, when [d] he ſlew *Exipodras* and *Homochares* his ſonnes; and after the poyſonings and voluntarie death of *Monyma* his wife, *Statira* and *Roxane*, his daughters. His ſonne *Pharnaces* (like to taſt of the ſame cup) wonne to his part his fathers Armie, ſent againſt him, with which he purſued his father ſo hotely, that he, hauing denounced a heauie curſe vpon him, entred amongſt his Wiues, Concubines, and Daughters, and gaue them poyſon, pledging them in the ſame liquor; which his bodie, accuſtomed to his *Antidotes*, eaſily ouercame, and therefore was faine to entreat another to open a bloudie paſſage for that his cruell ſoule. A man (ſayth *Oroſius*) of all men moſt ſuperſtitious, alway hauing with him Philoſophers and men expert in all Arts, now threeſcore and foureteene yeares old. The Religion in Pontus was little differing from the Greekes. We reade 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 Honey, Milke, Wine, Oyle, and after made a Feaſt. In honour of *Neptune* they drowned Charriots, drawne with foure white Horſes, with which (it ſeemed) they would haue him eaſe himſelfe in his Sea-voyages. [e] At the mouth of Pontus was the Temple of *Iupiter Iuſtus*, called *Panopeum*: and nigh thereto, a Promontorie ſacred to *Diana*, ſometime an Iſland, ioyned to the Continent by an Earthquake. Hereabouts was the Caue *Acheruſium*, whoſe bottomeleſſe bottome was thought to reach to Hell.

c P. Oroſ. l. 6. c. 2.

d Cap. 5.

e Ortel. in Parerg. Dom. Nig. Aſiæ Com. 1.

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 [f] 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 [g] deriue the Veneti of Italie. 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 Mettall-miners, which were wont to be ſlaues redeemed from capitall Sentence, who here exchanged that ſpeedie death for a more lingering one. 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.

f Maginus. Gramay. Strab. l. 12. Epitom. in Strab.

g Maginus.

The Heptacometæ and Moſſynœci inhabited about theſe parts; [h] 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 enemie, but would faithfully before relate vnto him the Time, Place, and Houre of their fight; whereas the Moſynœci vſed to aſſault ſtrangers that trauelled by them very trecherouſly. They haue alſo a venomous kinde of Honey growing out of their Trees, with which they beguiled and ſlew three troupes of *Pompey*. The Tibareni obſerued one ſtrange faſhion, that when the woman was deliuered of a child, her husband lay in, and kept his chamber, the women officiouſly attending him.

h Cœl. Rhod. l. 18. c. 30.

CHAP.

CHAP. XVI.

Of Asia propriè dicta: now called Sarcum.

THIS Region (in this strict sense) being a particular prouince of the lesser *Asia*, [a] is bounded on the West with part of Propontis, and Hellespont, the Aegean, Icarian and Myrtoan seas: on the South, with the Rhodian sea, Lycia, and Pamphilia: on the East, with Galatia; on the North with Pontus and Bythinia, and part of Propontis. In which space are contained Phrygia, Caria, and both Mysia's, Aeolis, Ionia, Doris, Lydia. Some [b] circumcise from hence both Phrygia, and Mysia, alledging the authoritie of [c] S. *Luke*. But in the Apocalypse *c.* 1. these parts are also added. and 1. *Pet.* 1. 1.

a *Ptol. l. 5. c. 2. Magnus. Ortelius in Parergo.*

b *Vadianus.*

c *Act. 16. 6.*

Phrygia is diuided into the greater, which lyeth Eastward: and the lesse, called also *Hellespontiaca* & Troas, & of some Epictetus. The greater Phrygia hath not many cities. Here stood Midaium, the royall seate of Mydas, and Apamia the Phrygian Metropolis, [d] Phrygia is called of the riuer Phryx, which diuideth it frō Caria. *Herodotus* telleth that the Phrygians were accounted the most ancient of all people: for the trial wherof, *Psammetichus* King of Egipt had shut vp, without societie of any humane creature, two children, causing only Goates to be 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, she, enraged with madnesse, ran vp and downe the countrey. *Marsyas* romed with her, who after, being ouercome in a Musicall contention of *Apollo*, was flaied quicke. After these things did *Apollo* loue *Cybele*, with whom she wandered to the Hyperboreans: and by his command the body of *Attis* was buried, and *Cybele* obtained diuine honours. Hence it is, that euen to this day the Phrygians bewaile the yong mans death. In Pessinus a Citie of Phrygia (after reckoned to Galatia) they erected a Temple to *Attis*, and *Cybele*. After the death of *Hyperion*, the children of *Cœlus* parted the kingdom amongst them, the most famous of which were *Atlas* and *Saturne*: to the first of which befell the parts adioining to the Ocean. He had great skill in Astronomie. 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 entangled 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*) raigned 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 hee first met after he 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 diueliſh cruelty both in the idoll and idolater: as appeared also in the euent, (if our story be 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 hee went with the Argonautes to

d *Plin. l. 5. c. 29.*

e *Herodot. l. 2.*

f *Suidas.*

g *Euseb. de præp. l. 2. 4.*

h *Gramay.*

Colchos, came on shore 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 companions) wandered in the woods, bemoning his *Hylas*.

* A mirrour for Misers.

About these times *Tantalus** liued in these parts, a man besides other vices exceedingly couetous, not sparing the Temples of the Gods. Hence arose the Fable that hee was punished in Hell with perpetuall hunger and thirst, whiles pleasant waters, & dainty fruits did offer themselues to his mouth, but when he would haue tasted them, fled from him. So indeede 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 hearbes, a burthen to them, foode for others, themselues glad to feede on Thistles. And how many *Tantali* doe we daily see induring a hunger and thirst in the middest of their abundance? a monstrous and vnnaturall sicknes, to hunger after that which they haue, yet cannot, yet will not feede on; a dropsie-thirst, saue that they dare not drinke that, which they haue and thirst for. Vnworthy of that life, which he sacrificeth to that, which neuer had the dignitie to be mortall: vnworthy that body, which he pineth with plentie; or that soule, which he damneth for a fancy of hauing; or that nature of man which he confineth to the Galleys, to the Mines, in the seruice of a peece of earth; vnworthy of the name of christian, whose CHRIST was, to one of his [i] forefathers, worth thirty pence, but now this will sell him for three halfe pence, for a peece of bread, yea, like *Æsops* dog, for the shadow of a peece of bread; vnworthy of any thing, saue that his couetise, to be his tempter, his tormentor, his fury, his diuell: Once, pitty it is, that he priseth a halter so deare, else would he rid the world of a burthen, & himself of his worthlesse life. But whether hath *Tantalus* carried me? Take heed (reader) he do not carry thee further, or thou him, beyond words: They say he would haue sacrificed his son *Pephilops*, had not diuine power releeued him: thou art like to finde him *Tantalus* still. What the Poets tell of *Ganymedes* euery one knowes; *of Niobe* famous for her sonnes and daughters, which she lost all in one day: of *Mydas* (another *Tantalus*) whose couetousnes became a new *Alchymie*[k] to turne all into Golde. And how doth this two-fould Alchymie gull the world? the one making with vaine hopes a rich estate become poore, the other with full haps making all Gold but the man; onely the Romane [l] Alchimist is Maister of that Art, which the former professe, that turnes so easily a little *Lead* into so much good gold: onely the wise man, wise in the later, to bee Maister of himselfe and his wealth, not a slaue to passion or pelfe. And yet *Mydas* in a publike calamitie, (happening by an Earthquake, which swallowed vp houses) warned by an Oracle, to cast into those gaping iawes of the Earth that which was most precious: hurled therein much treasure (what could he 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 bee most precious) leaped in, and the reconciled Element receiued an Altar in witnesse of his haughtie courage. There were many Phrygian Kings named *Mydas*.

i *Iudas. Mat.* 26.15.

k The Fable was that *Mydas* hauing his wish granted, wished all that he touched might become golde: & so his meate was golde and starued him.

l *La Noue* discourse.

The Phrygians sacrificed to the Riuers *Mæander* and *Marsias*: they placed their Priests after death vpon stone, ten cubits high. They[m] did not sweare, or force others to an oath: they were much addicted to diuination by Birds. *Macrobius*[n] applyeth their tales of *Cybele*, and *Attis* to the Sunne. *Silenus* is reckoned among the Phrygian deities: whom[o] *Goropius* fetcheth out of Scythia, and maketh him *Mydas* his Maister in Geography and Philosophy: The diligent attendance of the Scholler was occasion to that Fable of his long eares: the learning of the Maister gaue him diuine honours.

m *Stobæus.*

n *Macrob. l.* 1. 21.

o *Goropij Becc.*

In Phrygia on the Riuer Sangarius stood Gordie (or as *Arrianus*[p] calleth it, *Gordion*) of which he reporteth that when *Alexander* came thither, hee 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, & the indissoluble knot fastned therto. For great was the fame therof amongst the next adioining people: that *Gordius* was one of the auncient inhabitants of Phrygia, hauing a little place of ground, and two yokes of Oxen, the one

p *Ar. l.* 2.

one he vſed to the plough, the other to the waine or Cart. And while hee 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 hæreditary) and there met with a Virgin, whom he 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 happening 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 Carre, in memory hereof, was hãged vp to *Iupiter* in the towe (or temple of *Iupiter*, ſo *Curſius* calleth it) with thanks for that Eagle (*Iupiters* Bird) ſent before to fore-ſignifie thus much to his Father. The knot faſtned vnto it, was of the barke of the Cornell or dogge-tree, wouen with ſuch Arte that a man could neither finde beginning nor ende thereof. Bruted it was amongſt the Phrygians, that he 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, leaſt he ſhould otherwiſe leaue ſome ſcruple in the hearts of his Souldiours. Thus farre *Arrianus*. s 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 hiſtorie, 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 *Eriſthonius*, *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 repairing the Citie: which *Hercules* ſacked, and *Priamus* reſtored, but to a greater loſſe, by the Grecians ten yeers ſiege, and one nights ſpoile. *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 firſt entring the walles. Her did *Priam* demaund 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 recouerie, firſt *Diomedes* and *Vliſſes* were ſent to intreat; after, a thouſand ſaile 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 bore in two parts, cauſed the Princes with their ſwords drawne and beſprinkled with bloud to paſſe betweene, ſwearing deſtruction to *Priamus* and the Troians. The like rites of ſolemne Couenant wee reade obſerued by God ſ himſelfe: and by the Iewes. r *Dares. Dictys. Homer. Euripid. 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 we are to relate. Therefore adiourning a larger diſcourſe till then, we are a little to mention here their deuotions. In Troy were the Temples of *Iupiter Hereans*, at whoſe Altar *Priam* was ſlaine; of *Iupiter Fulminator*, of *Iuno*, *Apollo*, *Minerua*, *Mercurie*, *Neptune*; To *Neptune* they, which ſailed, did ſacrifice a blacke bull, and oxen, whoſe hinder parts were burnt, the inwards they taſted; Rams and Hogges were ſacrificed alſo to him. To *Mercurie* clouen tongues hurled into the fire; To *Venus*, on the hill Ida; To *Scamander*, to the Nymphs, in Caues. To the dead alſo they ſacrificed blacke ſheepe, ouer a ditch or hole in the ground, with wine, water, & flower, thinking that the ſoules drank the bloud. They had whole flocks ſacred to the Gods, vntouched by men. They obſerued Auguries, Thunders,

Thunders, dreames, Oracles of *Apollo* and other superstitions. But the most famous of all, their fatall *Palladium*, (a Name giuen to all images which superstition beleeued not made with hands) was said to haue fallen from heauen at Pessinus, or (as *Apollodorus* witnesseth) at Ilium, at the prayer of *Ilus* when he built it. Some [u] say *Asius* a Philosopher made it by Magicall Arte: 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 walles it was kept. They hid it therefore in a more secret part of the Tower, that it should not bee 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, hee was for his blinde zeale punished with blindnes; of which, soone after he recouered by diuine indulgence: *Vlisses* 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.

[u] Nat Com: l.4.c.5

The ruines thereof are as yet very apparant (according to *Bellonius*,[x] an eye-witnes, his report) the walles of the citie yet standing, the remnants of her decayed buildings full with a kinde of maiestie entertaining the beholder: the walles of large circuite, 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 foote, in compassing the walles. Great Marble Tombes of antient workmanship are seene without the wals 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 of 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 sometimes inhabiting Christians. The soile about it is dry and barren: the riuers (so much chaunted) *Xanthus* and *Simois* are small rilles, in Summer quite drie.

[x] P. Bel. l.2.c.6.

This *Ilium* (whose sepulchre onely *Bellonius* hath seene) is not in that place where old *Ilium* stood, but thirty furlongs Eastward, if *Strabo* [y] be receiued, yea it changed the place and situation often, and here at last abode by warning of the Oracle, which also hath 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, inriching the Temple with offerings, and the place with name of a Citie, with building and immunitie. After his victory ouer the Persians, he 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 Colony, when as *Lysimachus* afore had walled it, and built the Temple. *Fimbria*, in the warres against *Mithridates*, hauing treacherously slaine the Consul *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 daies, as *Agamemnon* with a thousand saile of Greekes, had done in ten yeare; Not so much, replied an *Ilian*, for *Hector* was not here to defend the Citie. *Cæsar*, æmulous of *Alexanders* attempts, and deriuing his pedegree from *Iulus*, confirmed their former liberty, adding a new region to their territory.

[y] Lib.13.

Achilles among the later *Ilians* enioyed a Temple and a Toombe: *Patroclus* also and *Antiochus* had their Tombes: to them all and to *Aiax* did the *Ilians* sacrifice; an honour denied to *Hercules* for sacking their Citie: an vniust quarrell, if this yet may bee a iust excuse of their partiall superstition. *Thymbra* is a field hard by, through which slideth *Thymbraus*, disemboking it selfe into *Scamander* there, where standeth the Temple of *Thymbræan Apollo*.

[z] Lib.1.

Arrianus [z] reporteth, that *Alexander* sacrificed to *Protesilaus*, (erecting Altars on his graue) who was the first of the Græcians that in the Troian warre set foote in Asia; as hee had before in the Straites of Hellespont offered a Bull

Bull to Neptune and the Sea-Nimphes, powring a golden Viall into the Sea: and in the places from vvhence hee set saile, and vvhere hee arriued, hee set vp Altars to *Iupiter Descensor*, to *Pallas*, and to *Hercules*. And being come to *Ilion* hee sacrificed to Troian *Pallas*, and fastening the armes, which hee vsed, in her Temple, (a rite which the Philistims[a] obserued in *Saul* their enemie, and *Dauid*[b] with the armour of Goliah) hee tooke thence the armour sacred to the Goddesse; monuments till that day of the Troian warre, afterward the weapons[c] of his gard. He[d] appeased also *Priamus* his Ghost, performing his exequies at the Altar of *Iupiter Herceus*, so to reconcile him to *Neoptolemus* his house. Of which hee, by his mother, descended. He crowned *Achilles* his Tombe: calling him[e] happy, who had *Homer* to blaze abroad his praises to the world, in which he was greater, then *Great Alexander*.

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 diuell (of more iniquitie, then antiquitie) was not knowne of *Hesiod*. This Region was called *Adrastia*[f] of King *Adrastus*, who first built a temple of *Nemesis* calling it *Adrastia*. In the country adioining was an Oracle of *Apollo Actaus*, & *Diana*: whose oratory being demolished, the stones were carried to *Parium*, where was built an Altar, famous for faireneſſe and greatnes. Of this *Adrastia* was a temple at Cyzicus.

This Cyzicus was a Citie of Mysia minor; (for there is another Mysia called *Maior*, according to *Ptolomeys*[g] diuision: (the former is called Olympica, the later by *Galen*[h], 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, [i] which telleth that this Citie was renowned for Antiquitie, giuen by *Iupiter* in Dowrie to *Proserpina*; whom therefore the inhabitants worship. The greatnesse, beauty, lawes, and other excellencies of Cyzicus let others shew you: their Temple I cannot but stay to view with wonder, [k] whose pillars are measured foure cubites thicke, fiftie high, each of one stone: in which, the whole building was of polished stone, and euery stone was ioined to his fellow with a thread [l] or line of golde: the image of *Iupiter* was of Iuory, crowned with a marble *Apollo*. Such was the beauty 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*[m] ro which *Iohn* writ:) and to *Magnesia*[n] in the same Region. Neere to Cyzicus was the hill Dyndima: and thereon *Cybeles* Temple built by the *Argonautes*: who had also vsed a certaine stone for an anchor, vvhich they fixed sure at Cyzicus with Lead, because it had often plaid the fugitiue, [o] called therefore the *fugitiue Stone*. The Cyzican towers yeelded a seuen fold Eccho.

The Mysians for their great deuotion were called *smoke-climers*, a fit name for all superstitious. They had in honour the[p] Nymph *Brythia*: vnder colour of religion the Parians cousened the Lampsacens of a great part of their territory. Of this Citie 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 greeuous 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 Genitalles, and of his Garden-deitie. Offering to rauish a Virgin at the time of her Wedding, hee was scared by the braying of an Asse, a creature for this cause consecrated to his sacrifices. Lettice most sutable to such lips.

A little hence standeth Abydus; (and ouer against the same on Europe side, Sestus) chaunted by the Poets, the gard of the Hellespont, one of the keyes (saith *Bellonius*) of the Turkish Empire; the Castles beeing for that purpose well furnished, the Straites not aboue seuen furlongs ouer. Here did *Xerxes* ioine Asia to Europe by a bridge, professing warres not against the Greekes alone, but against the elements. To Mount Athos[q] did this *Mount Atheos* write his menacing Letters. To the Hellespont he commanded three hundred stripes to be giuen, and fetters to be cast,

a 1. *Sam.* 31. 10
b 1. *Sam.* 21. 9.
c *Argyraspide.*
d *Curt. l.* 2.
e *O fortunate youngman whose vertue found So braue a Trompe thy noble actes to sound.* Spenser Ruines of Time.
f *Strab. l.* 13.
g *Pto l.* 5. *c.* 2.
h *Gal de san. tuenda l.* 5.
Ortel. Thesaur.
i *Appian in Mithridatico.*
Gramay.
k *Xiphilinus ex Dione apud Gram.*
Plin. l. 36. *c.* 15.
l *Filum aureum.*
m *Apoc.* 3. 7.
n *Pius* 2. *Asia.*
o *Plin. l.* 36. *c.* 15
p *Polienus. l.* 6. *ap. Gra.*
q *Herodot. l.* 7.

in with reuiling speeches for the breach of his new made bridge, which the vvinde (disdaining the stopping of his passage, and infringing his libertie) had by tempest broken.

r *Strab.l.13.* In Mysia r was that famous Pine-tree, foure and twenty foote in compasse, and growing intire threescore and ten foote from the roote, was diuided into three armes æqually distant, which after gathered themselues close into one top, two hundred foote high, and fifteene cubits. *Apollo Cillæus* had a Temple dedicated to him at Cilla; another was erected at Chrysa to *Apollo Smynthius:* and twenty furlongs thence, an other to *Diana Astirina*, another (with a sacred Caue) at Andira, to the mother of the Gods: this Caue reached vnder the Earth to Palea, a hundred and thirty furlongs. *Pergamus.* *Attalus* reigned in these parts, who furnished the Librarie of *Pergamus* with two hundred thousand Volumes, for the writing whereof those parchment-skinnes were inuented, therefore called to this day *Pergamenæ.* Of this name *Attalus* were three of their Kings; the last of which made the Romanes his heires. Here was that cruell Edict of *Mithridates* published, to murther the Romanes, whereby many, driuen to seeke helpe of *Æsculapius* in his Temple at *Pergamus*, found him either vnmercifull, or vnskilfull to cure them, although his Physicke-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 yearely 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.

Southwards from hence along the Sea-coast, trendeth *Æolis*: whereunto adioineth Lydia, called s aunciently Asia, and the inhabitans, *Asiones.* It was called Maxonia of *Manes* their first King, who begate *Cotys*, and he, *Attys* and *Asius*, of whome (some say) Asia taketh name. *Cambletes* t a Lydian King was so addicted to gourmandise, that in the night hee did teare and eate his Wife, and finding her hand (in the morning) in his mouth, the thing being noised abroad, hee killed himselfe. The same Author telleth u of King *Andramytes*, that hee made women Eunuches for his attendance: that the Lydians were so effeminate, that they might not endure the Sunne to looke vpon them, for which cause they had their shady bowers: that in a place, therefore called *Impure*, they forced women and Maidens to their lust, which *Omphale* (who had endured this violence, comming after to be 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. She was Daughter of *Iardanus* of the posteritie of *Attys*, who set *Hercules* his taske to spin amongst her Maides. Her husband *Tmolus* defloured *Arrhiphe* in *Dianas* Temple. Of him haply was named the Hill Tmolus, which yeelded golden sands to the Riuer Pactolus. *Halyattis* x was after a long succession the Lydian King, father to *Cresus*, whose Sepulcher 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 foote, and a thousand and three hundred foote 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, Balles, Chesse, in the time of *Attys* the first; driuen to this shift by famine, which when they knewe 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* bee beleeued) two and twentie yeares, eating and playing by course, till they vvere faine to diminish their multitudes by sending Colonies vnder *Tyrrhenus* vnto that part of Italy, y which of him receiued that name.

s *Ortel. Thes.*

t *Athen.l.10.c.1* *Ex Xantho Lydo.*

u *Lib.12.c.4.*

x *Herodot.l.1.*

y *Silius l.4.*

Here on the winding streames of *Meander* (or nigh thereto) was situate *Magne-*

sia

sia (not that by *Hermus*) whose Inhabitants worshipped the *Dindymene Mother of the Gods*. But the olde Citie and Temple perishing, and a new builded, the Temple was named of *Diana Leucophryna*, exceeding that of Ephesus in workemanship, 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 Laryssaus*. In the way from thence [z] to Nyssa, is a village of the Nyssaens named Acharaca. There is the Plutonium (compassed with a groue) and the Temple of *Pluto* and *Iuno*, and the Caue Charonium, admirable to the view, ouerhanging the Groue, which it threatneth seeming to 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 leade 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 yearely festiualles solemnized, and then most of all are these deuotions practised. Youths and striplings naked and annoynted, draw or leade a Bull into the same Caue with great speed, who falls anone dead. Thirty furlongs beyond Nyssa is a festiuall place solemnely frequented by the neighbouring Inhabitants, which is said to haue a Caue dedicated to the same Gods, and reaching to Acharaca.

z *Strabo lib.14.*

After *Omphale*, *Hercules* posterity, which he had by her, raigned; carrying for their royall Ensigne that Battle-axe, which *Hercules* had taken from *Hippolita* the Amazon. *Candaules* weary 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 [a] 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 choice, whether he would enioy what he had seene, and the kingdome for dowrie, without other ioynture then *Candaules* bloud, or would there himselfe be slaine. Easie to iudge his choice, by which *Hercules* his race failed. Of him descended *Crœsus*, whose History is knowne. Him did *Cyrus* ouerthrow, [b] and had set him on a pile of wood to burne him, who then cried *Solon, Solon, Solon*: which *Cyrus* not vnderstanding, caused him to be asked, why hee so called. Hee 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 he 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 souldior in taking the City had bereaued, had not naturall affection in his sonne (before this time dumbe) violently inforced Nature to loosen the instruments of speach and proclaime, *It is the King*. Thus had the Oracle propheciedthat the day would be dismall and disastrous to the father, when the son should speake (whereto hee had before in vaine sought helpe of GOD and men) and could speake freely all his life after. And this was all that *Crœsus* by his sumptuous [c] presents, and superstitious deuotion could get of *Apollo*, which had foretold him, that he himselfe had no power to auert or alter, not to speake of his enigmaticall answers, snares, not instructions, nocuments, not documents vnto him.

a *Cic. Off. 3.*

b *Herodot. li. 1.*

c *Crœsus* had bin exceeding liberall to *Apollo*, who deluded his Votarie with riddles, as in our Persian relation you may reade.

CHAP.

CHAP. XVII.

Of Ionia and other Countries in that Cherſoneſus.

IONIA is ſituate on the Icarian Sea, ouer-againſt the Iland Chios. The Inhabitants are accounted Athenian Colonies (whereas Athens may rather ſeeme to be Ionian) deducing their name from [a] *Ion* the ſonne of *Creuſa* and *Xuthus*. But more probable is [b] their opinion which deriue them from *Iauan*, as is [c] before obſerued by vs. Of the Ionians in Aſia, were reckoned tenne 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 *Cœlius Rhod. lib.7.10. Sard.lib.3.*
b *Ar.Montan. Fr.Iunius &c.*
c *Lib.1.ca.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 *Strabo* [d] 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 Maid-ſeruant of one *Philarchus* amongeſt them deuiſed, that thoſe of her condition might in their Miſtreſſes habite be ſent, to ſaue their Maiſters beds, which was accompliſhed.

d *Strabo lib.14.*
e *Gramay.*

As for Epheſus, 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 hapned, that as certaine Fiſhermen at the ſacred fountaine *Hypelæus* were broyling their fiſh, one of them leaped with the coales into an heape of ſtrawe, 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 gaſp where *Pallas* after was honored 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 *Plinie* [g] writeth) was thought by ſome to be of Ebonie, but *Mutianus* thrice conſull, 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 moiſture whereof might fill and cloſe vp the rifts. The doores of the Temple were of Cypreſſe, [h] which after foure hundred yeares 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 *Pauſanias* [k] 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 Countrey, and *Epheſus* (ſuppoſed the ſonne of the riuer *Cayſter*) founded it. Of him the City 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 Colony, 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 he burned all other Temples in Aſia, ſpared this, vncertaine whether for admiration or deuotion;

f *Act.19.27,28*
g *Pli.li.19.c.40.*
h *Solinus c.49.*
i *Pauſanias l.7*

deuotion; most certaine, a bootlesse clemencie. For *Herostratus* [l], to lengthen the memorie 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* tearmes him) *Chersmocrates*, who was also the Architect of Alexandria. Some [m] affirme, That two hundred and twentie yeares were spent, in building this Temple, by all Asia: *Plinie* sayth, 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 *Crœsus* had begirt them with a streight siege, [n] they deuoted their City 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 works of *Praxiteles* and *Thraso*.

The Priests were Eunuches [o] called *Megalobyzi*, greatly honoured, and had with them sacred Virgins. Some [p] call these or else another order of *Diana's* Priests, *Ephiatores* and *Essene*, that is, Good fellowes (after the appellation of this bad Age) which by yearely courses had a peculiar diet assigned them, and came in no priuate house. All the Ionians resorted to Ephesus, [q] 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 City: But *Augustus* disanulled the same, that it should no longer be a harbour for villaines. This the Romans finde (saith a Roman Pope relating this History) among whom are so many sanctuaries, as Cardinalls 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* patrimony, which by some Kings being taken from her, were after by the Romans restored. And when the Publicans had seised the profits, *Artemidorus* 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 middes of the lake was the Kings Chappell, accounted the worke of *Agamemnon*. *Alexander* [t] not onely restored the Ephesians to their City, which for his sake they had lost, and changed the gouernement into a popular state, but bestowed also the tributes, which before they had payed 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 Sanctuary in the Temple hee caused to be fetched out and stoned. While he stayed at Ephesus, hee sacrificed to *Diana* with very solemne pompe, all his army being arranged in battell aray.

The Ephesians were obseruers of curious Arts, which not only *Luke* mentioneth [t], but the prouerb also confirmeth [u], *Ephesia litera*: so they called the spelles, whereby they made themselues in wrestling, and other conflicts, inuincible. Memorable is the history of an Ephesian maide, [x] who, when *Brennus* inuaded Asia, promised him her loue, (which he much desired) and withall, to betray the city to him, if he would giue her all the Iewels and attire of the women: which the souldiers were commaunded to doe, who heaped their gold so fast vpon the Damosell, according to their commaund, that she was therewith couered and slaine. The *Asiarchæ*, which *Luke* nameth *Acts* 19. *Beza* [y] saith were certaine Priests, whose office it was, to set forth publike playes and games in honour of their Gods; as also were the *Syriarchæ*. The Ephesians, [z] as all the other Ionians, were much addicted to niceneſle and sumptuousnesse of attire, for which, and other their delicacies, they grew into a prouerb.

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

l *Lucian. de morte peregrini.*

m *N. Perot. Cornucopiæ. Munst. Cosm. l. 5 Plin. li. 16 ca. 40*

n *Herodot. lib. 1*

o *Strabo lib. 14*

p *Gramay. Ionic.*

q *Thucid. lib. 3.*

r *Pius secundus Asia,*

t *Acts 19. 19*

u *Suidas.*

x *Celius lect. antiq. l. 18. c. 13.*

y *Beza annotat.*

z *Athenæus lib. 12. 9.*

Gemini [a] Myus had a ſmall arme of the Sea, whoſe waters by the meanes of *Meander* failing, the ſoile brought forth an innumerable multitude of fleas, which forced the Inhabitants to forſake their City, and with bagge and baggage to depart to Miletus. And in my time (ſaith *Pauſanias*) nothing remained of Myus, in Myus, but *Bacchus* Temple. The like befell to the Atarmita neare to Pergamus. The Perſians burnt the Temple of *Pallas* at Phocea, and an other of *Iuno* in Samos, the remaines whereof are worthy admiration: the Erythræan Temple of *Hercules*, and of *Pallas* at Prienæ; that for the antiquitie, this for the Image. The Image of *Hercules* is ſaid to be brought in a ſhip which came (without mans help) to the Cape, where the Chians & Erythræans laboured each to bring the ſame to their owne Citty. But one *Phormio* a Fiſherman of Erythræa was warned in a dreame, to make a rope of the hairs cut off from the heads of the Erythræan Matrons, by which their husbands ſhould draw the ſame into their towne. The women would not yeeld; but certaine Thracian women which had obtained their freedome, graunted their haire to this purpoſe, to whom therefore this priuiledge was graunted, to enter into *Hercules* Temple, a thing denied to all other the Dames of Erythræa. The rope ſtill remaineth: and the Fiſherman 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 their riuer Meles, a caue, in which they ſay *Homer* compoſed his Poems. Thus much *Pauſanias*. The Ionian [b] 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.

At Miletus, a madde phrenſie had once poſſeſſed their Virgins, whereby it came to paſſe, that they in great multitudes hanged themſelues. Neither cauſe appeared, nor remedy: Needs muſt they go whom the Deuill driues. Whom [c] neither the ſweetnes of life, bitterneſſe of death, teares, intreaties, offers, cuſtodie of friends could moue, Modeſty detained from proceeding in this immodeſt butchery: and which is more to be wondered at, a *Poſthume* modeſty, which could not be borne, till they were dead. For a Law was made, That the naked bodies of ſuch as thus had ſtrangled themſelues, ſhould be drawne through the ſtreetes: 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 it not be digeſted, but ſtayed their fury. Before the Troian war, was *Hercules* famous at Miletus. The Ionians were ſubiect to the Aſſyrians: after that to the Egyptians: next to the Lydians, Perſians, & the other Empires, which ſucceſſiuely followed.

From Epheſus to Colophon are ſeuenty furlongs. This town grew into a Proueb; [d] for through their excellency in horſemanſhip they vſually made the victory (otherwiſe doubtfull) to be certaine on that ſide which intertained them. Before Colophon was the groue of *Apollo Clarius*. And here died *Calchas* that famous wizard for griefe, that when vpon his demaund *Mopſus* had certainly anſwered how many pigges were in the belly of a Sow, by him propounded: *Calchas* could not doe the like, when *Mopſus* asked of the number of figges growing on a figge-tree thereby.

Not farre from hence is Erythræ the towne of one of the *Sybyls*, which liued in the time of *Alexander*, of which name alſo there were others in other places and times, renowned for their prophecyings. Beyond Clazomenæ is the Temple of *Apollo*, and Smyrna famous in thoſe blind times, for the temple and ſtatue of *Homer*. ſince for the Prelacie of *Polycarpus*, whom our LORD himſelfe ſo highly commendeth. *Nelens* builded Miletus (who alſo erected the Altar at Poſſidium) The Mileſian Oracle was ſacred to *Apollo Didymæus* amongſt the Branchidæ, who betrayed the treaſures of their God to *Xerxes* the burner of their temple; and therfore for feare of puniſhment followed him after in his flight. Afterwards the Mileſians builded a Temple, which for the exceeding greatnes remained without roofe, compaſſed with dwelling-houſes, and a groue, adorned ſumptuouſly with gifts of ancient workmanſhip. Here was the legend framed of *Branchus* and *Apollo*, whom they called *Vlios*, and *Artemis*, of healing. Neare vnto the temple of *Neptune* at Poſſidium was Heræum, an old Temple & Ora-

tory,

a *Pauſan. Achaica. lib. 7.*

b *Scaliger in Euſeb. chron. animad.*

c *Polyæn. lib. 3. ſtratagem.*

d *Colophonem addere Eraſ. Ad.*

Apocal. 2, 9

tory, after conuerted into a ſtorehouſe, 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 again, *Pallas* and *Hercules*, but tranſlated *Iupiter* to the Capitoll, and built him a Chappell.

Solmiſſus is not farre hence, where the *Curetes* or Prieſts of *Iupiter* dulled the eares of *Iuno* with the ſound of weapons whiles *Latona* was deliuered. Here were many temples, ſome old, ſome new. The [f] *Curetes* or *Corybantes*, for ſo they were alſo termed, were a ſhauen order of Prieſts, who, rauiſhed with a ſacred fury, plaied vpon cimballs, and danced, ſhaking their heads to and fro, drawing others into the ſame rage of ſuperſtition. Theſe firſt beganne their deuotions at Ida, a hill of Phrygia, and after ſailed into Creet, 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 called his diſciples in that ſect *Corybantes*. *Natalis Comes* [g] trauerſeth many opinions about their originall and rites; their daunces were in armour.

[f] *Diſt. hiſt.*

[g] *Nat. Co. libr. 9. cap. 7.*

The region of the Dorians was almoſt rounded with the Sea: Heerin was Gnidus a Cittie 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 worldes ſeuen wonders.

In the Suburbs of Stomalymne was the Temple of *Æſculapius* of great reputation, and riches. In it was *Antigonus* of *Apelles* workemanſhip: there was alſo *Venus* naked, after dedicated to *Cæſar* at Rome, as the mother of that generation, by *Auguſtus*.

Neare to Bargolia was a Temple of *Diana*. Mylaſa another City of Caria had many publique buildings and faire Temples; among the reſt, two of *Iupiter* (ſurnamed *Oſogo*) in the one; and in the other, *Labraudenus*, of *Labranda* a village, a little off, which had an auncient Temple of *Iupiter Militaris* much frequented. The way leading thither was called Sacred, paued ſixtie furlongs, through which their Proceſſion paſſed in pompous ſolemnity. The nobleſt of the citzens 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 [h] of 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 affaires: which their aſſembly is called *Chryſaorean*.

[h] *Libr. 14.*

Lydia, called alſo *Maonia*, was a rich Country, whoſe mother-Citie was *Sardis*, the royall ſeat of *Cræſus*, waſhed by golden *Pactolus*, where idleneſſe was a ſpeciall fault, and puniſhed by the Lawe. Fiue miles from this City is a lake called *Colous*, where is the temple of *Diana Coloena* very religiouſly accounted of, wherein, on their feſtiuals, Apes were reported to daunce. The region, called *Burned*, ſtretcheth it ſelfe heere about the ſpace of fiue hundred furlongs, mountainous, ſtony and blacke, as if it were of ſome burning, wanting trees altogether (Vines excepted) which yeeld a very pleaſant wine. Here was an other Plutonium at *Hierapolis* ouer-againſt *Laodicea*. It was a hole in the brow of a hill, ſo framed, that it might receiue the body 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 be ſeene. The aire is not hurtfull to them which approach: but within it is deadly. *Strabo* put in Sparrowes, which preſently died. But the gelded Prieſts called *Galli* might approach to 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 quality of the waters, which being hote, doe harden themſelues into a kinde of ſtone. [k] *Warner* mentioneth the

[i] *Ælian. libr. 4. Strabo lib. 13*

[k] As ſtrange is that which is reported of the water of the lake Tatta, that if a rope be drawn thorow it, or a bird toucheth it with her wings they are kerned with ſalt.

the like in Hungary, and *Acosta*, in Peru. Those *Galli* heere mentioned were Priests of *Cybele*, so called of *Gallus* a riuer in Phrygia,[l] the waters whereof, temperatly drunken, did exceedingly temper the braine, and take away madnes; but being sucked in largely, caused madnes. These Priests drinking hereof vnto madnesse, in that furie 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 madde men. *Volateran*[m] 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 he would not listen to *Rhea* in her amorous suits, gelded himselfe; so consecrating his priesthood vnto *Rhea* or *Cybele*: others[n] affirme that shee preferred him to that Office, first hauing vowed perpetuall chastitie, and breaking his Vow, was punished with madnesse, in which[o] he dismembred himselfe, and would also haue killed himselfe, but that by the compassionate Goddesse he was turned into a Pine-tree. That the Fable! this the History! that these gelded Priests wore also long womanish attire, plaied on tymbrelles 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 mony in her name, with some musicall instruments; and were therefore called *Matragyrta*. 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*.

But it is high time to leaue this (properly called) Asia, and to visite 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 Counsell of three and twenty Cities, till the Romans subdued them. Here was Cragus a hill with eight Promontories, & a Citie of the same name, from whence arose the Fables of *Chymæra*. At the foot of the hill stoode 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*. The hil *Telmessus* was here famous for Soothsayings; and the Inhabitants are accounted the first interpreters of Dreames. Here was *Chimæra* a hill said to burne in the night. Pamphylia beareth Eastwards from Lycia, & now together with Cilicia of the Turks is called Caramania. Herein was Perga, neare whereunto on a high place stood the temple of *Diana Pergæa*, where were obserued yerely Festiualls. Sida had also in it the temple of *Pallas*. There remaine of this *Chersonesſus*,[p] *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 somtimes reckoned a part of Cappadocia, till the Armenians by their inuasions and colonies altered the name: As for their rites I finde litle difference, but they either resemble the Cappadocians, or their Armenian auncestors.

Cilicia abutteth on the Easterne borders of Pamphilia, and was diuided into Trachea, and Campestris; now hath in it few people, many great Mesquitaes, and well furnished: the chiefe Citie is Hamsa[q] sometime called *Tarsus*, famous for the studies of learning, heerein (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 Doctour 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 he learned, not of man, nor at Tarsus the greatest Schoole of humanitie, nor at Ierusalem themost 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.

Strabo

l *Vern. de aquis Hungariæ.*

m *Volat. l.10.*

n *Nat. Com. libr.9.cap.5.*

o *Macr. Sat.li. 1.cap.21.* calles him *Attinis*, and applieth this as the tale of *Venus* and *Adonis*, to the Sunne & Earth in the Winter. *Cybele* is drawne with lions, which signifieth the influence of the heauens. *Attinis* they purtrayed with his rodde, the marke of his power, and a pipe, noting the Windes caused by the Sunne. Their mourning ended on the eight Calends of Aprill the first day, in which the Sunne maketh the day longer then the night, they solemnised the feast called *Hilaria*. See *li. 1.c.17.de Phæn.*

p *Dom. Niger.*

q *Strabo lib.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 he ſacrificed with prayſes to *Æſculapius* for recouerie from a ſtrong Feuer, gotten before in the waters of Cidnus, and celebrated Gymnicall and Muſicall [r] 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 [s] Oracles.

[r] *Ar. lib. 2.*

[s] *Gramay.*

Vnto theſe things which haue beene ſaid of the Temples, Prieſts, and Rites, obſerued in Aſia, thus much may be added out of *Sardus* [t], 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 dogge 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 Stratiotieus*, 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 Honey, and after fired it, entertaining thoſe which were preſent with good cheere.

[t] *L. 3. c. 15.*

Peucer 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 tenne 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 Prædictions. 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 happie preſage: if they ſtrucke away the ſame with their tailes, it was direfull and dreadfull. At Hierapolis in Lycia, the fiſhes in the Lake of *Venus* being called by the Temple-keepers, preſented themſelues, enduring to be ſcratched, gilled, and mens hands to be put in their mouths. They diuined by lots ſixe moneths of the yeare together, at Patara in Lycia, in *Apollo's* 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.

Peucerus de Diuinatione.

It is now time at laſt to reſt our wearie limbes: enough and more hath the Pilgrim told you of the Arabian Deſerts, of the Monſter *Mahomet*, and his Vicars the Calipha's (euen in this title they will paralell Rome) of their Rapines anſwerable to their *name: of their Viperous off-ſpring the Turkes, and of the elder inhabitants of that Aſian Tract.

Let me here a little breath me,
before I aſcend the Armenian Hils.

Calipha ſignifieth Vicar. *Scal.* **Sarak, Theeviſh. Scaliger. Brightman* denies that deriuation, approueth, I thinke, a worſe, of *Sara.*

OF THE ARMENIANS, MEDES, PERSIANS, PARTHIANS, SCYTHIANS, TARTARIANS, CHINOIS, AND OF *THEIR RELIGIONS.*

THE FOVRTH BOOKE.

CHAP. I.

Of ARMENIA MAIOR, *and* GEORGIA: *and the neighbouring Nations.*

HItherto wee haue proceeded slowly in the discouerie of a part of Asia; sometime the store, sometimes the want, of conuenient matter, detaining our penne: In the one, Time, the consumer of things, causing much time and paines to be spent in curious search, that we might produce some light out of darknesse: In the other, store of Stories, and varietie of varying Authors hath dimmed our weaker eyes with too much light, vncertaine, in so many Tracts and Tractats, 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 ambitious pride, being cast downe into so many lowly valleyes and deiected 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 this her Cradle, now vp, now down, in all varietie and vicissitude of chaunce and change, constant in vnconstancie, treading this Armenian Measure with vnequall paces, ouer Hils and Dales, like it selfe onely in vnlikenesse. Here *Noes* Arke setled, and here must our Shippe hoyse sayle.

Armenia hath a part of Cappadocia & 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, Vdaespes, Antitaurus, Abos, and the [b] Gordæi, which the Chaldæan Paraphrast calleth *Kardu*, and *Q. Curtius*, *Cordæi*; *Berosus*, *Cordyæi*.

a *Ptol. l. 5. c. 13.*
b *Iun. in Annot. Gen. 8.*

c *Haithonus, or Antonius Armenius.*

On these Hils the Arke rested, whereof we haue spoken in the first booke. c *Haithon* (if we beleeue him of his owne Countrey, where he 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 toppe thereof, none be able to goe vp thither, yet there alway appeareth in the toppe a certaine blacke thing, which the vulgar people esteeme to be the Arke.

d *Lib.* 11.

Armenia (as *Strabo* d affirmeth) receiued the name of one of *Iasons* Companions, which followed him in his Nauigation out of Harmenia, a Citie of Thessalie, betweene Pheræ and Larissa. The wealth of this Region appeared, when *Ptolomey* appointed *Tigranes* to bring in to the Romanes sixe thousand Talents of Siluer, he added voluntarily, beyond that summe, to euery souldior in the Campe fiftie drammes of Siluer, to euery Centurion a thousand, to euery Deputie of a Countrey, and Chiliarche, a Talent.

e *Pseudo Berosus, lib.* 3.

Their Religion must at first be that which *Noah* and his Familie professed; after by time corrupted. Here (e sayth our *Berosus*) *Noah* instructed his posteritie in diuine and 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 he was tearmed *Saga*, *i.* Priest, or Bishop. He taught them also Astronomie, and the distinction of yeares 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 (sayth he) remaining at this day, which beare these names. And when he went from thence to gouerne Cytim, which now (as he affirmeth) they call Italie, the Armenians were much affected to him, and after his death accounted him the Soule of the heauenly bodies, and bestowed on him diuine honours.

Thus Armenia, where he began, and Italie, where he ended, doe worship him, and ascribe to him Names, Heauen, Sunne, Chaos, the Seede 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 sanctimonie 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*, *i.* the Fire, because she had beene Queene of the Holy Rites, and had taught maidens to keepe the holy euerlasting fire from euer going out.

f The wife of *Noah.*

Noah, before he went out of Armenia, had taught men Husbandrie, more aiming 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 hee 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 he 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 layed the foundation of a great Tower a hundred one and thirtie yeares after the Floud; but neither finished this, nor founded the other. Olde *Ianus* when he went hence, left *Scytha*, with his mother *Araxa*, and some inhabitants, to people Armenia, being the first King thereof; *Sabatius Saga* being consecrated High Priest, from Armenia vnto the Bactrians: all which space (sayth hee) 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 endeauoured to make (or take) away *Sabatius Saga*, who, being not able otherwise to escape his trecherie, fledde away secretly. But *Ninus*, the sonne of *Belus*, pursuing his fathers intent against

against *Sabatius* who substituted his sonne *Barzanes* in his place, and fled into Sarmatia, and after from thence into Italie, to his father *Ianus*. *Barzanes* was subdued by *Nonius*. But to come to an Author of better credit, [g] *Strabo* sayth, 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 shall I say? or) 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 persuade men to? The Image of *Tanais*, or *Anaitis*, was set vp in her Temple, all of solide Gold; and when as *Antonius* warred against the Parthians, this Temple was robbed. The fame [i] went, That he which first had layed sacrilegious hands on the spoyles, was smitten blinde, and so diseased, that he died thereof. But when *Augustus*, being entertained of an auncient warrior 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*.

How bloudie 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 whome, in warres betwixt him and the Persians, the Oracle prescribed the sacrifice of his two faire daughters. Pietie forbad what pietie commaunded; 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 be fulfilled, he sacrificed two of noble birth, of notable beautie: That Nature might not be wronged, he wronged Iustice (the true touch-stone of true pietie) he spared his owne, and offered the daughters of *Metsalcus*: but so he lost both his daughters by *Metsalcus* reuenging sword, and himselfe in this Riuer by himselfe drowned. *Bacchus* loued *Alphæsibœa*, an Armenian Damsell, and while Tygris, then (if you beleeue the Storie) called Sollax, was too coole a mediator betweene the two hot louers, he swamme 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 yearely tribute. [l] *Saruaster*, 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 trecherie (as immediately before the same Author affirmeth of *Mithridates* his sonne) that any man would helpe, or that he durst importune the Gods: no wonder, that so bloudie a seale was annexed to such euidence.

The Temple of *Baris* (mentioned by *Strabo*) may happily be some Monument of *Noahs* descent, by corruption of the word *Lubar*. as before said, [m] *Iosephus* out of *Nicolaus Damascenus* calling it *Baris*, with losse of the first syllable.

Iuuenal accuseth the Armenians of Sooth-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 mgens, calidæ 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.

g *Strab. l. 11.*

h *Tanais* an Armenian Goddesse. Some tearme her *Anaitis*.

i *Cæl. Rhodig. l. 18. c. 29.*

k *Gramaye Armen.*

l *Valer. Max. l. 9. c. 11.*

m *Antiq. lib. 1. cap. 5.*

o Plin. 2.

The Mountaines o of Armenia pay tribute vnto many Seas: Phasis and Lycus vnto the Pontike Sea; Cyrus and Araxes vnto the Caspian; Euphrates and Tigris vnto the Red or Persian Sea: These two last are famous for their yearely 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 he can repose his wearied waues: the other, for his swiftnesse, bearing the name of Tygris, which with the Medes signifieth an Arrow. *Solinus, cap. 40.* sayth, 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 it 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 beene subiect to the Persians; after that, to the Macedonians, and againe to the Persian; after, to *Antiochus* Captaines: then, to the Romanes and Parthians, tossed betwixt the Grecians and Saracens, subdued after successiuely to the Tartarians, Persians, and Turkes. Of these present Armenians M. *Cartwright* reporteth p, That they are a people very industrious in all kinde of labour: their women very skilfull and actiue in shooting and managing any sort of weapon, like the antient Amazons. Their families are great, the father 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 Patriarkes, and their Christian profession, we are to speake in fitter place.

p Preachers Trauels.

The Turcomanians (later inhabitants) are as other the Scythians or Tartarians, (from whence they are deriued) theeuish, wandering 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 be Christians, which we must deferre till a fitter time) we can finde little to say, more then is said alreadie in our Turkish Historie. This we may here deplore of the vnhappie site of Armenia, which though it repeopled the world, yet is it least beholding to her viperous off-spring, a mappe of the worlds miseries, through so many ages. For being hemmed alway with mightie neighbors on both sides, it selfe is made the bloudie Lists of their ambitious encounters, alway loosing whosoeuer wonne, alway the gauntlet of the Chalenger, the Crowne of the Conqueror. This (to let passe elder times) the Romanes and Parthians, Greeke Emperors and Saracens, Turkes and Tartarians, Turkes and Mamalukes, Turkes and Persians, do more then enough proue. *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 S. *George*, or haply because they descended of those Georgi, which *Plinie* q nameth among the Caspian inhabitants. *Strabo* r 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 Souldiors: The fourth, the vulgar seruile people. These haue all things common by Families, but he is Ruler which is eldest; a thing obserued of the Armenian Christians (as before is said) euen at this day. *Constantinus Porphyrogenitus* * 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 be of kinne to *Dauid* and the Virgin *Marie*: and for that cause they marrie in their owne kindred. They came (they say) 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 be wounded in warre, except his heart, which he therefore diligently armed; whereby he became dreadfull to the Persians, whome he subdued, and placed the Iberians in these their habitations. In the time of *Heraclius* they

q Lib. 6. c. 13.

r Strab. l. 11.

* Const. de administrando imperio ad Romanum F. c. 45.

they aided him against the Persians, which after that became an easie prey to the Saracens. Of the Romain conquests and exploits * in Armenia, Colchis, Iberia, Albania, I list not heere to relate.

Albania † (now Zuiria) lieth 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 husbandry, 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 nũber aboue an hundred; ignorant of weights, measures, warre, ciuility, husbandrie: there were in vse amongst them sixe and twentie languages. They had ‡ Spiders which would procure death vnto 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 honor to the King: hee performeth the holy rites, ruleth the Holy Region which is large and full of people: of the sacred seruants, many, being inspired, doe diuine or prophecie. He which is most rauished with the spirit, wandereth alone thorow the woods: him the Priest taketh, and bindeth with a sacred chaine, allowing him sumptuous nourishment the space of a yeare, and after bringeth him to be slaine with other sacrifices to the Goddesse. The rites are thus. One which is skilfull of this businesse, holding that 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 honored old-age in all men, death in none, accounting it vnlawfull to mention a dead man; with whom they also buried his wealth. ‖ *Pliny* out of *Isigonus* affirmeth, that a people called Albani (not these I thinke, if any) were hoary haired from their childhood, and saw as well by night as by day.

Mengrelia (sometime *Colchis*) adioyneth to the Euxine sea, in which country *Strabo* mentioneth the Temple of *Leucothea*, builded by *Phryxus*: where was also an Oracle, and where a Ramme might not be slaine. This Temple was sometimes very rich, but spoiled by *Pharnax*, and after of *Mithridates*. This countrie the Poets haue made famous by the fables of *Phryxus*, and *Iason*. *Phrixus* the sonne of *Athamas*, Prince of Thebes, and of *Nephele*, with his sister *Helle* fled from their cruell stepdam *Ino*, vpon the backe of a golden Ramme, from which *Helle* falling into the water gaue name thereto, of her called *Hellespont*: *Phrixus* comming safe into Colchis, sacrificed to *Iupiter*, and hanged vp the fleece of his Ramme in the groue of *Mars*, which custome was yearely practised of his posteritie. *Iason* after by command of *Pelias* (seeking by a barbarous enemie, 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 *Medea*: and the ship and the Ramme filled heauen with new constellations. That fable § had ground of historie, howsoeuer by fictions obscured. For the riuers heere 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 voiages, seeking the golden Indian Fleece, which their Indian conquest may make the ensigne of their Order more fitly, then their Burgundian inheritance.

Herodotus ¶ is of opinion that *Sesostris* left some of his armie heere 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 testimony. *Pliny* in his sixth booke, and fifth chapter, reporteth of Dioscurias a Citie of Colchis, whilome so famous, that *Timosthenes* affirmeth that three hundred nations of differing languages liued in it, and afterwards the Romain affaires were there managed by an hundred & thirtie Interpreters. ** Cornelius Tacitus* saith that they accounted it vnlawfull to offer a Ramme in sacrifice, because of *Phryxus* his Ramme, vncertaine, whether it were a beast, or the ensigne of his shippe. They report themselues the issue of the Thessalonians.

The present Mengrelians are rude and barbarous, defending themselues from the Turkes

* *Dion Cassius lib. 37. & 49. Agathias lib. 4. Iornandes de reb. Get.*

† *Boterus. Celius Rodiginus lect. Antiquarum. lib. 18. cap. 27. Pius secundus, Asia.*

‡ *Sansouinus* and *Pius secundus*, report of such Spiders in Italy, in Calabria, called *Tarantulæ*.

‖ *Plin. li. 7. c. 2.*

§ *Diod. Sic. li. 4. Nat. Com. lib. 6. Iustin. Lib. 42. Strabo lib. 11.*

¶ *Lib. 2.*

** *Annal. li. 6.*

Turkes by their rough Hills and ragged pouertie: so inhumane that they sell their owne children to the Turkes. 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 be exercised in armes and martiall feates, happily gaue occasion to that fable or historie of the Amazons.

Quadus.

* *Aug. Busbeq. epist. 3.*

Busbequius * saith, that Colchos is a very fertile countrey, but the people idle and careless: they plant their Vines at the foote 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 mettals, they are cõsecrated to the vse of their Temples, whence the King can borrow them vnder pretence of publike good. The King hath all his tributes paid in the fruits of the earth, whereby his Pallace 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 he is. They are much giuen to belly-cheere, dauncing, and loose sonnets of loue and daliance. 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 credit that their wiues can please and be acceptable. Their Virgins become Mothers very soone; most of them at ten yeares 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 maid the lesse for them. Swearing they hold an excellent qualitie, and to be a fashion-monger in oathes, glorious: to steale cunningly winnes great reputation, as of another *Mercury*; and they which cannot doe it, are holden dullards and blockes. When they goe into a Church, they giue meane respect to the other Images: Saint *George* is so worshipped, that his horses hoofes are kissed of them. *Dadianus* the King of Colchos or Mingrelia, came a suiter to *Solyman*, while *Busbequius* was there. Betwixt them and the Iberians, their neighbors, is much discord. And thus much of their present condition.

a *Haiton. cap. 7.*

Haithon a 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 darkenesse, that none can see any thing, nor dare any enter into it. The inhabitants thereabouts affirme, that they haue often heard the voice of men howling, cockes 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 *Sauorem* a Persian Idolater, Lord of this place appointed to die) and so punishing with outward darkenesse 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 b *Cimmeria tenebræ.*

b *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, c who hath taken and fortified many of their principall places of importance, Gori, Clisca, Lori, Tomanis, Tefiis, the chiefe citie of Georgia, vnto which from Derbent there yet remaine the foundation of a high and thicke wall built by *Alexander*. *Ortelius* esteemeth Derbent to bee *Caucasiæ portæ*, which *Pliny* d calleth a mightie worke of nature, &c. 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

c *Io. Bot. Ben.*

d *Plin. l. 6. c. 11.*

part

part on robberies. In old time in this tract was *Phanagoria*, and therein the Temple of *Venus* surnamed *Apaturia*, [c] because, that when the Giants 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.

c *Strabo lib.11.*

Georgius Interianus [f] 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 discouery of the diuers professions of Christian Religion to relate.

f *Apud Rhamus.*

Some [g] adde vnto Armenia in their moderne Mappes 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, whose subiects they haue successiuely beene, and better skilled in robbery, 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 supposed to be a remnant of the ancient Parthians, and neuer goe abroad without their armes, bowes, arrowes, scimitars, and bucklers, euen when Age seemeth to haue fastened one foot in the graue. They adore [h] and worship the Diuell, that he may not hurt them, nor their cattell: they are cruell to all sorts of Christians: their countrie 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.

g *G. Fot. Ben. Abr. Hart. M. Paul. Ramus.*

h *Cartwrights Trauels.*

CHAP. II.

Of the Medes.

ARmenia extending it selfe (if *Iustine* [a] haue measured rightly) eleuen hundred miles, on the East encountreth 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 is limited [b] on the North, with the Caspian sea; on the South, with Persia; on the East, with Parthia. *Ecbatana*, the chiefe Citie built (as *Pliny* [c] affirmeth) by *Seleucus* (indeed farre more ancient, and by him happily reedified) is distant from the Caspian Straits twentie miles. These Straits are a narrow way made by hand thorow the hilles, scarce wide enough for a cart to passe, eight miles in length, the rockes manifesting their indignation at this interruption, by obscure frownes, and salt [d] teares continually streaming from them, which I know not by what sudden horror, are presently congealed into ice; also all the Summer time with armies of Serpents keeping the passages. Well may this be the house of Enuy: so fitly doth that fable of the Poet [e] agree with the nature of this place.

a *Lib.42.*

b *Strabo lib.11.*

c *Plin.l.6.c.14.*

d *Sol.cap.50.*

e *Ouid. Metamor.lib.2.*

——Domus est imis in vallibus huius,
Abdita, sole carens, non vllis pervia vento,
Tristis, & ignaui plenissima frigoris, & qua
Igne vacet semper, caligine semper abundet.
——videt intus edentem
Vipereas carnes, vitiorum alimenta suorum,
INVIDIAM.——

Of

Of *Ecbatana* we reade in the Hiſtorie of * *Iudith*, that *Arpachſhad* built the walles of hewen ſtones, ſeuenty cubits high, and fiftie cubits broad, &c. *Herodotus* * affirmeth, that after the Aſſyrians had raigned in Aſia fiue hundred and twentie yeares, the Medes rebelled, and choſe *Deioces* to be their King, and at his command builded him this roiall Citie, and a Pallace of 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*, *Aſtiages*. *Iuſtine* f reporteth that *Arbactus* or *Arbaces*, Lieſetenant 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 yeares, to the Medes. *Diodorus Siculus* g addeth in this conſpiracie, vnto this *Arbaces* the Mede, *Beleſus*, 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 h ſaid before.

In the time of *Ninus*, *Farnus* (ſaith i *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 Niniue. But *Semiramis* inuaded their countrey with a mightie armie: and comming to the hill *Bagiſtanus*, ſacred to *Iupiter*, there pitched her tents; and k in the plaine fields made a garden, containing twelue furlongs. Beyond the garden ſhe cut a rocke ſeuenteene furlongs high, grauing therein her owne Image, and an hundred others, bringing her gifts. Some l tell this otherwiſe, that ſhe pourtrayed her owne Image in that huge quantitie, and appointed an hundred Prieſts continually to attend the ſame with offerings and diuine worſhips. At Chaona a Citie of Media, ſhe eſpying another huge rocke in the plaine, cauſed another garden to be 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 voluptuouſnes, 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 ſhotter, and more paſſeable, caſting downe hilles and exalting the valleyes into a plaine, ſtill bearing her name. At Ecbatana m ſhe built a Pallace, and brought water thither from the hill Orontes, by a laborious and coſtly chanell. And thus did ſhe not only ſubdue the rebellious Medes, but made a conqueſt of Nature in oſtentation of her puiſſance. The ſame n Author telleth, that multitudes of Sparrowes, which eat vp their ſeedes, forced the inhabitants to leaue their ſoile; as did Mice cauſe ſome parts of Italy, and Frogges (rained out of the clouds) the *Attariota*, and (as we haue o 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? We like Giants by our wickednes defie the Heauens, and defile the Earth, ſaying (by our workes) p *Who is the Almightie, that we ſhould ſerue him?* when as yet this LORD of Hoſts need not taine vs with legions of Angels (one could deſtroy *Senacheribs* hoſt) nor ſet the Heauens in their courſes to fight his battailes (as againſt the Cananites) nor arraunge the Elements with an ouer-whelming *Chaos* to confound vs, by a Sodomiticall fire, or airy peſtilence, or deluge of waters, or deuouring of the earth: nor needs he Lions to challenge a part of this glorie to their ſtrength and proweſſe: Frogges, and Lice, and Flies ſhall be *Pharaohs* chalengers, conquerours, iaylers: And how many nations in Africa haue the inſulting triumphing Graſſehoppers 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.

Et quæ non proſunt ſingula multa iuuant.
Et quod non poſſunt ſingula, multa nocent.

But that we be not too farre tranſported with this not vniuſt paſſion; let vs returne to our Prouince of Media; which *Arbaces* q 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 yeares. *Aſtyages*, the laſt, was by

Cyrus,

* *Iud.* 1.
* *Lib.* 1.
f *Iuſtin. lib.* 1.
g *Diodorus Sic. lib.* 3. *cap.* 7. *Melan. Chro. l.* 2.
h See *li.* 1. *c.* 13.
i *Diodorus Sic. lib.* 3. 1.
k *Diodorus lib.* 3. *cap.* 5.
l *Stuckius de ſacris Gentium.*
m *Ecbatana* was built before *Deioces*, yea before *Semiramis* time.
n *Diodorus Sic. lib.* 4. *cap.* 3.
o *Lib.* 3 *cap.* 15.
p *Iob* 21. 15.
q Reade *lib.* 1. *cap.* 13.

Cyrus, his Nephew, conquering according to two dreames, which had fore-signified this vnto him. In the first he dreamed, that he saw so much vrine streaming from his daughter *Mandane* (his only childe) that all Asia was drowned therewith: in the other, a Vine grew from her, which shadowed all Asia. His *Magi* told him, that hereby was foretold his nephewes greatnesse, with the losse of his kingdome. To preuent this, he wedded his daughter to *Cambyses* a Persian: and when she was deliuered of a childe, he committed it to *Harpagus* (one of his trusty Counsellers) to be made away. He fearing reuēge from the daughter, if she 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. He returning home, found his wife newly deliuered of a dead childe, 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 yeares was knowne by this occasion. [f] A company of boyes playing together, chose this stripling for their King, who vsed his childish royalty with more then childish discipline. For he ordained diuers officers, some of them to be his guard, some builders, messengers, &c. as he thought fit. Amongst whom was a sonne of one *Artembares*, a man of great estimation, who for neglecting his office, was by this yong kingling seuerely chastised. Hee complained thereof to his father, and the father brought the childe 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 be satisfied: where the yong King gaue so good account of that his fact, that *Astyages* much amazed, tooke the Heard-man aside, and with busie enquiry 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 he would doe sacrifice for the childes safety, and bad him send his childe to beare *Cyrus* company, inuiting him also to suppe with him, where he 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 he 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 he needed not feare any further danger. Wherefore he 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 he sent to *Cyrus* by one of his huntsmen: which was with such industrie and successe prosecuted, that *Astyages* lost 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.

[f] *Iustin. lib. 1.*

[r] *Herodot. l. 1. Val. Max. &c.*

The *Magi* had large and fertill possessions (thus reporteth [*] *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 old 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 we treate 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 applied 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. [t] They wounded the souldiers of each partie, either licked others bloud.

[*] *Ammian. Marcel. lib. 23.*

[t] *Boem. lib. 2. Francisco Thamara, lib. 2.*

The

The North parts of Media were barren, and therefore they liued on Apples, dried and ſtamped together: of roaſted Almons they made bread, and wine of the roots of herbs. This and Veniſon was their food. In one plaine [u] of Media were paſtured fiftie thouſand Mares, belonging to the King: the hearbe whereon they principally fed, is ſtill called *Medica*. The race of horſes, called *Niſæi*, were heere bred, and hence diſperſed all ouer the Eaſt.

u *Pius ſecundus Aſia.*

Among [x] 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* [y] a famous Chaldæan) nouriſh dogges with great care, to which they caſt men readie to die (whiles they are yet breathing) to be deuoured of them.

x *Alex. ab Alex. lib. 4. c. 23.*
y *Bar. apud Euſeb. de præparat. Euang. l. 6. ca. 8.*

The Medes [z] worſhipped the fire, with barbarous honors 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 battailes.

z *Plutarch de orb. Lun. Gramaye. Curtius lib. 3.*

The name of the Medes remained famous after the Perſian conqueſt, as appeareth by the ſtile which the Scripture [a] giueth them: *the law of the Medes and Perſians which was vnchangeable*, the King himſelfe not hauing power to reuoke his ſentence.

a *Dan 6. 8. Eſter. 1. 8.*

As for the Catalogue of the Kings which ſucceeded *Arbaces*, vntill the time of *Aſtyages*, and the times of their raigne, we haue before ſhewed it out of *Scaliger*, [b] in our firſt booke, Chap. 13. True it is, that all agree not in that account. *Reinerus* [c] *Reineccius* leaue out diuers of them, and numbreth the yeares 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.

b *Scalig. Can. Iſag.*
c *R. Reinec. Syntag. de famil. &c. to. 1.*

Media hath beene [d] 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*. *Sultania* [e] 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* [f], *Manlianus Lacus*) of ſalt water the greateſt next to *Meotis*. *Gyllius* [g] affirmeth, that eight great riuers runne into it, without any apparent iſſue to the ſea.

d *Maginus Theſaur. Geog.*
e *I. B. B.*
f *Strab. li. 11.*
g *Pet. Gyllius in Ortelij Theſ.*

Atropatia is now called Seruan; the chiefe Citie is Sumachia, or Shamaki, in which the Sophi not long ſince [h] 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 ſoueraignetie.

h *Hak. A. Ienkinſon.*

Their ancient *Religion* [i] differed not much from the Perſian, and ſuch alſo is it ſtill. Their [k] Kings 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 [l] alſo eſteemed it a credit to haue many husbands, & a miſerable calamitie to haue leſſe then fiue. *Cyrus* ſubdued them to the Perſians, *Alexander* to the Macedons. What ſhould we ſpeake of the Parthians? who made Ecbatana their ſeat royal in the ſummer time: and of the Saracens, Tartars, Perſians & Turks, who haue ſucceſſiuely vexed theſe coūtries.

i *Plut. de facie in orb. Lun.*
k *Strabo lib. 11.*
l *Cæl. l. 18. c. 29.*

Not farre from Shamaki, ſaith Maſter *Ienkinſon* [m], was an old caſtle, called Gulliſtone (now beaten downe by the Sophi) and not farre from thence a Nunry of ſumptuous building, wherein was buried a Kings daughter, named *Ameleck Chauna*: 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 euery yere reſort thither to mourne her death.

m *Hak. Voyag. tom. 1.*

There is alſo a high hill called Quiquifs; vpon the top whereof (they [n] ſay) dwelleth a Giant named *Arneeſte*, hauing on his head two great hornes, and eares and eyes like a Horſe, and a taile 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.

n A fabulous report of the Medes.

Obdolowcan King of this countrey vnder the Sophie, beſides gratious entertainment granted

granted vnto Master *Anthonie Ienkinson* for our English Merchants great priuiledges, *Anno* 1563.

Gilan, also anciently *Gela*, is reckoned to *Media*. Into these Cities of Media the [o] Israelites were transported, together with their religion by *Salmanesar* the Assyrian: GOD in his manifold wisdome so punishing their sinnes, and withall dispersing some sparkes of diuine truth. [o] 2. *Reg.* 17.6.

CHAP. III.

Of The Parthians, and Hyrcanians.

PArthia is placed by *Pliny* [a] in the rootes of the hilles: hauing on the East, the Arians; on the West, the Medes; on the South, Carmania; on the North, Hyrcania, rounded with deserts. He affirmeth that the kingdomes of the Parthians were eighteene. Eleuen of them neere to the Caspian sea; and the other seuen neere the red sea. The word Parthian signifieth with the Scythians *an exile*. Their chiefe Citie was Hecatompylos, now (as some [b] 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 encountred *Antony*, there were onely 800. free-men. The parthians [c] had no vse of gold or siluer, but in their armor. They had many wiues, whereof they were so iealous, that they forbad them the sight of other men. They performed all busines priuate and publike on horse-backe; this being the distinction of free-men from seruants. Their burial was in the bellies of birds, or dogs. Their naked bones were after couered with earth: they were exceedingly superstitious in the worshippe of their gods: a stout, vnquiet, seditious, vnfaithfull people. *Arsaces*, first a famous theefe, after, the founder of that kingdome, left no lesse memorie of himselfe amongst the Parthians, then *Cyrus* among the Persians, or *Alexander* among the Macedonians. The day wherein he ouerthrew *Seleucus*, was solemnely obserued euery yeare amongst them, as the beginning of their liberty. Of him they called all their Kings *Arsaces*, as the Roman Emperours are named *Cæsars*. They [d] 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 bloudy to their brethren, when they came to the Crowne, then the *Ottomans* are at this day. *Phrahartes* [e] slew thirty of his brethren, and before them, his father, and after, his sonne, rather then he would endure a possibility of a Competitor. About [f] 228. yeres 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 now for the greatest part vnder the Sophi: they had their cuppe-quarrels, striuing who should draw deepest: which custome we 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 find not particularly related.

[a] *Lib.* 6. 25.

[b] *Magin.*

[c] *Iustin.* 41.

[d] *Am. Mar. lib.* 23.

[e] *Iustin. lib.* 42.

[f] *Vadianus.* See *fol.* 5.

The Parthian affaires are thus by some [g] related. After *Alexanders* death, none of the Macedonians vouchsafing so meane a Prouince, *Stragonor* a forreiner obtained it: after which the Macedonians, contending in ciuill quarrels for the Soueraignety, 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. He combining himselfe with *Theodotus*, and after his death, with his sonne strengthened himselfe in his new erected gouernement of two Cities. But *Seleucus* taking armes against

[g] *Iustin. lib.* 41. *Dion Cassius lib.* 40. *Pius secundus Asia. Gramaye Parthica*; *P. Bizarus Rerum Persicarum lib.* 30.

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 solemnity. For *Seleucus* being by more important affaires called home, the Parthians had leasure to establish their hopes. *Athenæus* reporteth that *Arsaces* tooke him prisoner, and after gentle vsage he sent him home.

After this first, came a second *Arsaces*, who encountered with *Antiochus* the sonne of *Seleucus*, comming against him with an armie of an hundred thousand foot-men, and twentie thousand horse. The issue was, they parted friends in mutuall league. *Priapatius* or *Pampatius* was their third King, to whom *Phraates* his sonne succeeded; and next, his brother *Mithradates*, who subdued the Medes and Helimæans, enlarging the Parthian Empire, from Mount Caucasus to Euphrates. He 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 he 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 [h] *Scaliger* blameth *Onuphrius* for being too peremptory in such vncertainties.

h Reade *lib.1. cap.13.*

Next in order is 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 Consul (moued with couetousnes, [i] hatefull to GOD and man, saith *Florus*) led the Roman Legions to winne the Parthian gold: And by the way, [k] passing thorow Iudæa, spoiled the sacred Treasury which *Pompey* spared, amounting to two thousand talents, and robbed the Temple of eight thousand talents besides. He also carried away a beame of solid 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 [l] presages prohibited *Crassus* this expedition, as the curses of the Tribune, whom *Dion*, *Plutarch*, and *Appian*, call *Ateius Capito*. Those curses were denounced with inuocation of some vnknowne gods. Also the Roman ensignes were drowned, with sudden tempests in Euphrates: and when [m] he 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 *Mazaras* (as *Florus* calls him; or as *Plutarch*, *Ariamnes*; *Dion*, and *Appianus*, name him *Augarus*) encountred him, not with armes, but with artes and wiles, professing great hostilitie to the Parthians. *Crassus* following his aduice, led his armie into by-wayes and deserts, till being brought into the Parthian snares, his new guide forsooke him, and the couetous Consul 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 owne furniture) vnto King *Orodes*: who contumeliously, (if contumely and merit can ioyne societie) vsed the same, powring into his iawes, sometimes greedie of that metall, molten gold. *Orodes* enuying *Surinas* the glorie of this victorie, slew him, and committed the remnants of that warre to be pursued by his sonne *Pacorus*, adioyning to him in that exploite *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.

i L. Florus *lib.3. cap.11.*

k Ioseph. *Antiq. lib.14. cap.12.*

l Stadius in *Florum.*

m Plutarch. *Crassus.* Liuy *epitome lib.106.* Eutropij *lib.6.* Dion *Cass. lib.40.* Sim. Maioli *dies Canic. Colloq.16.*

Pacorus

Pacorus his head reduced the Cities of Syria to the Roman subiection, without further war. 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 moode, *Phraates*, one of his thirtie soones, which he had by so many Concubines, slew him, and after them his brethren, as before is said, with a sonne also of his owne. This cruelty caused many Parthians to betake themselues to voluntarie exile, among which *Monaeses* prouoked [n] *Antonius* to warre vpon this Tyrant. He did so, but with badde 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 *Caesar* sent backe againe to his father without any price, maintaining neither partie against the other, but allowing liberall prouision to *Tiridates*.

n *Flor. l.4.c.10. Dion lib.49.*

But after this, [o] *Augustus* going into the East, the Parthian, fearing ill measure, re-deliuered all the Roman captiues, and ensignes, and gaue hostages also, his two sonnes, with their wiues and children, and resigned Armenia to the Romans. *Phraates* his sonne slew him, with greatest iniustice repaying that which was most iust, and due to his former parricide. This *Phraates*, vsing incestuous acquaintance with his mother *Thermusa* (an Italian, whom *Augustus* had bestowed on *Phraates*, and by whose helpe he was slaine) was killed in an vprore, leauing his sonne *Orodes* his successor. He also in a conspiracie was killed: and *Vonon* [p] substituted, whom the Parthians not long endured, forced to seeke helpe of the Romans, where he was perfidiously slaine.

o *Suetonius in vita Augusti, cap.21.*

p *Suetonius in vita Tiberij, cap.49.*

Artabanus obtained the Empire, [q] from whence he was after chased by *Vitellius*, who placed *Tiridates* in the throne, which he had scarce warmed, when *Artabanus* recouered it, and after left it to his sonne *Bardanes*; the Arsacian stocke being now dispossessed. This *Bardanes* [r] whiles he mindeth 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 son of *Vonon*, whom he tooke and cut off his eares: *Vonones* was his successor, a little while, and presently after *Vologeses*, 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* renued league with the Parthian. *Parthamaspates* succeeded: and soone after *Vologeses*, who left heire his sonne of the same name, depriued by his brother *Artabanus*. He being vniustly dealt with by the Romans trechery, draue them to sue for peace: which, after that *Antonius* [s] the author of the breach was dead, was easily obtained by *Macrinus* his successor. But *Artaxares* a Persian preuailed better, in a third battell ouerthrowing him, and reducing the kingdome after such a world of yeares to the Persian name. Some reckon this 472. yeares from *Arsaces*, and 228. after CHRIST. *Scaliger* [t] reckoneth the time of the Parthian Dynastie 479. yeares. The number of their Kings after this computation is 29. They which list to see further of their warres of the Romans, may reade the Roman Authors which haue written the same: the summe whereof is heere presented to your view.

q *Mat. Burgklehner. thes. hist. lib.6. tom.1.*

r *Cornel. Tacit. Annal. lib.11.*

s *Herodian. Macrinus.*

t *Ios. Scal. Canon. Isagog. li.2.*

Cornelius Tacitus [u] telles 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 horses ready 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 nigard of his venison) acquainteth the Priests at night by another vision with all his disport, what woods he hath raunged, and the places of his game. They searching the places, find the slaine beasts.

u *Cor. Tac. l.12.*

Better fellowſhip certaine had their *Hercules* then their Kings, when they inuited any to their feaſts. For the King [x] had his table alone and loftie, the gueſts ſit below on the ground, and, like dogges, feed on that which the King caſteth to them. And many times vpon occaſion of the Kings diſpleaſure, they are haled thence & ſcourged, & yet they then, proſtrate on the ground, adore their ſtriker. They [y] worſhipped the Sunne at his ariſing. *Bardeſanes* [z] 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 [a] enſigne was a Dragon; the royall enſigne a bow: their ſtile was, *King of Kings*; they ware a double crowne. They had an oyntment 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 adultery. A ſeruant might not be 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.

x *Athenæus lib. 4. cap. 14.*

y *Herodiani Maximus*

z *Euſebius de præpar Euang. lib. 6. cap. 8.*

a *Sueton. Caligula. 5.*

Terga [b] *conuerſi metuenda Parthi.*

The Parthians flight doth moſt affright.

b *Seneca in Oedipo.*

They account [c] them the moſt happy which are ſlaine in battell. They which die a naturall death are vpbraided with cowardiſe. Their fight *Lucan* [d] deſcribeth:

c *Am. Marcel. lib. 23.*

d *Lucanus.*

Pugna leuis, bellumq́; fugax, turmæq́; fugaces,
Et melior ceſſiſſe loco, quàm pellere, mules:
Illita terra dolis, nec Martem cominùs vnquam
Anſa pati virtus, ſed longè tendere nervos.

That is,

Light skirmiſh, fleeing warre, and ſcattred bands,
And better ſoldiours when they runne away,
Then to beate off an enemy that ſtands.
Their craſty caltrops on the ground 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 [e] to haue beene ouerwhelmed with Earth-quakes. They are ſaid to be of ſpare diet, to eat no fleſh, but that which they take in hunting: to feed with their ſwords girt to them, to eat Locuſts: to be falſe liers and perfidious: to haue ſtore of wiues and ſtrumpets. Their countrey is now called Arach; in it is made great quantitie of ſilkes.

e *Pius ſecundus Gramaye Parth.*

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 wild 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. *Iouius* writeth, That the aire is vnwholeſome by reaſon of the fennes. Straua the chiefe Citie aboundeth in traffike for Silke. The Ilands before it in the ſea, were no leſſe refuge to the inhabitants in the *Tamberlane-tempeſt*, then to the Italians, in the time of *Attila*, thoſe places where now Venice ſtandeth. Their Religion, as their State, both in times paſt and preſent, hath followed the Perſian: of whom we are next to ſpeake.

It is [f] reported of the *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

f *Strabo lib. 11.*

cuſtome

custome at this day of the Indians in Calechut, to exchange wiues in token of friendshippe.

They had wine in such estimation, that they annointed their bodies g therewith. The Caspij shut vp their parents, after they are come to the age of seuentie yeares, and there in respect of 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 dogs 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 yeares 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.

g *Celius Rhod. lib.18. cap.28.*

CHAP. IIII.

Of Persia, and the Persian affaires, vntill the Mahumetan conquest.

PErsia, if we take it strictly, is thus bounded by *Ptolomey* *: It hath on the North, Media; on the East, Carmania; on the West, Susiana; 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 a *Shem*; whose name remained vnto a Region called *Elymais*, mentioned by b *Ptolomey*, placed in the North parts of Media. *Pliny* mentioneth c the *Elamita*, on the South, next to the sea, which name *Hierome* d in his daies gaue to one of that Nation, *frater quidam Elamita*, &c. *Xenophon* also nameth the Tribe of the Elamites. *Moses* telleth of the reigne and power of *Chedorlaomer* King of Elam, e in that morning of the world extended to the borders of Canaan. *Herodotus* f reporteth, that they were called of the Greekes *Cephenes*; of the neighbouring nations, *Artai*. *Suidas* g affirmeth that they were called of the inhabitants *Magog*, and *Magusei*. Other names are by *Ortelius* h added, *Chorsoni*, *Achamenij*, *Pancbaia* &c. It was called Persia of *Perseus* the sonne of *Danae*, or of *Perses* the sonne of *Andromeda*; or (as others) of *Perses* the sonne of *Medea*.

* *Lib.6.cap.4.*

a *Gen.10.22.*
b *Ptol. lib.6.c.2.*
c *Plin.l.6.c.28.*
d *Hieron. in Es. 13. Xenophon.*
e *Genes.14.*
f *Herodot. lib.7.*
g *Suidas in verb. Magog.*
h *Ortely Theat. & Thesaurus.*

From the time of *Chedorlaomer*, whom *Abram* with his houshold-army ouerthrew, vntill the time of *Cyrus*, little mention is made of them: he freed them from the Median seruitude, and erected first that mightie Persian Monarchie. *Pizarus* i (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 tributarie subiection to the other, as their supreme Lords. This he collecteth out of *Xenophon*. *Cyrus* was by name foretold by *Esay* k, and the rebuilding 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 hee make way vnto the effecting of his decree; as appeareth in *Herodotus*, *Iustine* and others. For *Astyages* l dreaming that he saw a vine growing out of the wombe of his daughter *Mandane*, which couered all Asia (interpreted by his Wizards, of the subuertion of his kingdome by his daughters future issue) married her as before is said, to *Cambyses*, a Persian, descended of the stocke of *Perseus* sonne of *Iupiter*, and *Danae*, and the sonne of *Achamenes*, * that so in that remote region, meanes might faile vnto any

i *P. Bizar. Historia rerum Persicarum. Christ. Pezel. medicis. historiæ pars 1.*
k *Es.44.28.*
l *Herodot.lib.1. Iustin. lib 1.*
* Of this family and other of the Persians, see *Reinccius Iam.1.*

any aspiring designes. The Chaldæans report, as *Alphæus* recordeth out of *Megasthenes*, that *Nabuchodonosor* * hauing conquered all Libya, and Asia, as far as Armenia, at his returne, rauished with diuine fury, cried 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 gouern the Medes. He was termed a Mule, * because of his more noble parentage by the mother, then the father, and their diuersitie of Nation. *Strabo* [m] thinkes he was called *Cyrus* of a Riuer in Persia, being before called *Agradatus*. [n] *Plutarch* saith, he was called *Cyrus* of the Sunne, which with the Persians hath that name. *Polyænus* [o] calleth his wife *Nitetis*, daughter of *Aprias* King of Egypt. *Suidas* saith it was *Bardane*, and that she was daughter of *Cyaxares*, otherwise called *Darius Medus*. He conquered the Median Empire first; and after added two others, the [p] Lydian and [q] Babylonian. *Cræsus* the Lydian consulting with the Oracle about the successe of his warre, receiued answere.

Κροῖσος ἅλυν διαβὰς μεγάλην ἀρχὴν καταλύσει, that is,
Cræsus passing Hale, great state shall make to fall.

This he interpreted of the ouerthrow of *Cyrus*, but proued it in himselfe; *Cræsus* his sonne had beene mute, till (now seeing the sword of the enemy readie to giue the fatall stroke vnto his father) violence of sudden passion brake open those barres and stoppes which Nature had set before, as impediments to his speech, and by his first most fortunate-infortunate language, cried to the bloudie souldiers to spare his * father. After his many great exploits, he 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.

Ctesias (as *Photius* * hath collected out of his eleuenth booke) telleth somewhat otherwise of *Cyrus*; as that *Astyages*, whom he calleth *Astygas*, was not of any kinne to him, but being conquered by him, was first imprisoned, and after enlarged, and kindly entreated: likewise that his daughter *Amytis* (her husband *Spytama* being slaine) was married to *Cyrus*: that *Cræsus* being taken, was first by magicall illusions deliuered from the executioners, and after by tempest of thunder, with many other things of like vnlikenesse to the current of Authors,

Cyrus was of so firme memory, that he 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 enemie sing certaine Hymnes to *Castor* and *Pollux*, that by this means they should not be surprised with sudden feare. He gaue leaue to the Iewes to returne and re-people their country, & to rebuild the Temple. [r] *A.M.* 3419.

Cambyses his sonne succeeded, who tooke, and after slew, *Psammenitus* King of Egypt. And when he would haue added AEthiopia [s] 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 desert denying grasse; the remainder by consuming one another, were (a strange remedie) preserued from consumption, euery tenth man being by lot tithed to the shambles, and more returning in their fellowes mawes, then on their owne legges. The other armie was quite buried in the sands. At his returne finding the Egyptians solemnizing the feast of their Idoll *Apis*, he slew the same (it was a *Bull* which they worshipped): and after dreaming that *Smerdis* reigned, he 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 he married her. His crueltie appeared, in that *Prexaspis* presuming to admonish him of his too much inclination to drunkennesse, he

* The Papists to vphold the credit of *Iudith*, make another *Nabuchodonosor*, which sent forth *Holofernes*, &c. and say that he was called *Assuerus*, and *Artaxerses Priscus*, the same which *Daniel* calls *Darius Medus*. *Sixt. Senen. Biblioth. sa. l. 1.*

* *Christ. Pezel. Mellif. histor. pars 1.*

m *Strab. lib. 15.*

n *Plutarch. in vita Artaxerxis.*

o *Polyænus lib. 8. strat.*

p *A. M.* 3402.

q 3409. *Caluis.*

* Great were the treasures which *Cyrus* gate in his warres; but his expenses in his daily diet (engrauen in a piller, which *Alexander* caused to be rased) seeme incredible: the particulars whereof, see in *Polyæn. lib. 4.* and *Opmeerus pag. 105.*

* *Ctesias ap. Photium, ed. inter hist. Pers. scriptores.*

r *Scaliger. Caluisius. Alij. A. M.* 3421.

s *Herodot. lib. 3.*

he answered, he should see proofe of the contrarie, and presently sending for *Prexaspis* his sonne, with an arrow shot him to the heart: the father not daring but to commend his steadie hand & art in shooting. He died of his owne sword, which falling out of his scabberd as he mounted his horse, killed him, not fearing in this countrey of Syria any such disaduenture, because the Oracle of *Latona* [t] in Ægypt had told him he should die at Ecbatana; which he vnderstood of Media, and was fulfilled at another Ecbatana (more obscure) in Syria. He caused a Iudge, which had beene corrupted with money, to be flayed, and made of his skinne a couering for the Tribunall. *Polyænus* tels, That against the Ægyptians he vsed this stratageme, to set their Gods (Dogges, Cattes, Sheepe, &c.) in the fore-front of his battaile. He neither deserued nor obtained that honourable funerall which *Cyrus* had, who was buried at Pasargadæ, a Tower shadowed with Trees, hauing in the vpper part a Chappell furnished with a Bedde of Gold, a Table, Cuppes, and Vessels of the same mettall, with store of Garments and Furniture, set with Iewels. Certaine *Magi* were appointed to attend it, with daily allowance of a Sheepe, and once a moneth a Horse for Sacrifice. His Epitaph was, *O man, I am* Cyrus, *King of Asia Founder of the Persian Empire; therefore enuie 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 apparrell, departed. These things [u] *Strabo, Arrianus* and *Curtius* report.

Next to *Cambyses* [x] succeeded, for a small time, one *Smerdis*, which was slaine as an Vsurper, by the seuen Princes; and *Darius* [y], 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 Emperour. *Darius* his Horse-keeper, the night before, had suffered his Horse there to vse his bruitish lust with a Mare; which the place presently causing him to remember, he there (by his lustfull neighing) aduaunced his Master to the Scepter. *Darius* for his couetousnesse (first exacting tribute) was called a Marchant, *Cambyses* a Lord, *Cyrus* a Father of his people. Babylon rebelled, and was [z] recouered by the costly stratageme of *Zopyrus* [a], who cut off his nose and eares, and fleeing in that deformed plight to the Babylonians, accused *Darius* of that cruelltie. They beleeuing, entertained him, and knowing his Nobilitie and Prowesse, committed their Citie to his fidelitie, which he vpon the next opportunitie betrayed to his Master. *Darius* warred against the Scythians, but vnfortunately. His Armie was of 700000 men. After *Darius* his death *Xerxes* [b] raigned (whome *Scaliger* proueth to be *Assuerus*, the husband of *Esther*.) He made League with the Carthaginians, warred vpon the Grecians with an Armie (as *Herodotus* [c] numbreth) of 1700000 footmen, 80000 horsemen, 20000 Chariot-men: Others say, That there were 2317000 footmen in Land-forces, besides 1208 shippes. Before the Armie was drawne the sacred Chariot of *Iupiter*, by eight white horses; no mortall man might ascend the Seat. He offered to *Minerua* at Troy 1000 Oxen. He, taking view of his huge Armie, wept, in thinking, that of al that number in 100 yeres none would be aliue. At the passing of the Hellespontike straits, he (besides other deuotions performed) at the Sunne-rising tooke a golden Viall full of sacred liquor, & cast the same into the Sea, with a golden Bowle and a Persian Sword; vncertaine whether in honour of the Sunne, or in satisfaction to the angrie Hellespont, which a little before, in more then madde arrogance, he had caused to be whipped, and hurled fetters therein, with many menacing threats. He wrote letters with like threatnings to Mount Athos, and accordingly pierced his bowels, and made way by force through that high and huge Mountaine. This Expedition was in the yeare of the World 3470. *Leonides*, with his Spartans, enlarged his glorie at the Thermopylæan straits [d], or narrow passage, which a long time, with a handfull of men, hindred the Persians from passing. *Mardonius* was slaine, & *Xerxes* fled out of Greece, after he had taken Athens, and lost great part of his Armie, which in two yeares 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.

Among

t *Bizar. l. 1.*

u *Strab. l. 15. Arrian. l. 6. Curtius, l. 9.*

x 3428.

y 3429.

z 3436.

a *Justin. l. 2. Plutarch. in Apophtheg.*

b 3466. *Scal. Animad. in Euseb. pag.* 101.

c *Herodot l. 7.*

d *Xerxes* sent first 15000, after 20000, and lastly 50000 choice men against them which all had the worse: till a traitor taught *Xerxes* another way where to passe & come vpon their backes: and then *Leonides* in the night entered the Persian campe & slew 20000 with his 500 men which were killed being weary with killing.

Among other the mad parts of *Xerxes*, it is reported, That hee fell in loue with a [c] Plane Tree in Lydia, which he adorned with chaines and costly furniture, and appointed a Guardian thereto. *Artaxerxes* writ to *Hystanes*, Gouernour of Hellespontus, That he should giue *Hippocrates Cous* (who then liued, and whose writings still remaine the Physicians Oracles) as much Gold and other things as he would, and send him vnto him. In his time the Ægyptians rebelled, and created *Inarus* their King, to whome the Athenians sent three hundred Gallies for defence; but by *Artabazus* and *Megabyzus* they were subdued. To him *Ismenias* the Theban was embassador: who loth to pollute the Grecian freedome with that Persian custome of adoration (a thing for the shew of Religion therein, as some interprete, no lesse hated of *Mordecay*, *Esth.* 3.) and not suffered otherwise to doe his Embassage, let fall his Ring when hee was brought into the Kings presence, and falling downe, tooke it vp at the Kings feet, satisfying both the Persian and his owne by this [f] subtletie. *Artaxerxes* died *An. M.* 3525.

[c] *Ælian. Var. Hist. l.* 1.

[f] *Ælian. Var. Hist. l.* 1.

After this *Artaxerxes*, surnamed *Long-hand*, another *Xerxes* succeeded and raigned a small time, as did also *Sogdianus*, or *Ogdianus*, whome *Darius Nothus* slew, and possessed the Throne. 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*, and enioyed the Scepter 42. yeares. After his death succeeded *Ochus*, and raigned three and twentie yeares. Next to him was *Arses*, or *Arsames*; and last of all *Darius*, whome *Alexander* ouerthrew the second time at Arbela, *An. M.* 3619, and conquered that Persian Monarchie 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 whome and all his Parthian followers, euen now yee haue read in the Chapter of Parthia.

Concerning these Persian Kings, Chronologers (after their wont) differ not a little: Master [g] *Lively* hath taken great paines in this Argument; besides the painefull labours of *Scaliger*, *Iunius* and many others, both Rabbines, and Greeks, and Latines, in whose streams Elephants may swimme, and the greatest Students may find enough to busie their studious braines: for me, it is sufficient to taste, or at least to enter so farre as a Lambe may safely wade, without perill of drowning. The Hebrews, through ignorance of the Olympiades, and humane Authors (where they are destitute of their owne) are most absurd, some [h] reckoning but foure Persian Kings in all, till *Alexanders* time: some [*] account fiue: and some [i] three. Against these, *Pererius* and *Temporarius* [*] most sharpely (and not vnworthily) inueigh, as also against their [k] Chronicles, which ascribe to the Persians, from the first yeare of *Darius* the Mede, but two and fifty yeares. *Iosephus* better seene in Ethnike Authors dissenteth from them. As for *Metasthenes* of *Annius*, wee haue before shewed him to bee counterfeit, and the rest of his brethren, to be either the bastards of *Annius*, or Changelings, which he hath nursed, and would father vpon those Authors, whose names they beare. *Vives* [*] calls them *Portentosa & vel solo auditu horrenda*, monstrous reports, dregges, friuolous pamphlets of vncertaine Authors; which, if any be in loue with, he may enioy without him his corriuall. [l] *Goropius* bestowes much paines in the vncasing of them; and learned men [m] doe now generally distast them. *Iosephus* [n] cites *Megasthenes in quarto Indicorum*, the fourth Booke of his Indian Historie; from whence *Petrus Comestor* alledgeth the same testimonie, with deprauing the word *Indicorum*, and making it *Indiciorum*. *Annius* addes, not onely the corrupting of the name *Metasthenes* for *Megasthenes*, but a Historie vnder his [o] name, *de Iudicio Temporum & Annalium Persicorum*, wherein no maruell if he proceede in the Storie as he began in the title. *Beroaldus* [p] in the Persian Chronologie faineth diuerse names to the Persian Kings; as *Assuerus*, *Artaxerxes*, *Darius*, *Assyrius*, *Artaxerxes Pius*. *Lively*, and other moderne Writers out of the Greeke Olympiads and Historie, haue giuen truer accompt of the Persian Times and Gouernment, beginning with the fiue and fiftieth Olympiad, and continuing the same to the third yeare of the hundred and twelfth.

[g] *Liuely* his Chronologie of the Persian Monarchie.
[h] *Aben Ezra.*
[*] *Rab. Moses.*
[i] *R. Sadish. & Abr. Dauison.*
[*] *Temporar. l.* 3.
[k] *Seder Olam Rabba, Seder Olam Zota*, Historicall Cabala.
[*] *Vives, in proœm. l.* 18. *de Ciuit. Dei.*
[l] *Goropius Becceselanus.*
[m] *Mercator. Ios. Scaliger, Volaterranus, Pererius, Temporarius &c.*
[n] *Ioseph. contra Ap. li.* 1.
[o] *Metasthenes Annij.*
[p] *Beroaldi Chron. li.* 3.

Sca-

Scaliger and *Calvisius* (as you haue seene before) doe a little differ from this accompt of M. *Lively*, which he liuely proueth by conference of other Histories, both Humane and Ecclesiasticall, *Clemens*, *Eusebius*, *Herodotus*, *Diodorus*, *Polybius*, *Xenophon*, *Thucidides*, *Dionysius Halicarnasseus*, *Livie*, 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. *Iunius* q, *Lively* r, and some others begin the accompt of the threescore and tenne weekes, and reckon the building of the second Temple, in the second yeare of *Darius Nothus* *, 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* s, *Reusnerus*, and others haue written; it were too tedious here to relate. *Artaxerxes* (others call him, perhaps more truly, *Artaxares*) recouered the Persian Name and Empire fiue hundred thirtie eight yeares, as *Bizarus*, *Lib.* 4. reckoneth, after *Alexander* the Great had extinguished them, and in the yeare of our LORD, 230. Others say it was in the yere of CHRIST 233, and in the yeare of the World 4182, and 563 after *Alexanders* Conquest: others otherwise. The catalogue of t the Persian Kings in that their second Dynastie, you may reade before, *Lib.* 1. *c.* 13.

q *Iun. Annot. in Dan.* 9.

r *Liuely* his Chronologie.

* *Olymp.* 89. *An* 3.

s *Brought. Concent. Eliæ Reusneri Isag. hist. l.* 2.

t Of this later Persian Dynastie see *Agathias*, *Bizarus*, *Pezelius*, and *Lampadius in Mellificio Hist. part.* 2. & 3. *Cedrenus* & *Zonaras*, *An. li.* 3. &c.

Artaxares being a man of haughtie spirit, fought three battailes with *Artabanus* the Parthian, and at the third time depriued him of Life and Scepter together. He proceeded to subdue the neighbouring Barbarians; and passing ouer Tigris, disturbed the Romane Prouince of Mesopotamia, deuouring in hope, and threatening in tearmes 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 Pennes, were like to preuaile with *Artaxares*, who brought into the Field seuen hundred Elephants and eighteene hundred Charriots, and many thousands of horsemen, but with much bloudshed was forced to leaue the honour of the day to the Romans. *Herodianus* seemeth to write harder fortunes of the Romanes in this warre. But *Lampridius*, *Eutropius*, *Orosius*, and *Zosimus* write, That *Seuerus* obtained the victorie, and tooke Ctesiphon and Babylon, and subdued also Arabia. *Agathias* u affirmeth, That *Artaxares* was called *Magus*.

u *Agathias*, *l.* 2.

Valerianus was ouerthrowne by *Sapores*, the successor of *Artaxares*, in Mesopotamia, and there taken, and 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* sayth, That he was trecherously 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 Sunne, and recouered the Romane territories. His wife *Zenobia* after his death, like another *Semiramis*, proued a fortunate Generall and Warrior against the Persians, and also against the Romans, from whome she withheld Syria, till *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, whome he had at first fauoured, till one of the Ægyptian Priests had persuaded 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 *Calvisius* computation. *Buntingus* hath two yeares lesse.

In the time of *Probus* the Persians sued for peace, and obtained it; he procuring such peace in the East (sayth *Vopiscus*) that a rebellious Mouse was not heard to peepe. *Carus* his successor warred against the Persians, and hauing entred their Countrey as farre as Ctesiphon, was slaine with a Thunderbolt (no Romane 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*,

nes, the second: (for after *Sapores*, *Hormisda* his sonne had raigned a yeare; *Varranes* the first, three yeres; *Varranes* the second, sixteene; and a third of that name only foure moneths, as *Agathias* reckoneth.) But not farre from Carrhæ (fatall to the Romanes) *Galerius Cæsar* lost[x] almost all his Armie, and therefore found homely welcome at his returne, *Diocletian* suffering him to lacquey (in his Purple Robes) some myles after his chariot. Indignation supplying his former defects, he recouered his credit with the ouerthrow of the Persians; *Narses* fled, leauing his wiues, sisters, & children to the Conquerour. A League was made, with returne of Armenia, Mesopotamia, and Assyria to the Romanes.

x *Oros.& Pom. Letus, A.D.296*

Misdates the Persian began his raigne *An.Dom.*301. To him *An.*309. succeeded his sonne *Sapores*, and raigned (which I thinke was neuer read of any) longer then he liued in view of the world, beginning his raigne before his birth, which he continued threescore and tenne yeares. For *Misdates*[y] dying without issue male, and leauing his wife great with child, the Princes consulted with the *Magi*, whether this future birth would be a male; which they affirmed, obseruing their predictions by a Mare, then readie 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 Emperor, intituled himselfe *King of Kings, partaker of the starres, brother of the Sunne and Moone:* he demaunded all that had before belonged to the Persians, to be restored. Betwixt them grew a bloudie warre, as *Ammianus* relateth. *Sapores* tooke Singara & 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, *A.*362. It is vncertaine 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, & Nisibis to the Persian dominion. And a little after, in the raigne of *Valens*, the league was broken by *Sapores*, who wonne Ctesiphon: *Valens* intending this warre, was by the Gothes ouerthrowne & burnt aliue, before he could effect any thing, *An.*377. When *Theodosius* raigned, the peace was renewed.

y *Agathias, l.4.*

After *Sapores* succeeded *Artaxerxes*; and after him *Sapores*, his sonne, both which raigned nine yeares. Then followed *Varanes Cermasat* eleuen yeres, to whō succeeded *Isdigertes*[z], who held peace with the Romans. *Procopius* writes, That *Arcadius* the Emperor on his death-bed, *An.*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. [a] *Maruthas* was in credit with this King. He was a Christian Bishop, and by his praiers 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 (whome 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 digged vp; for the *Fire*, sayth he, cannot speake. The King going into the Chappell or Sanctuarie, & hearing this voice againe, followed *Maruthas* his counsell, and found out their packing, & punished the authors, allowing *Maruthas* to build a Church, whereseoeuer he pleased, in Persia. And whiles the *Magi* yet added to their trecheries, 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 steppes, but both brake league with the Romanes, and persecuted the Christians. *Narses* his Generall, with his forces, were defeated, Azamæa wasted, Nisibis besieged by the Imperials: The Saracens, which aided the Persian, stricken with a strange furie & amazement, drowned themselues in Euphrates. It is said, a hundred thousand men perished. *Theodosius* then Emperor knew these things by *Palladius*[b], who in three daies did ride from Constantinople hither, and backe againe in as many, vsing to flee in this manner

z *A.400.Bunt.*

a *Niceph.Callist. lib.14. cap.18.*

b *Socrat.Hist. Eccles. lg.c.19.*

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 & ſtrait. *Varaxanes* ſent an Armie of thoſe expert ſouldiors which were among them, for their excellencie called *Immortall*, but the Roman 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, *An.* 441. another *Izdigerdes*, who raigned ſeuenteene yeres; and after him *Perozes*, who raigned foure and twentie yeares: after him, his brother *Oholas* (*Bizarus* calls him *Bleſes*) ruled foure yeares. *Cabades* his ſucceſſor renewed the Warres with the Romans: and no marueſl, for he was cruell to his owne people, and warred euen againſt Nature: for he ordained (as ſome report) That women ſhould be common, any wedlock-bands notwithſtanding. Whereupon his Nobles conſpired againſt him, depriued and impriſoned him. *Blaſes* was enthronized (*Scaliger* hath *Zamaſpes*) who foure yeares after reſigned the State vnto *Cabades* againe, who hauing before raigned eleuen yeares, added thereto thirtie more. *Nicephorus*[c] tells, That he became friend to the Chriſtians, & 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 iewels were kept. *Cabades* vſed all meanes to obtaine it, but in vaine; ſo ſtrongly was it (as the Storie ſaith) garded with Deuils. He 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 he 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*[d] deſtroyed in Perſia, for corrupting his ſonne *Phatuarſa* with their infectious leauen. He therefore ſlew their chiefe Prelate *Indgarius*, 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*, *Glonazes*; 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. *King.* 10. *Caluiſius* ſaith, this was done *An. Dom.* 523. *Cabades* died *An.* 531.

His ſonne *Coſroes* the Great ſucceeded and raigned eight and fortie yeares. He about the thirteenth yeare of *Iuſtinians* Empire, *An.* 539. inuaded the Romane 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, and vnworthie 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 ſouldiors in his Armie, vnable to beare ſuch vnwonted ſights of hoſtile flames in his Countries, and ſuch vnwonted ſights of inward perturbations, euen greatneſſe of ſpirit made way to Puſillanimitie, and being weakened with colluctation of contrarie paſſions, a Feauer, taking that occaſion and aduantage, apprehends him, and ſoone after kils him.

Some ſay, his ſonne *Ormiſda* raigned ſeuen yeares with his father. He ſucceeded and raigned eight yeares; againſt him *Mauritius* performed worthie attempts, which made way vnto him for the Romane Empire. And then alſo he had good ſucceſſe againſt the Perſians, by the valor of *Philippicus* his Generall: inſomuch, that the Perſians moued with theſe & other diſcontents, by incitement of *Varamus*, depoſed *Ormiſda*, killed his wife and ſonne before his eies; which hauing remained to performe vnto him that their laſt, vncouth, vnnaturall ſeruice, were preſently after put out, and himſelfe impriſoned. That *Varamus* had, a little before, beene ſent as Generall againſt the Romane Armie: which his ſeruice being found vnſeruiceable, and the Romanes preuailing, he was not onely depriued of his place, but, to his further diſgrace,

was

c *Nicep. Callig. lib. 16. c. 36. Cedrenus. Zonar. An. l. 3.*

d *Manes*, firſt author of this Hereſie, was flayed aliue, and caſt to the dogs. *Nicep. lib. 6. cap. 22.*

was, by the Kings commaundement, clothed in womans attyre: which indignities he repayed not in words alone (in his letters stiling *Ormisda*, The *Daughter of Chosroes*) 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.

e *Bizari hist. Pers. l.5.*

The Turkes are e said to helpe *Varamus* in his rebellion; the first warres which we read of atchieued by that Nation: but both he and they receiued discomfiture by *Narses* the Romane 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 blacke Crosse, which (they said) they learned of the Christians, thereby to expell hunger. *Cosroes* thus recouered the Kingdome by aide of the Empire.

f *De Chosroe & Mauritio lege Niceph. l.17. & 18.*

Nicephorus f witnesseth, That he was deepely seene in the Chaldæan mysteries, and being by a Romane Gouernour reproued for some exceesse, in those times when he so much needed their helpe; he answered, That the times did aduantage him to those reproofes: but know (saith he) that calamities shall also befall the Romanes, and the Babylonian Nation shall rule them three weekes of yeares. After that, in the fifth weeke, the Romanes 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 shall be at hand; in which time Corruption shall bee abolished, and men shall liue according to Diuine Ordinance. This, either false or vncertaine Prophecie (according to that *Deepenesse of Sathan*) he vttered, but what effect answerable hath followed, I know not.

This *Cosroes* raigned nine and thirtie yeares. Hee held peace with the Romanes whiles *Mauritius* liued; but when *Phocas* cruelly and treacherously had slaine him, a world of euils at once assaulted the Empire. The Germanes, Gaules, Italians, Hunnes, and Persians, by their Armies afflicted the publike State; and the Roman Bishop then began to aspire to an vniuersall Soueraignetie, which that *Murtherer* first entitled him vnto. That Armie which was yet redde with the bloud of *Mauritius*, by the Persians sword was punished, and died in their owne bloud: who hauing ouerthrowne the Romanes in two battailes, possessed Mesopotamia, Syria, Ægypt, Palæstina, and Phœnicia. He entred Ierusalem, slew and captiued many Christians g, and carried thence the *Crosse*. Against the Iberians, Armenians, Cappadocians, Galatians, Paphlagonians, euen vnto Chalcedon, hee preuailed. 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 destroyed his Issue.

g *Bizari, l.6.*

Heraclius succeeded, who represt *Cosroes*, vnto whose power Carthage, with Africa, was now also subiected, which he had inuaded, conducting his Armies through Ægypt. *Heraclius* sends an Embassage to him, which receiued this answere, That he would neuer lay downe Armes till the *Crucified* GOD were abolished, and the *Persian Mithra* worshipped. This encouraged *Heraclius*, seeing now CHRIST himselfe was a partie; vnder whose banners hee could not but finde happie euents of Warre. *Cosroes* had slaine in Palæstina fourescore and tenne thousand Christians, and the Iewes also had brought many of them to the slaughter. *Heraclius* encountred with *Ostanes*, and slew thirtie thousand Persians. By a stratageme he wonne *Sarbatus*, a great Commaunder, to his part. In another battaile he had lost the Field, but Thunders and terrible Tempests were sent (as *Succenturiatæ Copiæ*) to assist the souldiors of their Lord, and vshered destruction to the Persian Campe, whiles the Romanes killed them, being both blinded with Lightnings, and amazed with inward terrours and outward Tempests. He had before chased *Cosroes*, and taken Thebarma (a Persian Citie) wherein was a Temple of the *Fire*, which by fire he consumed. And in the yeare 626, *Cosroes* now at his wits end, or rather quite beyond them, appointed *Medarses* his sonne to be his successor and heire apparant; wherewith *Siroes*, his elder sonne,

sonne, being discontent, conspired to betray his father and brother to *Heraclius*: and soone after caused them both to be slaine at Ctesiphon. Peace was concluded with the Romans, & their prouinces restored. Only Arabia was by *Mahumet* holden, as a Seminary of a greater mischiefe, vnder which the world with griefe & amazement still groneth. *Siroes Adeser, Baraxas*, & *Barans* the daughter of *Cosroes*, in their order of succession in that disordered & turbulent estate, had scarse two yeares allowed to them all: to whom succeeded *Ormizda, Iezdegird*, who about the yeare sixe hundred threescore and two, 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* [h] reckoneth in eight and twenty successions, the space of foure hundred and two yeares) had an ende. From thence vnto this time their religion is Saracenicall: their state gouerned, by the *Califas*, [i] and such commanders or Sultans as they placed ouer them, till their Sultans warring with the *Califa* for soueraintie, 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 Turkes you haue the history in the former booke, and therefore needelesse here to be related: Of the Tartars shall follow in their order.

h *Jo. Scalig. Can. Isag.*
i *Io. Lampadius Melisic. Hist. part* 3. and our third booke sheweth the order in succession of them.

Of those ancient Persian Kings this doth *Sardus* relate. The Persian Kings birth-day, is by all Asia obserued solemne, festiuall to th'immortall Gods: Eunuches haue charge of his body, that he may grow strait and faire: at seuen yeares he is taught to manage horses: at fourteene hee is committed to the Kings masters; the most excellent which can be chosen among the Persians, for wisedome, iustice, temperance, fortitude. These teach him Magike, instituted of *Zoroastres*, containing Religion of the Gods: and the Kings Lawes; to embrace the truth, to bridle his affections, not to bee afraide of any thing. When he taketh possession of the kingdome, hee releaseth the tributes, and in the Temple of the *Pasagordan Goddesse* he putteth on the garment of *Cyrus*, whose sepulchre is in the towne. He eateth dry Figges, Turpentine, drinketh soure milke, and after that, water out of Eubæus, and Choaspes, riuers of Media, Chalybonian Wine out of Syria, Wheate of Assos in Troas; his head annointed with Myrrhe, and couered with a turbant. To sit in his throne (which was of gold sustained of foure pillars beset with iewels) was death to any: at his table sate onely his Mother & wife: and *Artaxerxes* admitted his brethren. In the winter hee liued at Susæ: in Summer, at Ecbatana: in Autumne, at Persepolis: in the spring, at Babylon. The nobles attend at the gates ready at the Kings command. There stood a Triuet of iron, to which they which are out of his fauour resort expecting their sentence: For he pardoneth none, till hee hath them in his power. When he sleepeth, he is attended by three hundred women dancing by a lampe: at his beds feete are three thousand talents of gold, at the head fiue thousand, ouer the same a Vine of gold, with the clusters of Iewels. In the morning he is wakned with these words: Arise, thinke of those things which *Mesoromasdes* would haue thee, that is, *Zoroastres*. He sacrificeth for the Persians, and giueth to each man gifts, because *Cyrus* had done so at his returne out of Media: and hee receiueth presents from them: in his store-houses he keepeth of the waters of *Nilus*, and *Ister*, as the Lord of all lands. Fire is carried before him. They which meete him, close their hands behinde their backe, and adore him: For which cause some report that the Persians (as also the Æthiopians, Meroites, Indians, Assyrians) hold their Kings in place of Gods. Which diuine adoration [k] *Conon* denied to the King, and *Mordecai* to *Agag. Est.* 3. but in *Daniels* time they vsurped further: *Dan.* 6. that none should aske any petition of God, or man, besides.

Sardus l. 2. c. 11.

k *Inst. li. 6.*

Bart. [l] *Keckerman*, as he was admirable in Philosophie, so he was like himselfe in his Aphorismes and Disputations of the Persian Monarchy. Wherein he propoundeth and proueth, that their King was to be well featured & of personable presence without bodily deformitie or defect: learned in their sciences; free from punishment of lawes: they had their delectable gardens which they called *Paradises*: accustoming themselues to hunting, and to solemne feasts, especially on their birth-daies, when no suter might be denied his request. For conseruation of his Maiesty, hewas seldome seene: the King sware

l *Keckerman de Monarchia Persarum.*

by *Mithres* which is the Sun: was inaugurated at Palargidæ (as the later haue vsed at Cafe.) Many other things of excellent note the desirous Reader may there finde. *Herodotus* sheweth, that the Persians exercised their children to running long races, to endure all hardships of heate, cold, showres, & such like. He[m] which was punished with the whip by the Kings command, was to giue thankes to the King for that his *remembrance* of him. There were officers appointed among the Persians, to see that none were idle: they punished seuerely[n] Ingratitude, they hated lying, regarded Hospitalitie & courtesie. The lawes did not onely award punishments to the guilty, but rewards also to the well-deseruing. Whiles the King was drinking, [o] there were women which did sing, one beginning, and the rest following. The Kings vsed to be present in person in their varies. They were very deuout in their religion, offering daily (the *Magi* being present) a thousand sacrifices, amongst which were Kine, Asses, Harts. But I hold you too long in this discourse.

How the Sophian Family, which now ruleth, came to the kingdome, shall after in due place be declared, when we haue first acquainted you with their Ancient superstitions.

m Stobæus ser. 42.
n Xen. παιδ. lib. 1.
o Athen. l. 12.

CHAP. V.

Of the Persian Magi, and of their ancient Religion, Rites, and Customes.

THE name of *Magi* is sometimes applied (say some) to all the Persians, or else to the particular Nation amongst them: sometime signifyeth the most excellent in Philosophie, and knowledge of Nature, or in sanctity and holines of life. Thus *Suidas*[b] calleth the Persian *Magi*, *Philosophi*, and *Philothei*, studious of knowledge, of Nature, and of God. Sometimes it signified such as we now call *Magicians*, practisers of wicked Artes. Among the Persians this name was auncient and honourable, saith [c] *Peucerus*, applied onely to the priests, which liued in high reputation for dignitie and authority, being also Philosophers, as the Chaldæans were. To these was committed the custody of Religion, of ancient Monuments, of later Histories, of publike Records, and the explanation of the Persian wisedome, whose account appeareth in the former chapter, where after *Cambyses* death, one of them is reported to succeed in the Throne. Now whereas the Ethnikes had a tradition of two *Genij*, [d] 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 Artes, 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 Angell of light*, to delude blinde people, being indeede (as in our *White* and *Blacke* witches at this day) worse when an Angell, then when a Deuill. Hereof were diuers kindes; [e] *Necromancie*, which inuocated the spirits of the dead: Of which smoakie Soote, the Heathens Diuine-Poets, and our poeticall Diuines in the tales of Hell and Purgatorie, striue who shall haue the blackest tincture. They had also their *Lecanomancie*, which was obserued in a Bason of water, wherein certaine plates of golde and siluer were put with Iewels, marked with their iugling Characters, and thence after pronuntiation of their words were answeres whispered; [f] *Gastromancie* procured answere by pictures, or representations in glasse-vessels of water, after the due rites. *Catoptromancie* receiued those resemblances in cleare glasses: *Crystallomancie*, in Crystall; *Dactyliomancie* was a diuination with Rings (which perhaps *Gyges* vsed) consecrated by certaine positions of the heauens and diuelish enchantments. *Onymancie* with Oile and Soote daubed on the Naile of an vndefiled child, and held vp against the Sunne: *Hydromancy* with water: *Aeromancie* 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-waies of darknes and mischiefe.

Leaue wee them in their mazes, circles, labyrinths of Errour: and let vs take view

a Boschieri Ara Cœli.
b Suidas in v. Magus.
c Peucerus de diuinat. c. de Magia.
d Brutus was terrified with such a *spectrum*: the like they tell of *Marius* and many others.
e Νεκυομαντεία.
f γαστρομαντεία. κληδονομαντεία. κρυσταλλομαντεία. δακτυλιομαντεία. ονυχομαντεία. ὑδρομαντεία. ἀερομαντεία. Cum multis aliis; de quibus Peucerus, & Reginald. Scot. in Detect. Mag.

view of the Persian *Magi*, from whence *Plinie* g deriueth the first originalls of Magicall Vanities; which are (saith hee) 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 tripple crowned Prelate, holding the world in feare or loue thereof.) *Zoroastres* (who liued as *Eudoxus* testifieth sixe thousand yeares before *Plato*) first inuented it in Persia. *Hermippus* affirmeth, that *Agonax* taught him. *Apusorus* and *Zaratus* among the Medes, *Marmaridius* the Babylonian, *Hippoeus* the Arabian, and *Zarmocenidæ* the Assyrian, haue beene famous for their practise and writings of this Art. *Pythagoras*, *Empedocles*, *Democritus*, *Plato*, sailed farre to learne it, vndertaking long exiles, rather then pilgrimages or peregrinations, to that ende. Hee impiously addeth *Moses* and *Iochabell* (it may be hee meaneth *Iosua*) to this impious number. The Scripture tells of *Iannes*, and *Iambres*, and *Simon Magus* famous in this infamie. It is like that in the Persian *Magi* concurred both a certaine flocke or kindred, which were all so called (as is said) and the Philosophicall inquisition of Nature, and the Priestly function, and also some either implicite or explicite societie with Deuils. The same they were, at least in profession and reputation, that the Philosophers vvith the Greekes, their Priests in Egypt, *Gymnosophistes* in India, Chaldæans in Babylon, *Druydes* in Gallia, and in this our Isle, the Italian *Aruspices*, and other religious persons (the Treasurers of their Theologie and Philosophie) in other places. As for those *Magi* mentioned in the h Gospell, some suppose them to come from Æthiopia; some from Arabia; some from Mesopotamia; some from Chaldæa; and some from Persia; and some from diuers of these Regions. Whencesoeuer they came, they had a brighter *Starre* to guide them with diuiner light, then those Magicall brands of hellish fire could yeeld.

Plato i commends this *Magia*, and calls it *Machagistia*, and saith that the Kings of Persia learned it, as a knowledge of diuine mysteries, wherein by the worlds commonwealth, 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 Aegyptian Priests) their searching out the mysteries of Nature can not but deserue commendation, but their abusing this naturall Philosophie to vnnaturall conspiracie with diuels, cannot but bee detested of those which are not themselues detested of God. And either from this deuilish conspiracie, or ouer-curious vanity, did arise their predictions of future euents: in which respect the Ethnikes had them in high reputation. *Ammianus Marcellinus*, k saith that *Zoroastres* added much to this Art from the Chaldæan mysteries, and *Hystaspes*, the father of *Darius*, from the *Brachmanes*, which he 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 skil of diuination, deliuered to their posteritie by tradition: and that progeny 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 Kings of Asia. There were but a few of them at the first: and it was vnlawfull to touch the sacrifice, or approach to the Altar, before the *Magus* with a certaine set speech had powred on his sacred preparatiue liquors. Afterwards beeing increased in number, they grew into an entire Nation, and inhabited vnwalled townes, beeing gouerned by their owne lawes, and honoured for religion.

That which hee telleth of the Chaldæan, and Indian originall of their Science, proueth it to bee such as vsed vnlawfull prognosticatings, which the Scripture affirmeth of the Chaldæans, and *Philostratus* l of the Indians, whose Historie of *Apollonius* (a Pythagorean) sheweth, that hee was not little infected vvith this vanitie, trauelling as *Pythagoras* had done to learne the same in forreine Regions. And although some commend one sort of *Magia*, as being their Theologie and Philosophy,

g *Plin. l. 30. c. 1.*

h *Mat. 2. 1. Bouchier Ara Cæli.*

i *Plato Alcibiad.*

k *Am. Marcellin. l. 23.*

l *Philostratus de vita Apollony.*

Philosophie, yet seeing their Philosophie was corrupted with curiositie, and their Theologie with superstitious Idolatrie, it could not bee free from some kinde of implicite sorcerie, as the examples of those [m] which were most eminent herein, doe shew. Such an one *Pases* was, who by enchantments would make shewes and resemblances of sumptuous feasts, with many attendants: and had a Magicall [n] or enchanted halfe-penny, which would returne to him againe, when he had bought any thing therwith.

The *Magi* had one chiefe amongst them in their Societie, called by *Sozomene*, [o] *Princeps magorum*. *Cicero* [p] affirmeth that none might be Kings in Persia, before they had learned the discipline of the *Magi*; neither was it any more lawfull for euery one to be a *Magus*, then to be a King: Such was their estimation in Persia. *Strabo* [q] tells that they vsed carnall company with their mothers: and when they are dead are cast forth vnburied, to bee a prey to the Birds. The *Ostiana*, and *Astrampsychi* are by *Suidas* reckoned successours of the *Magi*. One [r] Sect of them liued onely on meale and Hearbes. *Pausanias* [s] reporteth that in Lydia, in the Cities Hierocesarea, and Hypæpo, hee saw Temples hauing Persian surnames, and in euery of those Temples, Chappell and Altar, whereon was Ashes not like in colour to the ordinarie sort. The *Magus* entering 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 Greekes vnderstand not) out of the booke: which being done, the heape is fired, and the flame breakes forth. *Diogenes Laertius* [t] 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 be heard: they disputed of the substance and generation of the Gods, whom they reckoned to be 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 lie with their owne mothers, or daughters, they accounted lawfull. They practised diuinations, and fore-tellings, affirming that the Gods appeared to them, that the ayre was full of formes * or shapes, which subtilly and as it were by euaporation, infuse themselues into the eyes. They forbade outward ornaments, and the vse of Golde. Their garments were white, the ground their bed, Hearbs, Cheese, and bread their foode. *Aristotle* saith, that they helde two beginnings, a good spirit and an euill, calling the one *Iupiter* and *Oromasdes*: the other *Pluto* and *Arimanius* (*Empedocles* [u] translated this plant into Philosophie, and long after, [x] *Manes* a Persian heretike into diuinitie.) *Theopompus* addeth these opinions of theirs; That men should againe be restored to life, & become immortall, and that all things consisted by their prayers; *Hecateus*, that the Gods were begotten: *Clearchus*, that the *Gymnosophista* descended from the *Magi*. Thus farre *Diogenes*.

Plutarch in his Treatise *de Osir.* and *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 euerie good (which made *Solomon* to brand them all with the title of *vanity*) they gathering that good could not be either cause or effect of euil, found out this remedy worse then the disease, to hold two Authors of all things, calling *Orimazes* a God; and *Arimanius*, the fountaine of euill, a diuell; the one cause of light: the other of darknes. 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 mournefull deuotions. For, rubbing a certaine hearbe called *Omomi*, they call on *Dis Pater & Orcus*, then they wash it with the bloud of a slain Wolfe, & carry it into a shadowy place, where they powre it out. They assigne plants partly to the good, partly to the bad God: as they doe also quick creatures; the earthly creatures to the good, the watery to the bad: and therefore esteeme him happy that hath killed most of them. *Oromazes*, say they, begotten of pure light, and *Arimanius* the child of darknes, warre one against another. The first created sixe Gods, *Beneuolence*, *Truth*, *Politie*, *Wisedome*, *Riches*, *Honest delight*: the later as many contrary. When *Oromazes* had thrice enlarged himselfe, hee was

m *Apollonius, Hostianes, Charondas, Democritus, & Pythagorici & Platonici.*

n Suidas hence came the Prouerbe. τὸ Πάσωνος ἡμιωβόλιον.

o *Sozom. l. 2. c. 9*

p *Cicero de diuinat. l. 1.*

q *Strabo l. 15. Nam Magus ex matre & gnato gignatur oportet (laith Catullus) Si vera est Persarum impia religio.*

r *Gramay Persica.*

s *Pausan. l. 6.*

t *Diog. Laert. de vit. Philos. l. 1.*

* εἰδώλους.

u *Empedocles.*

x *Manes* father of the Manichees.

z *Plut. de Osir. & Is.*

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 watchman, the dog-starre: hee made other foure and twenty Gods, which he closed in an Egge. *Arimanius* did as much, but his foure and twenty brake their shell. And so became good things and euill mingled. But a 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 yeares, the other being discomfited; and other three thousand they shall fight and labour to destroy one another: at last *Dis Pater* shall bee destroied, and men shall be happy. This opinion of the *Magi*, the Chaldeans haue applied to their Astronomie; in the seuen Planets, making two good, two bad, three indifferent: The Græcians, to their *Iupiter, Dis Pater* & *Harmonia: Empedocles* to his *Friendship* and *Discord: Aristotle* to his *Forma & Priuatio. Pythagoras* to his *One* and *Two*: *Plato* to his *Idem* and *Alterum*: *Manes* to his deuilish hæresie, as before is said.

Onely Persians, saith [a] *Gramay*, were chosen into their number. The name *Magi*, is among Authors applyed also to the Chaldæans, which in Babylon professed the same arts and superstitions; the disciples (saith [b] *Lucian*) of *Zoroastres*, of whose cunning in charmes you may reade in his *Necromantia*, a pleasant discourse: *Mithrobarzanes* a Chaldæan *Magus*, and *Menippus*, whom he washeth nine and twenty daies 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, he 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 hee brought him about midnight to Tygris, where washing him, he purifieth him with a Torch, and the hearbe *squilla*, and other things, &c. which howsoeuer *Lucian* suteth to his scoffing, yet I haue inserted, as somewhat expressing their superstitions obserued in charming and diuinations.

[a] *Gramay Asia.*

[b] *Luciani Necrom.*

Leauing these *Magi*, let vs take view of the Persian religious rites which [c] *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 arisen from men. Their custome is, ascending vp the highest hilles to offer sacrifices to *Iupiter*, calling the whole circle of heauen *Iupiter*. They sacrifice to the *Sunne*, and *Moone*, and *Earth*, to the *Fire*, and *Water*, and *Windes*: to these onely haue they accustomed to sacrifice from the beginning. They sacrifice also to *Vrania*, which they haue learned of the Assyrians, and Arabians. The Assyrians call *Venus*, *Mylitta*; the Arabians, *Alitta*; the Persians, *Metra*.

[c] *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 hee which intendeth to sacrifice, placing the sacrifice in a cleane place, calleth vpon that God, wearing their *Tiara* [d] 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 peeces, he streweth vnder the sodden flesh, small hearbes, chiefely trifoly; and setting the flesh in order thereon, the *Magus* standing by singeth [e] 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.

[d] The attire of the head, among the Persians, as the Turbant amõg the Turkes.

[e] *Theogonia.*

Of all daies euery man accounteth his owne birth-day to bee most solemnely obserued: and then maketh greatest cheere. The richer sort then set whole Beeues, Camels, Horses, Asses, baked in an Ouen or fornace, on the Table: the poorer, smaller beastes. 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 æquall, salute vvhen they meete each other vvith a mutuall kisse; which is fastened on the cheeke onely, if they bee of vnequall degree. They holde

themselues the best of all men, their neighbours so much better, how much neerer them they dwell. They are much addicted to Venery 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, & therefore they vse many women. The child commeth not in his fathers sight till he be fiue yeares old, but liueth with the women, that if hee die before, his father should thence conceiue no greefe. From that time till he be twenty, he learneth three things, to ride, to shoote, 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 be punished. Whatsoeuer is not meete to bee done, ought not to be spoken. A Leprous person if he be 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 carrie into that Region white Pigeons. In a Riuer they neither spit, nor make water, nor wash, but haue them in very religious veneration. These things, saith *Herodotus*, I can affirme of the Persians out of mine owne knowledge: that which followeth I doe not so well know; that they bury not their dead bodies before they be 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 *Ægyptian* 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 verie many Ants or Serpents, or other things which creepe or flye. Thus farre *Herodotus*. *Strabo* [e] nameth *Anaitis*, *Amanus*, and *Anandatus*, Gods of the Persians: When the Persian Emperours had ouerthrowne the [f] *Saca*, they encompassed with a wall a certaine rocke situate in a field, and erecting a Temple of the foresaid Gods, there instituted yearly solemnities, named *Saca*, which of the inhabitants of Zela are yet celebrated, (so they call the place.) That towne in great part belongeth to them which are called *Sacred seruants*, to which *Pompey* added a great countrey. Some report that *Cyrus*, hauing ouercome the *Saca*, attributing this victory to diuine power, consecrated that day to his countrey-Goddesse, naming it *Sacæa*, and wheresoeuer 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: [g] *Cicero* blameth the *Magi*, for procuring *Xerxes* to burne all the Temples of Greece, because they included their Gods in walles, and to whom the whole world was a Temple and house. [h] *Strabo* thus reporteth of the Persians: The Persians haue neither Images nor Altars: they sacrifice in a 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: & whē as *Magus*, the ruler of this busines, hath diuided the flesh in peeces to euery one, they goe their waies 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 drye stickes, the barkes pulled off, and laying thereon fat Tallow, and pouring 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, hee is punished with death. They performe their *Water-ceremonies* in this sort: Comming to a Lake, or Riuer, or Fountaine, they make a ditch, and there slay a sacrifice, with great heede that none of the next water bee touched with the bloud: after, laying the flesh on myrtle and Lawrell, the *Magi* burne the same with small twigges, and making certaine prayers, sprinkle oyle mixed with Milke and Honie, not in the fire or water, but on the earth. They are a long while muttering their prayers, holding a bundle of small Tamariske-twigges.

In

[e] *Libr.* 11.

[f] These *Goropius* with Dutch Etymologies, and interpretations bringeth from the Cimmerians and Saxons. See his *Saxonica. p.* 606.

[g] *Strab. l.* 15.

[h] *Cic. de leg. l.* 2.

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 Clubbe or Mallet, wherewith they beate it. The *Pyretheia* are great incloſed places, in the middeſt whereof there is an Altar: Thereon the *Magi* keep much aſhes, and a fire continually burning, whither they euery day reſort, & make their praiers 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 lippes. Theſe things are done in the Temples of *Anaitis* and *Amanus*. For there are their Temples, and there the 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 heere the Altar and Image of *Amanus*; that in *Herodotus* dayes they had none: which grew afterwards in vſe, as a forreine rite brought in amongſt 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 of theſe. For otherwiſe *Strabo* diſagreeth not only 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.

We may further adde (from *Gramay* [a] his Collections out of diuers Authors, and from others, concerning the Perſian Religion) that they ſometime obſerued the Græcian Deities, calling *Iupiter*, *Bel*; *Hercules*, *Sandes*; *Venus*, *Anaitis*. To *Iupiter* was ſacred a Charriot with a Beame of gold. The *Sunne* they worſhipped (by the name of *Mithra*, and *Eldiſtus*) at Sunne-riſing: and adored alſo the painted Image thereof. They accounted the horſe the Sunnes peculiar beaſt, and offered vnto him white horſes: and with white horſes his ſacred Chariot was drawne before the King, when hee ſacrificed. Ouer [b] *Darius* his tabernacle, the Image of the Sunne, encloſed in Criſtall, ſhone forth ſo that it might be ſeene of all. The order alſo of *Darius* his march, when he warred againſt *Alexander*, had in the firſt place their Fire, which they called *Sacred* and *Eternall*, carried on ſiluer Altars. Next hereunto the *Magi*, ſinging their Countrey-Hymnes, followed by three hundred ſixtie and fiue yong-men, (ſo many as their yeare 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 Sunne. Their Riders had white garments, and golden Roddes. 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 ſouldiour, which was initiated in *Mithra's* hallowed orders, was firſt proued by foure-ſcore ſeuerall kindes of puniſhment: and if hee continued ſtedfaſt, hee was waſhed, putting on his head a [c] Crowne with a Sword interpoſed. Chaſt virgins were hallowed the Sunnes Prieſts. They worſhipped *Diana* whom they called *Nannea*, (as ſome will haue it) in that hiſtory of [d] *Antiochus*. They ſolemnized certaine feaſts, the chiefe whereof was that of *Mithra*. Another holy-day they called the *Deſtruction of vices*, in which the *Magi* killed venemous things, and offered; and the ſeruants [e] lorded it fiue dayes together, ruling both the family and their maiſters. Their Kings birth-daies they did alſo ſolemnize, making therein a banquet called *Lycia*: at which time the King might not deny any thing to any ſuitor. *Magophonia* they celebrated in memory of the *Magi* ſlaine by *Darius Hiſtaſpis*, and his Colleagues. Of their holie-day *Saca* before is ſpoken: in which (ſome report, that) the ſeruants changed offices and garments with their Maiſters. *Minutius Fœlix* [f] 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* [g] citeth a ſaying of *Bardeſanes Syrus*; Among the Perſians there was a Lawe to marry their ſiſters, daughters, and mothers: which cuſtome the Perſians obſerued alſo in other Countries, & therefore other nations hating them, called them *Maguſſæi*; of which are many in Egypt, Phrygia, and Galatia, whoſe poſterity ſucceedeth them in the ſame wickednes. This name *Maguſſæi* is deriued of *Magi*.

a *Gram. Aſ. Perſica.*

b *Q. Curt. lib. 3*

c *Tertul. de Coron. milit.*

d *2. Mac. 1. 13*

e *Athenæus l. 12*

f *Min. Fœl. Octau. Arnob. con. Gent. lib. 6.*

g *Euſeb. de præpar. lib. 6. c. 8.*

CHAP.

CHAP. VI.

Of the alterations of the State and Religion in Perſia, vnder the Saracens.

THe Saracens (as is already 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 aught 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 beene ſubiect to thoſe fooliſh Mahumetan ſuperſtitions then their bodies to cruell ſlauerie: yea the [a] name of Perſian was drowned in the title of *Saracens*. *Homar* was then Caliph. But when *Iezid* the ſonne of *Muauia* was Prieſt and King (ſuch are the Caliphs) of the Saracens, *Mutar*, the Deputy or Gouernour of Perſia, proclaimed himſelfe a Prophet, and ſeiſed on the ſtate: from him the Perſian Sophi deriueth his originall. When *Iezid* was dead, the Inhabitants of Cufa 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 city Carbala. This *Hocem* had twelue ſonnes, *Zeinal*, *Abadin*, *Zeinal Muamed*, *Bagner Mubala*. This *Hocem* had twelue ſonnes, *Zeinal*, *Abadin*, *Zeinal Muamed*, *Bagner Muamed*, *Giafar Cadeneg*, *Ciafar Muſa*, *Cazin Muſa*, *Hali Macerat*, *Alle Muamed Taguin*, *Muamed Halinagnin*, *Alle Hacem Aſquerin*, *Hacem Muamed Mahadin*: This laſt [b] the Perſians ſay that he 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 therfore 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 quickely. That day is ſolemnely celebrated with ſo great concourſe of people, as a Portugall there preſent ſaid hee had neuer ſeene the like. The other eleuen brethren were buried in diuers places. To returne to *Mutar*; *Abdimelec* one of the following Caliphas, ſent *Ciafa* againſt him, by whoſe ouerthrow that new Prophet wanne new and greater eſtimation then before. But an other 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 that Prouince of Perſia. *Abdimelec* being dead, in the yeare ſeuen hundred and two and twenty, *Gizid* his ſonne [c] ſucceeded, and an other *Gizid* vſurped the Scepter in Perſia, but was ouerthrowne by *Maſabner* the Captaine of *Abdimelecs* ſonne.

In the reigne of *Marvan*, *Aſmulin* tooke on him the protection of *Mutars* Sect, affirming *Ali* to be greater then *Mahumet*: he was Prince of the *Coraſens* in Perſia, and by one *Catabanus* his counſell incited the ſeruants, by force or treachery, to kill their Maſters: and theſe being growne great by their Maiſters wealth were diuided into two factions, the *Caiſmi*, and the *Lamonites*. *Aſmulin* Captaine of the *Lamonites* deſtroyed the *Caiſmi*: and with his *Lamonites*, and *Catabanus*, inuaded Perſia, and were there incountred by *Iblinus* the Lieutenant with an armie of an hundred thouſand men; but the Lamonites by the incouragement of *Aſmulin* and *Catabanus* (whom they reckoned holy men) diſcomfited him and his; and after incountred *Marvan* himſelfe with three hundred thouſand men, and made him to flee with foure thouſand into Ægypt, where *Salin* the ſonne of *Aſmulin* ouerthrew him. Thus the Maruanian race being expelled (the reliques whereof ſetled themſelues in Feſſe and Spaine) *Aſmulin*, from whom the family of the Sophi deſcendeth, with *Catabanus* reigned ouer the Saracens.

By this which hath bin ſaid, appeareth a continual difference betwixt the Perſians, and

[a] *Curio Sara. hiſtor. lib. 1. Blondus* ſaith, that *Mahumet* was preſent at their firſt conqueſt, and that by his command they relinquiſhed their name, & accepted the Saracen. *dec. 1. libr. 9.*

[b] *Barr. Aſ. dec. 2. lib. 10. c. 6.*

[c] *Curio Sarac. hiſt. lib. 2.*

and other Saracens about their Religion; eyther (as some affirme) for that the Persians preferred *Ali* to *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 successour of *Mahumet*. The Sultans or Deputies of Persia, which gouerned there vnder the Chaliph, vsed that their schismaticall fancie, as they sawe occasion to their owne ambitious designes, vnder colour of Religion. Among the rest *Muamet* or *Mahumet* is famous, who being hardly beset for the like cause by his Maister, the Chaliph of Bagadet, required aide, (as before is more largely shewed) [e] of the Turkish Nation then wandring in part of Armenia, called of them *Turcomania*, who sent him for his succour three thousand Turkes vnder the leading of *Tangrolipix*, by whose helpe *Pisasiris* the Califa was ouerthrowne. And after this hee obtained both the Sultanship of Persia, in the yeare of our LORD, 1030. and also slew *Pisasiris*, and enioyed that soueraignty: from thenceforth the Califa's of Bagadet being stripped of their temporalls, but retayning still the places of Patriarchs of their Religion (as some relate) euen to this day. The Turkes thus possessing the Persian royalty, and possessed of the Persian superstitions, there reigned one hundred and seuentie yeares, the Tartars then chasing them out of Persia. For after [g] that *Changis Can* had founded that Empire, *Hocota*, or *Occoda Can* his successour sent out his sonnes diuers wayes with diuers armies with intent to subdue the world, *Iochi* conquered Turquestan and Persia: and not long after *Mango Can* sent *Haolon* his brother, who continued and prosecuted the Tartarian Conquests beyond Phison or Tigris, subdewing the whole kingdome of the Persians, taking *Baldach*, with the great Chalifa, whom he starued amiddest his treasure; beleagered a Castle of the Assassini, with a siege of seuen and twenty yeares, and then taking the same by composition of the defendants, only for want of clothing: he wanne *Aleppo*, and the kingdome of Syria, with Damascus the head City thereof: and had intended also the Conquest of the Holy Land from the Saracens, if he had liued; for both this *Haolon* & *Mango* the great *Can* were both Christians by perswasion of *Anthon* the Armenian King.

About this time in the North-East parts of Persia (which of this new heresie they called *Mulehet*) there was an old man, named *Aloadin*, a Mahumetan (as all those parts then were) which had inclosed a goodly [h] valley situate betweene two hilles, and furnished it with all variety, which Nature and Art could yeeld, as fruits, pictures, rilles of milke, wine, hony, water, pallaces, and beautifull damosells richly attired, and called it *Paradise*. To which was no passage, but by an impregnable Castle. And daily preaching the pleasures of this *Paradise* to the youths, which he kept in his Court, sometimes would minister a sleepy drinke to some of them, and then conueigh them thither: where being intertained with these pleasures foure or fiue dayes, they supposed [i] themselues rapt into *Paradise*. And then being againe cast into a trance by the said drinke, he caused them to be carried forth; & then would examine them of what they had seene, and by this delusion would make them resolute for any enterprise, which he should appoint them; as to murther any Prince, his enemy. For they feared not death, in hope of their Mahumeticall Paradise. But this [k] *Haolon* or *Vlan* after three yeares siege, destroyed him, and this his *Fooles Paradise*. Some tell [l] this of *Aladenles* in the time of *Zelim* the first. *Abaga* succeeded him in the gouernment 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: hee 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 steed *Baydo* a christian, who forbad the preaching of Mahumetisn among the Tartars, and reedified the Churches of the Christians: *Casan* succeeded in his dominion & deuotion: and after his death *Carbaganda*, who in his childehood had been 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,

[e] *Libr. 3. ca. 8.*

[f] Knolles.

[g] *Haithon de Tartar.*

[h] *Aloadins Paradise.*

[i] A right *fooles Paradise.*

[k] *M. Paul. & Odor.*

[l] Cartwright.

ligions, 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 these parts; for as their religion, so also their Empire failed; the Ægyptian Soldans preuayling in Syria; the *Ottoman* Turkes, in Asia; and *Gempsas*, in Persia. This *Gempsas* was Soldan of the Parthians: and about the yeare 1350. restored that Persian kingdome to the Parthians. From him descended the [m] Persian Kings to *Malaonchres*, who being taken away by fraud, *Vsun Cassan* succeeded. Yet was not the Persian state so settled in *Gempsa* his posteritie, but that Great *Tamerlane* subdewed the same vnto himselfe, which his sonne after lost againe. This *Tamerlane* some report to haue bin of meane parentage; others, of royall descent, and *Michouius, libr.* 1. *cap.* 8. deriueth him from *Bathi*, one of the greatest Conquerors among the Tartars.

m *Peucerus lib.* 4. & 5.

Vsuncassan (called also *Assymbeius*) depriued the Sultan of Parthia and Persia of his life and kingdome: his name is by some *Malaonchres*; by others, *Demir*: but *Ambrosio Contarini*, & *Iosapha Barbaro* (which both were in Persia with *Vsuncassan*) cal him *Iausa*. In the yeare 1478. died *Vsuncassan*; and his sonne *Iacob* succeeded, 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 [n] hauing conueighed venime into a golden Cup presents her husband the same to drinke, who somewhat suspecting her, caused her to beginne; himselfe and his sonne following her both in drinking 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 six yeares warre befell to *Alumut* or *Elvan-beg*, then being but foureteene yeares old, who was slaine by *Ismael* in the yeare 1499.

n *Viaggio di mercante apud Ramus.*

The history of *Ismael*, because it giueth much light both into the state and religion of Persia, is more fully to be reported. When as *Mustacen Mumbila* the Chaliph of Bagdet had beene by the Tartars done to death, in the yeare after *Haithonus* account 1258 (about the yere 1369) there arose in Persia [o] a noble man called *Sophi*, lord of the City 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*.

o *I.B.B. par.* 2 *l.* 2 *Osor. de re. Em. libr.* 10. *Surius comment. Knolles T. histor. pag* 464.

Guinne his sonne (otherwise written, *Giuni*, *Guine*, and *Giunet*) maintained his Sect after him. *Minadoi* [p] saith, That *Sexchiuni*, or more distinctly, *Sciec Giunet*, was Author of the Persian sect, who vnder the name of [q] *Sofi*, and of *Siec*, (that is, of a wise man, and an Author of Religion) or rather vnder the pretence of holines, beganne to perswade the people, that the 3 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 means to be honored. From this time forward the Sepulchre of *Ali* and his sons in Cafe grew in great credit, and was visited euery yeare after the same sort that the Turkes visit the Sepulchre of the other three: and the Kings of Persia vsed there to be crowned, and girt with their sword, and their great Calife there kept his residence. Because this Cafe was neare Babylon, hence grew the common errour, that these things were done at Babylon or Bagdet. *Iouius* also is deceiued, where hee maketh *Arduelle* or *Aidere*, author of the Persian faction. This Persian superstition was brought in by *Giunet* the *Sofi*, afterward maintained by *Siec Sederdin*, and after him by *Siec Giunet* the second, then by *Siec Aider* called by *Iouius*, *Arduelle*, and at last encreased and enlarged by *Ismael* and his successors. *Ismael* renewed or continued the name *Sofi* or *Sofiti*: but his successors leauing that, and the name of *Siec*, haue retained 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* [r] 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: It is sometimes set before the name, as in the present King *Scha Habas*; sometime comes after, as *Melixa* for *Melic-scha*. *Barrius* [f] beginnes this pedegree at the father of *Giunet*, or *Guine* (so he calls him) and not as *Minadoi*, with *Guinet* himselfe. He addeth, That for the Ensigne,

p *Minadoi lib.* 2

q *Sofi* is by *Minadoi* deriued of *Sofiti*, a people subdewed by *Alexander*.

r *Scal. Can. Isag. libr.* 3.

f *Io. Bar. Asia. dec.* 2. *li.* 10. *c.* 6.

Ensigne, Character, or Cognisance of his Sect, he ordained, that in the midst of their Turbant, (which they weare with many folds) there should arise a sharp top, in maner of a Pyramis, diuided into twelue parts; (in remembrance of *Ali* his twelue sons) from the top to the bottome. They vsed the colour red on their heads (saith *Mmadoi*) by ordinance of *Arduelle*, and therefore were called *Chesselbas*, that is, Red-heads, some write it *Cusselbas*. *Guine* (as *Barrus* affirmeth) was holden in such reputation of holines by *Tamerlane*, that he came to visit him as a Saint; and at his request, set free 20000. slaues, which he had taken in the warres against *Baiazet*. These slaues became his disciples first, and after souldiers to his sonne *Aidar* against the Christian Georgians.

This [p] *Aidar Erdebil* (or after *Iouius*, *Harduelles*,) forsaking (as some say) the world, led a streight life in continencie 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: He inueighed against the common opinion concerning *Mahomets* successors, as *Gunne* and *Sophi* had done, shutting vp heauen to all, saving *Hali* his followers. For so the Persians vse to say in their praiers; Cursed be *Ebubeker*, *Omar*, and *Osman*: God be favorable to *Hali*, & wel pleased with him. *Vsuncassan* moued with his fame, gaue him in marriage his daughter *Martha* begot of the Christian Lady *Despina*, daughter of *Calo Ioannes* emperor of Trapezond; both of them by this alliance strengthning themselues against the Turke. *Aider* had by this *Martha*, *Ismael*, whom shee trained vp in the principles of *Christian Religion*. *Iacob*, successor of *Vsuncassan*, iealous of the multitude of *Aders* disciples, and the greatnes of his fame, caused him to be secretly murthered; persecuting all his professed followers with fire and sword. *Ismael* then a child fled into Hircania to one *Pyrchales*, a friend of his fathers, who afterwards ayded him to the recouering of his patrimony. *Boterus* saith, That *Iacob*, after the murther of *Aidar*, committed his two sonnes, *Ismael* and *Solyman*, to *Amanzar* (a Captaine of his) to be conueighed to *Zalga*, a strong mountainy place: but he brought them vp liberally with his owne children, and in his last sickenes, gaue them horse and two hundred ducats, with aduise to repaire to their mother; where taking vpon him the protection of the sect of *Hali*, & the reuenge of his fathers death, his enterprises succeeded prosperously. [q] *Giouan Maria Angiolello* saith, That *Iacob* being poysoned 1485, the seigniorie was possessed by a kinsman of *Iacobs* called *Iulauer*, after whose 3. yeares reigne succeeded *Baysingir* two yeres; after, *Rustan* seuen yeres, who sent *Solimanbec* 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 sons, had not intreaty of his nobles preuented it. He committed them to warde in the Iland of the Armenians in the lake *Astumar*; whither he sent for them againe after three yeares, but they for feare fled to Ardovill, and there liued closely for a time. *Rustan* was slaine by *Agmat* through his mothers procurement, who loued that *Agmat*, who abode Sultan fiue months, and was slaine by *Rustans* souldiors. And *Alvan* the kinsman of *Vsuncassan* was Seignior, whom *Ismael* slew.

A certaine Merchant who abode a long time in Tauris, and trauelled through 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 somwhat otherwise, whom, as learning of the Persians themselues the Persian affaires, we may reckon worthy to be followed; saith, That this *Sechaidar* in Ardovil was the head of this Sophian Sect, and had three sons and three daughters by the daughter of *Vsuncassan*. He was a zealous enemy against the Christians, oftentimes with his followers repairing into Circassia, doing the people much damage, which when in the daies of *Sultan Alumut* he 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 toppe of a launce, presented to *Alumut*, and by his commaund, giuen to the dogges to be eaten; the cause why the Sophians are such enemies vnto dogs, killing all they finde. This newes comming to *Ardouill*, his three sons fled, one into Natolia, another to Aleppo, *Ismael* the third to an Iland in the lake of Van, in which is a city of Christian Armenians, where he abode foure yeares in the

[p] *Surius Comm. Knoll. T. Hist. pag. 464.*

[q] *Cap. 11.*

Ramusius.

the house of an Armenian priest, being then about thirteene yeares old, who vsed him curteously, and instructed him in the rudiments of Christian Religion. A yeare after he went from Arminig to Chillan, where he kept with a Goldsmith his fathers friend. In this time he had intelligence, by mutuall writing, with his friends at Ardouil: and with this Goldsmith hauing gathered together eighteene or twentie men of their Sect secretly to take a strong castle, called Maumutaga, and hidden in ambush two hundred horsemen of his friends in Ardouil, suddenly slaying the gard, and possessing himselfe of the Castle, he entred a Towne not farre from the Castle, killing the inhabitants, and carrying the spoyle to the Castle. This Castle was very rich, because it was a principall Hauen of the Caspian Sea; and so strong, that when *Alumut* had newes hereof, he was dissuaded from sending any power thither to besiege him. Two dayes iourney from hence is Sumachi: which with his power, now encreased, he also tooke, and diuided the spoyles euery where to his souldiors, which with fame of this liberalitie came from all parts vnto him. He sent also into Hiberia, three or foure dayes iourney from thence, which was then gouerned by seuen great Lords, three of which, *Alexander Sbec*, *Gorgurambec*, and *Mirzambec*, with many promises of present spoyles and future exemptions from tribute, he woon to his side, receiuing from each of them three thousand horse, so that he was now growne fifteene or sixteene thousand strong. *Alumut* with thirty thousand valiant souldiers went to meete him betweene Tauris and Sumachia, and hauing passed a great riuer, ouer which were two Bridges, he presently caused them to bee broken: *Ismael* arriuing there the next day, with great diligence found a passage through the streame, & with his whole forces, in front, in the breake of the day, assailed *Alumut* his army, little suspecting such a good morrow, that *Alumut* with a few companions hardly escaped. The paulions, horses, and other bootie, *Ismael* bestowed on his souldiers: and then hasted to Tauris, where entring without resistance, he made great slaughter, killing all the race of *Iacob*, opening his Sepulchre, and the Graues of other noblemen, which had bin at the battell of Darbent against his father, & burning their bones; 300 harlots he caused to be cut asunder in the middle: he killed all the dogges in Tauris, and because his mother had married to one of those nobles which were in the battell of Darbent, hee caused her head to be stricken off in his presence. In this while many towns, cities, castles, and Lords submitted themselues to him, and ware his red-coloured Turbant: but the Castle Alangiachana (whereto were subiect eighteen villages of Christians, which vsed yerely 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, & in a plaine meeting with *Ismael* was there ouerthrowne, not 70. 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 *anno* 1499. And while I was in Tauris, many came from Natolia, Caramania, and Turkie to serue him; of whom they were gratiously intertained. *Anno* 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 Mosul (somtime Niniue) to Amit, where the Sultan kept, with promise and profession of his succor, being admitted the city, tooke him, & 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 city Cartibirt, he cut off the head of *Becarbec* son of *Aladuli* lord thereof with his own hands. From thence returning to Tauris he had almost done as much to his two brethren, whome hee had left Gouernours in his absence, for transgressing their Commission, but with much intreaty of his Lords, spared their liues, yet confined them to Ardouill, not to depart from thence. The next yeere he pursued *Murat Can*, who was come to Syras, a Citie not inferiour to Cairo in Egypt, with sixe and thirtie thousand men, but malecontent, and therefore many of them fleeing vnto *Ismael*. Whereupon *Murat Can* sent

two

two Embassadours with fiue hundred followers, with offer of Vassallage vnto him. *Ismael* cut them all in pieces, saying, That if *Muratcan* would be his Vassall, hee should come in person, not by Embassage. *Muratcan* had closely sent Spies to obserue the sequele of his businesse, and being hereof by them aduertised, fledde: For many of his Nobles had alreadie put on the redde Turbant, of whome he feared to be taken, as *Alumut* had beene; and therefore with three thousand of his most faithfull he fledde vnto Aleppo: but the Soldan of Cairo not admitting him, hee went to *Aladuli*, who entertained him honourably, and gaue him his daughter to wife.

Ismael, after great slaughters in Siras and Bagadet, was forced to returne to Spaan with his Armie. For *Ieselbas* the Tartar had taken all the Countrey of Corasan, and the great Citie of Eri, which is in compasse betwixt fortie and fiftie myles, well peopled, and full of Marchandize: He had taken also Strava, Amixandaran, and Sari, on the Caspian shore; and with intent to beguile *Ismael*, desired leaue to passe through his Countrey to Mecca on Pilgrimage. *Ismael* with deniall, and other sharpe words, repelled his suit, and abode a yeare in Spaan, to withstand his enterprises. After he returned to Tauris, where were great Triumphes solemnized in his honour. This Sophi is so loued and feared (sayth this Marchant) that they hold him as a God, especially his souldiors: 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, *Schiack, Schiack, i.* GOD, GOD. And they forget the name of GOD, alway naming *Ismael*: they hold, That he 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 redde Bonnets, with a certaine thing like a girdle, large below, and straiter vpwards, made with twelue foulds, a finger thicke, 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 mustaches; left-handed, stronger then any of his Nobles, but giuen to Sodomie. At his second comming to Tauris, he caused to take twelue of the faireſt boyes in the Citie to serue his lust, and after gaue to each of his Nobles one for the like purpose, and before tooke tenne of the best mens sonnes for the same intent.

Thus farre haue we had commerce with this nameless Persian Marchant in *Ramusius* his shoppe, 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 redde-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 Mahumetanes 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 he left vnto his successours a very great Estate, reaching from the Caspian Sea to the Persian, and betweene the Lake Iocco and Tigris, the Riuer Abbiam, and the Kingdome of Cambaya, more then twentie degrees from East to West, and eighteene from North to South. He ordained a new Liturgie, and forme of Prayer, differing from the auncient. Such was his authoritie, that they would sweare, By the Head of *Ismael*, and blesse in his name, saying, *Ismael* graunt thee thy desire. Vpon his Coyne, on the one side, was written, *La illahe illalahu Muhamedun resulallahe*: 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, throughout the most part of Europe, celebrating feastiuall Solemnities, with mutuall Presents, in testimonie of their ioy; which yet was soone dashed, none hating the Iewes more then *Ismael*.

Osorius de Reb. Emman. lib. 10. I. Bot. Ben.

Knol. Turk. Hist.

Surius Comm. in An. 1500.

Ant. Ienkinson. He lyeth 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 dayes relieſe for horſe and man freely. Ardouil is in latitude 38. degrees.

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 woimbe with both his hands shut, and full of bloud: for which cause his father would not haue brought him vp, but commaunded him to be slaine: but they which carried him away, moued with compassion, secretly nourished him three yeares, 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 Enfignes of beautie. He died *Anno* 1524.

Ph. Camerar. Medit. Histor. Cent. 2. c. 4.

Michael Isselt. in An. 1576. *Busbeq. epist. 3* *Ant. Ienkinson. Hak. Vo. 1. p. 349.* *Schiach Thecmes*, or *Shangh Tamas*, succeeded, and raigned aboue fiftie yeares. He liued deuoutly, and yet (for their Law reconcileth both) very voluptuously, inheriting his fathers Throne, but * not his valour, and spending the greatest part of his time amongst his women. So zealous he 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 Marchants, before his feet touched the ground, a payre 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, least their holy ground should be polluted with Christian steppes. 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 he) we 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 way that he had gone within the said Pallace, euen from the Sophies sight vnto the Court-gate.

Lib. 3. cap. 8. In his time *Solyman* (as in our Turkish Relations before is shewed) much endammaged 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 rase the Fort of Chars, erected by the Turkes in his frontiers. He died the eleuenth of May, 1576, leauing behind him eleuen children: *Mahamet* the eldest, who had liued a while in Heri (sometime called Aria) and after in Siras (aunciently named Persepolis:) his second sonne was *Ismahel*, whome for his fiercenesse his father had confined to the Castle Cahaca: the third, *Aidare*; the rest, *Mamut*, *Solimano*, *Mustaffa*, *Emangali*, *Alichan*, *Amet*, *Abrahim*, and *Ismahel* the younger. He appointed his second sonne *Ismahel* his successour, esteeming him more worthie then *Mahamet Codabanda* (this surname was giuen him for his diseased eyes) as being giuen to a studious and quiet life, and contenting himselfe, that *Abas Mirize* (which now raigneth) was confirmed in the Citie of Heri, and honoured with the title of the Visier of that Countrey.

Minadoi of the Warres betweene the Turkes and Persians, *l. 1.*

Periaconcona, the daughter of *Tamas*, and elder then any of the brethren, being in Commission with other Councellors of State to see her fathers Will executed, whiles the Postes ranne with aduertisements to *Ismahel*, was attempted by *Aidare* with earnest solicitation for the Crowne: whose ambitious desire shee so farre satisfied, as that shee caused him to be inuested in Regall apparrell, and setled in the great Gallerie, attending the acclamation of the people; being publikely installed, as though he were elected King. But meane while she set sure gards 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 he (suspecting the deceit) sought to flee, he left his head behind in the hands of *Sahamal* his vncle, which he cast, all-bloudie, in the middest of his conspiring partakers. *Ismahel* soone after came, and receiued with publike applause the desired Soueraignetie: & as he had before addicted

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 foundeth his Throne (a foundation too 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 *Ismere*. 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 and acquaintance: tossed with this varietie of turbulent passions, conceiue, in this confusion of thoughts (that which is truly the daughter and mother also of confusion) *Trecherous Disloyaltie* to the author of these their sorrowes. *Ismahel* posting on to his owne destruction, had now forbidden the deuotions of *Aly* the Persian Prophet, and enioyned the Turkish Rites of *Abubar*, and other the followers of *Mahomet*, by imprisoning, rayling, pulling out the eyes, and killing *Aly* 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 he should finde the successour of the great Califfe, in the middest of his cruelties he was (with like cruelty) murthered by *Periaconcona*. The *Executor* of her fathers Will is thus made an *Executioner* of her fathers sonne, hauing brought in the conspirators, apparrelled in womens weedes, to strangle him among his paramours. This was done the 24. of Nouember 1577. after he had raigned one yeare, seuen moneths, and sixe dayes. *Mahamet Codabanda* thought it now time for him to looke to his right, which by meanes of *Mirize Salmas*, the chiefe of the Sultans, he obtained. This Sultan presented him with the head of that *Virago Periaconcona* vpon the top of a Launce, with the dishcuelled haire, gastly lookes, and bloudie 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 beene the banner of *Megara*) seemed to display new quarrels, kindling inward hatreds, tumultuous seditions, and ciuill broyles, which exposed them to *Amurathes* 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 *. 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 proceedings, and, like the Easterne Sunne, with his greater brigtnesse dispersed those weaker beames of *The Moonie Standards of proud* Ottoman.

But soone was this Sunne eclipsed, not by the Moones interposition (for that is naturall, if we vnderstand it of the heauenly; and ordinary, if of the earthly and Turkish) but by extraordinary and vnnaturall procurement (as was thought) of his ambitious brother *Abas*, or of others suspected of his father, effected by a treacherous Eunuch that garded him, which sodainely strucke him through the body and slew him. *Abas* his brother by solemne oath cleared himselfe of this odious imputation. And yet he is no lesse suspected of a more monstrous and vnnaturall treachery against his owne father, who is thought * to bee poysoned by his meanes, that by these bloudie steps hee might ascend to that throne which now hee enioyeth. But (all this notwithstanding) he hath since so subtilly handled the matter, that he is both beloued of his owne, and feared of his enemy: his subiects sweare and blesse in his name. * He hath recouered from the Turke both Tauris, and other Regions of Servania and Georgia, which the Turke had before taken from the Persians. Hee was reported also to haue taken Bagdat, bnt (it seemeth) not truely.

Turkish Parricide imitated in Persia.

De Med. sa & Megera, vide Poetas.

* *Lib. 3. c. 8.*

I. Silvest. in Du Bartas transl.

* *Minadoi, l. 9.* in his 9. books, translated by M. *Hartwell*, the Reader may see these warres at full. *Relatione di Persia, & Tu. Theseto. Politico. Hericus Persius, Laurentius Kisteburgius, Anonymus quidam de eodem bello scripsit.*

* *Carturight.*

* *An. 1603.*

As for Tauris, in the yeare 1514, *Selim* tooke it (as some say) on composition, which he brake, and carried thence three thousand of the best artificers to Constantinople. *An.* 1535, *Solyman* gaue it for a prey to his souldiors; *An.* 1585, *Osman* spoyled 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. This Prince is (sayth our 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 lippe long, his beard cut close to the chinne. He delights in Hunting and Hawking, Running, Leaping, and trying of Masteries: He is an excellent Horseman and Archer. In the morning he vseth to visit his stables of great Horses, and hauing there spent most of the fore-noone, he returnes to his Pallace: About three of the clocke in the afternoone he goeth to the At-Maidan, 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 horsebacke. 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 Dominion, not as it is measured by the Pennes of Geographers, but by the Swords of their Princes.) In Sumachia Master *Cartwright* sayth, They saw the ruines of a cruell spectacle, which was a Turret erected with Free-stone & Flints, in the middest whereof were placed the heads of all the Nobilitie and Gentrie of the Countrey. A mile from this Towne was a Nunnerie, wherein was buried the bodie of *Amalcke 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 yeare 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 Marchandise in all Servania, especially for raw Silkes. 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 walls it hath not. This was sometimes 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 blacke oyle, which serueth all the Country to burne in their houses. Cassan is well seated, and rich in marchandise, but subiect to heat more then other parts of Persia. No person is there permitted to be idle. Hispaan is thought to be Hecatompolis: the walls are a dayes iourney about on horsebacke, 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, buy, sell, talke, and performe all their publike and priuate affaires on horsebacke: the Gentlemen neuer goe on foot. Sieras is thought to be Persepolis, it is rich of Trade, and there is the best Armour made in all the East, of Iyron & Steele, cunningly tempered with the iuice of certaine hearbes.

* Media, Gheilan, Massandran, or Hyrcania, Parthia, Aria, Candahar, Heri, Corassan, Farsi, or Persia, with the Caramanian desart, and the Kingdome of Lar, and the Turcoman nation are subiect to this King: and he hath also subdued & ruined the houses of some great men, which in his fathers daies would doe what they list.

CHAP.

CHAP. VII.

Of the Sophian Sect, or Persian Religion, as it is at this present.

IT hath beene alreadie shewed, how the Saracens had one Calyfa, or Caliph, whome 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 rightfull successour, the posteritie of each challenging to himselfe that right, according as they were able in the Field to maintaine it. These Persians affected *Hali*, as truest interpreter of their Law, and Lord of the State, to whome *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 yeare 1369, by *Sophi*, *Gune*, *Aidar*, *Ismael*, and their successours, vnto this day.

From that diuision betwixt the Persians and Arabians, about the successour of *Mahomet*, (it is *Barrius* his relation, in which the Persians call themselues *Sia*, which signifieth the Vnion of one Bodie, but the Arabians call them *Raffadon*, 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 *Malahedi*, which subiecteth all things to *Chaunce* and to the *Starres*, 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. *Io. di Barr. Af. dec. 2. l. 10. c. 6.*

But to come to the common Persians, and to obserue out of *Barrius* the diuersitie 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 euerie good, and that euill commeth from the Deuill: The Arabians say, That would bring in two Gods, 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 workes 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 Diuinitie; onely they shall see his Greatnesse, Mercie, Pitie, and all other good things which he worketh in the creatures: The Arabians answere, That they shall see him with their eyes, euen as he is. The Persians say, That when *Mahomet* receiued the Law, his soule was carried by the Angell *Gabriel* into the presence of GOD: The Arabians affirme it of his bodie also. The Persians say, That the children of *Ali*, or *Alle*, and *Fatema*, and their twelue Nephewes, haue preheminence aboue all Prophets: the Arabians graunt 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 *Minadoi* affirmeth, but about

* Devill, *quasi* doe-euill: or, Diuell, of Διάβολος, an accuser or cauiller.

Dogmaticall Points also in their ridiculous Theologie, and interpretation of their Law.

These differences haue continued of old and long continuance: what hath in later times accrewed hereunto by the Sophian additions of *Gume* 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.

* *Minadoi, li. 2.* The chiefe is now at Hispaan. *Cartw.*

There is resident in Casbin * their prophane 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 whome hee chalengeth succession. Howbeit, for auoiding of greater trouble, hee graunteth 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 Califes (sayth *Minadoi*) and these are they that execute their daily Seruice in their Moschees or Temples. The chiefe of these Califes is he that putteth the Horne vpon the Kings head when he is first enthronized: a ceremonie now performed in Casbin, because the Turkes forbad it to be performed in Cafe, neere vnto Babylon, according to the auncient wont. Other Cities also haue a *Mustaed-Dini* and Calife, although inferiour to them of Casbin.

Phil. Camerar. I. F. Op. subcis. cent. 3. c. 12.

The difference betweene the Turke and Persian (as commonly it happeneth in case of Religion) is so hotely pursued on both sides betwixt them, that they neither vse mutuall Marriage nor Marchandise, as some affirme: There can be no certaine Peace, or continuing Truce. And if one alters his Religion, and turnes to the other side, hee is not receiued without a new 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 said, 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 razed. But let vs take a further view of this Sect in other Countries.

* There be meanes to draw vp that skinne by art, which may endure a new cutting.

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 Sbelise* and *Schach Culi*, afterwards surnamed *Cuselbas*, fleeing the furie 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 Rockes 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 wholly to a contemplatiue life, in a strict austeritie contenting themselues with such things as the earth voluntarily affoorded, began to grow in knowledge first of the Heards-men and Shepheards, after of the Husbandmen and Countrey people, admiring their new holinesse. Yea, *Baiazet* himselfe, then Emperour of the Turkes, moued with zeale of their deuotion, sent them yearely sixe or seuen thousand Aspers. Afterwards becomming Fortune-tellers, and prognosticating thinges 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 redde Band on their Turbants; of which, the Turkes tearme them *Cuselbas*, that is, Redde-Heads, with which, in short time, the Cities and Townes were filled.

Knol. T. H. Surius Comm. in An. 1500.

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When they were thus multiplied, there met ten thousand of thē at a Faire 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 forage the countrey adioyning, and to liue vpon the spoile of them that would not receiue their new doctrine, which they in many troupes, and with many prayers 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 destruction to the gain-sayers. *Ismael* also, to encrease their strength, had sent them some troupes of horse-men. *Baiazets* two nephewes with the forces of the countrey, incountring them in battell, receiued the ouerthrow: *Corcutus*, the sonne of *Baiazet*, with his armie durst not assaile them. Thus marched they into Bythinia, where neere vnto the Riuer Sangarius, *Caragoses Bassa*, Viceroy of Asia, affronted them, hauing before commanded *Achmetes*, the eldest sonne of *Baiazet*, to leuy forces in his gouernment of Cappadocia and Pontus, to shut them in at their backs. But *Techellis*, after the losse of seuē thousand men, & 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. Heere was he forced to fight, and his fellow *Chasan Sheltse* 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, he retired his weakened forces vnto Antitaurus, out of the woods and mountaines often assailing 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 iron: and after transported them, together with the friends and kinsmen of such as had beene executed, into Europe, there to be 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 Caruan 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.

We haue now seene the proceedings of this Sophian sect, both in Persia and Turkie, both heere kept downe, and there established, by force. *Nicolas Nicholay* in his third booke, saith, That *Sophi* is not the name of their King, but of their sect, which enioyneth them to weare on their heads woollen Tolipanes: *Sophi* in Arabian being the name of wooll. *Geffrey Ducket* saith, in the Persian language *Sophi* signifieth beg- *Hak. tom. 2.*
ger, and that their King is called there, not *Sophi*, but *Shaugh*; but of this title is said before. Whether it hath beene deriued of the first Author, or of their woollen superstition; the Sophian sect is exceeding zealous in their Rites. To weare red on the lower parts of their bodie, were to these *Red-heads* scarcely piacular. Touching *Hats*, 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 Alis* should be the man. He had a sword wherewith he killed as many as he stroke. At his death hee told them that a white Camell would come for his bodie, 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 readie sadled, and kept for him also a daughter of his to be his wife, but shee died in the yeare 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 mutiny in great Townes, which of *Mortus Alis* his sonnes was greatest: sometime two or three thousand people being together by the eares about the same: as I haue seene (saith

(saith Master *Ducket*) in Shamaky, and Ardouil, 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 haire of the crowne. For although they shaue their heads commonly twice a weeke, yet leaue they a tuft of haire vpon their heads about two foot long, whereof, when I enquired the cause, They answered, that thereby they may be the easilier carried vp into heauen when they are dead. In praying they turne to the South, because Mecca lieth 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, & so standing vpright doe their holy things, many times in their prayers kneeling downe and kissing their beads, 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 basshe*, that is, by the *Shaughes* head. *Abas* the yong Prince of Persia, charged with imputation of treason, after other Purgatory speeches, sware by the Creator that spread out the aire; that founded the earth vpon the deepes; that adorned the heauens with Starres; that powred abroad the water; that made the fire; and briefely, of nothing brought forth all things: by the head of *Ali*, and by the religion of their Prophet *Mahomet*, that he 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 Citie cursing his father and mother. The sword signifieth death, if he 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 Misbeleeuers. Afterwards they would kisse their hands, and vse them gently and reuerently. Drunkards and riotous persons they hate; for which cause *Richard Johnson* caused the English, by his vitious liuing, to be worse accounted of then the Russes.

Knol. Turk. Hist. pag. 964.

Arthur Edwards. Hak. tom. 1.

Rich. Cheinie.

Their opinions and rites most-what agree with the Turkish and Saracenicall. Their Priests are apparelled like other men: they vse euery morning and after-noone 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 braid the same as women doe their haire, 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, & neere vnto that a man with his beard & haire long; naked, sauing that a little before and behind he was couered with a skin, sitting on a peece of a matte on the ground; I (saith he) saluted him, & demanded what he did: he told me he 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 thirtie yeares: 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 a 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 meate.

Another I saw, when *Assambei* was in Armenia, marching into Persia against Signior *Iausa*, Lord of Persia and Zagatai, vnto the Citie of Herem; who drew his staffe in the dishes wherein they ate, and said certaine words and brake them all: the *Sultan* demanded what hee had said: they which heard him answered, that he said he should

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be victorious, and breake his enemies forces, as he had broken those dishes: whereupon he commanded him to be kept till his returne; and finding the euent according, he vsed him honorably. When the *Sultan* rode through 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 *Darwises*. These madde 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 binde him: He had great allowance for his expenses.

One of those holy men there was, which went naked like to the beasts, preaching their faith: and hauing obtained great reputation, he caused himselfe to be immured in a wall fortie dayes, there to abide without any sustenance: but when this time was expired, and 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 cousinage; 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 yeare 1478. *Chozamireeh* 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, & prayed him not to trouble him: but when he persisted, he offered him money; the Saint would not haue the mony, but importuned his first suite: *Chozamireeh* said 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 he gaue the Armenian in the head, killed him, and ranne away. But the Armenians sonne complaining to the *Sultan*, procured his apprehension at Meren, 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 eat; saying, Is this the way to encrease the faith of *Mahomet*? But when some of the more zealous people went to one *Darwiscassun*, which was in guarding of the sepulchre of *Assambei* the former *Sultan*, and (as it were) Prior of the Hospitall, and requesting of him, obtained the bodie to burie it: the *Sultan* hearing it, sent for him, & said to him, Darest thou countermaund my commaunds? Away and kill him; which was suddenly dispatched. He, further to be reuenged of the people, committed the Towne to the sacke, which for the space of three or foure houres was done. And then he forbad further spoile, and fined the Towne in a great summe of gold. Lastly, he 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 blinde zeale, and religious furie in the secular 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, old and yong, which sit on heapes with their Priests, and with their candles lighted: the Priests either reade or pray in their language; and after cause to be brought somewhat to eat in the place: the place containeth betweene foure and fiue miles: the pathes which lead thither are full of poore people, which begge almes, some of whom offer to say some prayer for their benefactors. The sepulchres haue stones vpon them ingraued with the names of the buried parties: and some haue a Chappell of stone thereon.

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 hee 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 denialll 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 thereof 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 *Ziangirbei*, the brother of *Vsuncassan*: and if they bee of better sort, they are entertained with carpets spread for

Ios. Barb.

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 worthie 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. [a] The 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 Shamaky, 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 stalke like to a brier or carnation Iuly-flowre, 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 bignes of a mans fist, and then being loose is gathered: the seeds are flat and blacke, as bigge as peaſe, which they sow in their fields and plowed ground in great abundance.

a *Ducket.*

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 [b] one, sometimes their fellow Catholike, now (I hope) our fellow Christian. For the credit of this honest and loyall (if 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 Englishman, that had expelled a Diuell out of a possessed partie; and commanded the Diuell 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 nobility, to the Roman faith; libertie also being granted to preach it openly, and to build Churches & Monasteries throughout 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 thanksgiuing 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 *piæ fraudes*, [c] 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 tru-ly as the Parliament-house should haue beene blowne vp by Puritans [d] (this also was the Ignatians deuise) or like to that newes of the late Queene, [e] whose Ambassadors were at Rome for the Popes Absolution: or that of *Bezaes* recantation, and Geneuaes submission to the Pope. Blessed *Ignatius*, (let me also inuocate, or let him deigne to reade in that all-seeing glasse [f] this poore supplication) infuse some better spirit, or some cleanelier and more wittie conueyance at least, into thy new progenie, lest the Protestants grosser wits sent, see, feele the palpableneſse, and impute the Iesuiticall courses to that Author which said, he [g] *would goe out and be a lying spirit in the mouth of all* Achabs *Prophets*, which, [h] *when he speaketh a lie, speaketh of his owne, because he is a lyer, and the father thereof.* Hitherto we tooke *Ignatius* for their father, but now we finde a new, of whom they borrow. Bankruptly shifts, beseeming only the Merchants of Babylon, disgracing humanitie, defacing dignitie, worthily [i] *raunged amongst the poore policies of the Hospitall of the desperate.*

b *Iohn Copley* his Doctrinall and Morall Obseruations concerning Religion. pag. 85.

c Deuout-deceits: *spectatum admissi risum teneatis amici?* Had euer any but a Iesuit dispensation to marry Deuotion and Deceit, Godlineſse, & Couſenage together?

d Proceeding against the Traytors.

e Relat. of Religion.

f *Speculum Trinitatis.*

g 1. *Kings* 22. 22.

h *Ioh.* 8. 44.

Apoc. 13. 15.

i Sir *Ed. Sands* Relat. of Religion in the West.

CHAP.

CHAP. VIII.

Of the Scythians, Sarmatians, and Seres, and of their Religion.

VNder the name of Scythia, is contained a very 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 σκύζης, 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 Shoote 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 to the Scythian Armenians his rituall bookes, which only Priests, and that only among priests, might reade, who were therefore called *Saga*, as *Noah* himselfe had beene. 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 *Scytha* possessed all from Armenia Westward, to Sarmatia in Europe. The Græcians fable *Hercules* to be the father of these Nations, begetting [f] *Scythes* 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 finde 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] *Olmerus*, *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 pronunciation, Babble at Babel, others, namely, the Cymbrians, or posteritie of *Gomer*, stayed still in Margiana, a country fruitfull of Vines; whither he 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 wer 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 Etimologies gathereth, peopled both Scythia and Sarmatia in Asia, and Europe together with all Germany, France, England, Norway, Denmarke, and some parts of Asia Minor. He that will be further informed of his Reasons, let him reade his *Saxonica Gotodanica*, and other Treatises of his *Becceselanian* Antiquities.

[k] *Ptolomey* distinguisheth Scythia from Sarmatia: he 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 vnknowne 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

a *Plin. l. 4. c. 12.*

b *Scythæ ἀπὸ τῆς σκύζης. Celsus li. 18. 24.*

c *Plut. l. 7. c. 16.* saith that *Scythes*, son of *Iupiter*, inuented the bow and arrowes.

d *Cato Anaij de orig. & ap. A. Riccobon.*

e *Pseudo-Berosus. lib. 2. & 3. & 5.*

f *Herod. lib 4. Diod. Sic. lib. 2.*

g *Ortel. Thes.*

h *Oliu. in Mela. Ortel. Thes. geo.*

i *Gorop. Becceselana.*

k *Ptol. lib. 3. c. 5.*

l *Ptol. l. 6. c. 14.*

in their more generall sense, vnderstanding all the North parts 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.

m *Iustin. lib. 2.*

Iustin [m] out of *Trogus* relateth the arguments vsed of the Egyptians and Scythians, each seeking to challenge to themselues, to be the ancientest of Nations, in which quarrell the Scythians preuailed. Their manners and customes he thus reporteth. They haue no limitation of lands, nor tillage, nor house, but alwayes wander thorow places not inhabited, feeding their heards and flockes. They carry 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 & siluer they as much contemne, as others desire. Milke and hony is their food; their cloathes, skins of beasts, for the vse of wooll they know not. They haue three times sought the Empire of Asia, neuer conquered of others. They chased *Darius* the Persian King out of their coasts: they slew *Cyrus* with all his army: they ouerthrew *Zopyron* a Captaine of *Alexander* the Great with all his forces. They only heard of, neuer felt the Roman armes, and themselues founded the Parthian Empire.

That which credulous & fabulous antiquitie hath reported, of the monstrous peoples inhabiting the Northerly and vnknowne parts of Scythia, is not heere to be recited, the countries being at this time discouered, and knowne to haue no such men, as either by nature are balde 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 *Pliny*, [n] *Herodotus* and others, haue rather mentioned then beleeued; *Mandeuil* and *Munster* following them in like relations. Next to these both in place and credit, we 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 yearely ceremonies: these exequies doth the sonne there performe to his dead father. Generally of the Scythian religion thus. Of the gods, they worship first *Vesta*, whome they call in their language *Tabiti*: next of all *Iupiter*, in their speech *Papæus*, and the Earth supposing her to be 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 be made, except to *Mars*. Their manner of sacrificing is generally this: The sacrifice is presented with the fore-feet bound, the Sacrificer at his backe 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 ceremony, and flayeth it; the flesh plucked from the bones, he casteth into a great Caldron, the bones he 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 and inwards: their sacrifices are, besides other beasts, especially of horses.

n *Plin. lib 7. Solinus cap. 20.*
o *Herod. lib. 4. Pius secundus in histor. in Asiæ,* confureth this tale.

Scythian Temples.

Their Temples to *Mars* they builde on this manner. They heape together bundles of twigs three furlongs in length and bredth, & aboue on them is made a square plaine, three sides thereof are vpright, the fourth is made slope, and bending-wise thereby to get vp: thither they bring euery yeare an hundred and fifty waines of twigs to supply the waste of them. Vnderneath this work is erected an old iron sword, and this is their image of *Mars*, to which they offer yearly sacrifices, both of other cattel 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

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; whereseoeuer 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 countrey.

There are among them Diuiners, whose rites are these. They bring great bundles of willow twigges, 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 and vnfold in their hands. The King, when at any time he 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: or if they by new practise of their art finde 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 twigges, 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 harnesse 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 ioyne in league, cutting some part of the bodie with a knife or sword; and then dippe 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.

Scythian diuination.

Their Kings are buried amongst the *Gerrhi*, with many ceremonies carrying the dead bodie through all the countries ouer which hee raigned, which cut and shaue themselues; and with him is buried his best beloued Paramour, his Cup-bearer, Cook, Master of his horse, Waiter, Messenger, Horses, and the first fruits of all other things, and also golden cuppes: and then cast on earth, making a very great hill.

When the yeare is gone about, they take fiftie of his principall attendants, which are not slaues, but free-borne 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 burialls also of priuate men (whose dead bodies are carried about fortie dayes, from one friend to another, entertained euery where with feastes, &c.) would be too tedious.

The Scythians so farre hate forren 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 *Cyzicum*: in the performance of his vow, was slaine by King *Saulius*.

Scyles p also being King of the Scythians, when he brought in forren rites, and obserued the madde *Bacchanal* solemnities, which he had seene among the Greekes, lost both his kingdome and life. q They cut off the noses of men, and imprinted pictures in the flesh of women, whom they ouercame: and generally their customes of warre were bloudie: what man soeuer the Scythian first taketh, he drinketh his bloud: he offereth to the King all the heads of the men he hath slaine in battell: otherwise he may not share in the spoile: the skinnes of their crownes flaied off, they hang at their horse bridles: s their skinnes they vse to flay for napkins and other vses, and some, for cloathing. Once a yeare 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.

p *Pb. Camerar. Med. hist. Cent.* 1. 58. yet the Turkes (their of-spring) hold diuers religions.
q *Athenaus lib.* 12. *cap* 8.
r *Herodot lib* 4.
s *Plin lib.* 7. *c.* 2.

These customes were generall to the Scythians in Europe and Asia (for which cause t *Scytharum facinora patrare*, grew into a prouerbe of immane crueltie, and their Land was iustly called * Barbarous): Others were more speciall and peculiar to particular nations Scythian.

* *Poly. hist. l.* 9.
* *Barbara nec Scythie tellus, &c. Tibul. l.* 3.
t *A. Mar. l.* 22.

Of the Barbarous u crueltie of the Scythians, the sea confining was called *Euxinus*,

by the contrary, 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 walls of their Temples. The Ile *Lence*, 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 shore without danger of his life.

u *Strab.lib.11.* The *Massagetæ* [u] 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 neighbours 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 be cut in pieces, and to be eaten together with sheeps flesh: if he die naturally, they

x *Ioan. Boem.* burie him in the earth, as dying a base and beastly [x] death. Their weapons are of brasse,

y *Celius lib. 11. cap. 21.* their furniture of gold, of both which they haue much store, little of iron & siluer. [y] The Bactrians, when they were old or worne with sickneſse, cast their parents to dogges, which they kept for this purpose, and called *Buriall dogges*. The Bactrian women are

* *Euseb. de prepar. Euang. lib. 6. cap. 8.* pompous, [*] riding in great state, and lie with their seruants, and with strangers. They haue among them Brachmanes; *Zoroastres* the Bactrian is accounted first author of the Magi, and of liberall Artes: he liued twenty yeares in a wildernesse with cheese.

The *Saca* 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 middest of their feastings, being in the night surprised by the Persians, and slaine, they left their name *Saca* or *Sacea* to a yearely so-

z *Gorop. Becceſ.* lemnitie among the Persians in memory of this victory. Of the *Saca*, some hold [z] our Saxons to be descended.

a *Iustin. lib. 2.* The *Amazons*, of whom is before related, are said [a] to be descended of the Scythians, who vnder the conduct of *Plinos* and *Scolpythus*, setled themselues by the Riuer Thermodon, and possessed the field of Themiscyra: But when they continued to spoile the adioyning countries, they were by secret conspiracie of those people destroyed. Their wiues [*] became warriours both in defence and offence, and did great acts vnder their two Queenes, *Martheſia* and *Lampedo*: after *Ohera* and *Antiope* the daughters of *Martheſia*, in the time of *Hercules* raigned: then *Pentheſilea*, who in the Troian warres was slaine. Yet the reliques of that nation continued vntill *Minthia* 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*, [b] who addeth that they liued not without men, but that they put the men to domestike drudgeries, and exercised the women in the field. Yet doth he no lesse then *Strabo* make doubt of these Amazonian, or Vnimammian Nation [c]: and no lesse of the Hyperborean, which he thus relateth out of *Hecateus*, 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, euery day chaunting 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 *Solinus* [d] addeth many other, of the clemencie of the aire, of the innocencie of the men, of their freedome from sicknes, and voluntary seeking for death in the fulnesse of dayes (after they haue made merry, casting themselues from a certaine rocke into the sea) all these pleasures concurring notwithstanding; things contrary both to truth and Nature, except with *Goropius* [e] we turned some parts, at least, of this historie into an allegory. 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 Icie seas, as he proueth by Etimologie 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* he seateth the *Hyperborei*: They which list may haue recourse to his learned discourses of this argument.

* *Gorop.* thinks, and I with him that these Amazons were but the wiues which exercised armes, and followed warfare with their husbands.

b *Diodor. Sic. lib. 3. cap. 11.*

c 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 bin, till that men came there and found none.

d *Sol. 21.*

e *Gorop. Bec. lib. 9 pag. 1032.*

f *Alex. ab. Alex. lib. 3. cap. 11.*

The Scythians punished [f] no fault more seuerely then theft. They would make themselues

selues drunken with the smoake of herbes burnt in the fire. They sware *by the Kings throne, by their sword, and by the winde* g. When they had sacked Athens, and piled a heap of bookes to the fire, which others had compiled with studious pains; one of the company disswaded burning of them, lest that the Greekes neglecting the *Muses*, would become Martiall. * They doubled their numbers at foure, as we do at ten, through vnskilfulnesse in numbring.

g *Zonar. An. tom. 2.*

* *Vin. de trad. dis. l. 2.*

We might proceed further in these cold Scythian narrations, if the deepe snowes, long deserts, 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 countrey Eastward is the h *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 theefe 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 euery one is iudge to himselfe of that which is right. They i tell, that they liue two hundred yeares, that the common-wealth is gouerned by a Counsell 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* k 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 promontary *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. *Tam multiplici opere*, saith *Pliny*, *tam longinquo orbe petitur vt in publico matrona transluceat*. This *Serica*. l *Castaldus* calleth *Cataio*: and so doe most of our new writers. *Orosius* m numbreth from the Serike Ocean to the Caspian sea, 42. nations of Hircanians and Scythians, and from thence Westward to the Riuer Tanais 34. The region betwixt *Albania* and the Caspiã, he attributeth to the Amazons. The *Seres* n are supposed to inhabit the coũtrey now called *Cathay*, which name *Niger* deriueth from a Scythian nation called *Chata*. They had a law against Idolatry, and worship of Images. They had no Temples.

h *Solin. cap. 53. Plin. lib. 1.*

i *Io. Baem. lib. 2. cap. 9. Strabo lib. 15.*

k *Ptol. l. 6. c. 16.*

l *Castald. Ortel. Thes.*

m *Oros. l. 1. c. 2.*

n *Dom. Niger. Asiæ com. 8.*

CHAP. IX.

Of the Tartarians, and of diuers Nations which they subdued; with their Pristine Rites.

THE names of *Scythia* and *Sarmatia*, are now together with those Nations swallowed vp and drowned in that Tartarian deluge, which about foure hundred yeares since with a sudden torrent ouerwhelmed the greatest part of Asia, that we speake not of Europe, the heart whereof, quaked & trembled with feare of this tempest. From Rome did Pope a *Innocent* the fourth send Ambassadors, by entreaties to preuent their armes, when as they had already ouer-runne (besides those countries which still beare their name) *Russia*, *Polonia*, *Slesia*, *Moraua*, *Hungaria*, euen as farre as *Austria*. So farre was the huge vnwealdy Empire of *Alexander*, or of the Romans, short of the Tartarian greatnes, 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 & peace, could afford: and *Tamerlane* alone some ages after (if we credit that history c of his life, translated out of the Arabike) subdued and obtained more (besides his owne inheritance) then all that which the Romans had atchieued in that eight hundred yeares and vpwards, wherein their Empire was growing to the full; but of him afterwards.

a *Vincent. Bellouac. spec. hist. lib. 30.*

b *Bathu.*

c *Alhacen Arab. of the life of Tamerlane.*

The name *Tartar* is proper to a riuer in Mongul, from whence it was deriued to the people inhabiting neere the same, which after gaue both name & lawes to so great a part of the world. For thus writeth *Ioannes* d *de Plano Carpini*, which was sent embassadour

d *Io. de Plano Carpini. apud Hak. tom. 1.*

dour to the Tartarian Court, from Pope *Innocent*, *An.* 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; *Sumongol* that is, water-Mongols; these called thēselues *Tartars**, of a Riuer which runneth thorow their coūtrey 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 * *Cyngis*, who *began to be a mightie hunter before the* LORD: for he learned to steale men. He raunged 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 captaine, and after many conflicts subdued them to himselfe, and brought them all into bondage. Afterward he vsed their helpe against the Merkats, whom also he vanquished in battell. Proceeding from thence, hee fought against the Metrites, and vanquished them also. The *Naimani* hearing that *Cyngis* was thus exalted, greatly disdained thereat: for they had a great and mightie Emperour, vnto whom all the foresaid nations paid tribute. Whose sons (when he 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 *Cyngis* his countrey, putting the inhabitants to the sword, but were after ouerthrowne by the Mongols, & either slaine or made captiues.

* *Tatarus vocant, id est, exules. Mercat.*

* *Cingis secund. Vincentium in Spec. hist. Cangius, Haitono.* See *Lud. Reg. Lampadius in mellific. &c. Niceph. Greg. hist. Rom lib.* 2. calls him *Zitzischaa.*

Some [e] fetch the Tartarian pedegree from the ten Tribes of Israel, which *Salmanassar* carried captiues: and in their Mappes [f] place hordes of Danites, Nephthalites, &c. in the furthest Northerly and Easterly bounds of Asia; which yet are a great part of the world, not onely 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 Emperour burned, for secret sollicitation of him and other Christian Princes to Iudaisme.) And *Opmeerus* [g] 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 *Asarich*, which was a yeare and a halfes trauell, there to keepe their law; where neuer before had beene any habitation.

e *G. Batero Ben.*
f *Ortel. Theat.*
g *Opmeer. Chro. in An. M.* 3413.

M. Paulus [h] who with his father and vncle liued many yeares in the Court of the great *Cham*, aboue three hundred yeares 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 paid tribute to a great Signor (there called *Vncam*, and heere in these countries *Presbiter Iohn*) to whom they paid the tenth of their beasts. But this *Vncam* or *Presbiter 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, & departed thence far off into the North, denying further tribute vnto *Vncam*.

h *Cap.* 12. *apud Ram.* (the Latine copy of *M. Paul.* is very vnperfect) *G Mercat. tab. Vn.*

After they had there continued a certaine time, they chose to their King about the yeare 1162. one which was calld *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, weary of those deserts, 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 he carried with him, kindly entertaining them, leauing such discreet 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 ambassador to * *Vncam*, to demand his daughter in mariage: 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 asunder, 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 victorie should remaine with him whose reed got the better: which accordingly came to

* *Vncam* subdued.

passe

passe in the sight of the army: *Cingis* his reed ouercomming the other, as after *Cingis* himselfe did *Vncam*, whom he slew in the field, and possessed his daughter and state, wherein he continued sixe yeares conquering Cities and Kingdomes, and at last was wounded, at a Castle called Thaigin, in the knee, whereof he died, and was buried in Mount Altay.

The next Emperour (after his account) was *Cyn Can* the third, *Bathyn Can* the fourth, or *Allan* the brother of *Mangu*; *Esu Can*, the fifth, *Mongu Can* the sixth, *Cublai Can*, who not only inherited what the former had conquered, but in the sixtieth yeare of his raigne subdued in a manner the rest of (those parts of) the world. The word *Can* signifieth Emperour. Whersoeuer these Emperours die, they are buried in Altay aforesaid; they which carry him, killing all they meet within the way, bidding them goe to the other world to serue their Emperour. 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 History 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. *Oceoday* is left out, and *Esu* put in. The cause of this error seemeth to be 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.

For further light into this history, 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 he liued about three hundred yeares since, and at the request of Pope *Clement* the 5, writ the history of the Tartars, from *Cingis* or *Cangius* til *Mango Can*, taken out of the Tartarian histories: the rest he partly saw with his eyes, & partly learned of his vncle, an eie-witnes of the same, who had attended on *Haython* the Armenian King, in the great *Chams* Court. The countrey where the Tartars first dwelt (saith *Haithon*) is beyond the mount Belgian, where they liued like beasts, hauing neither letters nor faith, nor habitation, nor souldiourie, nor reputation among their neighbor-nations. There were of them diuers nations, called by one common name *Mogli*, which were diuided into seuen principal tribes, whose names were *Tatar*, *Tangut*, *Cunat*, *Talair*, *Sonich*, *Monghi*, *Tebeth*. These all being subiects to their neighbours, a poore old man being a Smith (who as they beleeue, was ingendered of the Sun-beames) saw in his sleep an armed man on a white horse, which said vnto him, O *Cangius*, The will of the immortall GOD is that thou be 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, vntil that the night following, the chiefe men amongst thēselues saw the same man, with command from the immortall GOD, to yeeld obedience vnto *Cangius*. This they performed with all reuerence, and spread in the midst of them a black felt, with a seat theron, on which the seuen Princes or chiefe men placed *Cangius*, calling him *Can*, that is, Emperour, and kneeled before him. This happily was then the most sumptuous 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 beganne to call vpon the name of the immortall GOD, seeking for his aide in all their enterprises. Secondly, he commanded to make a generall view of all such as were able to beare armes, appointing Captaines ouer tennes, ouer thousands, and ouer ten thousands, which made a full regiment. Hee commanded also those seuen principall heads of their Tribes, 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 he was made their Soueraigne. *Cangius* hauing thus made triall of their fidelitie, subdued many Nations: and one day hauing his horse slaine in battell vnder him, was forsaken of his Tartars, despairing

i The Tartars Legend of *Cangius*. *Hait. Armen.*

A felt the Tartarian throne in their coronation.

desparing his recouery 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 shrubbes: and when his enemies returned to despoile the dead, an Owle came and sate on the shrubbe, 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 thankes to the immortall GOD, who by meanes of that bird had preserued him. They also had (after this) that * fowle in such reuerence, that it is accounted a happie thing to weare one of her fethers 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 inquirie: which hee imputeth to their want of letters at that time.

* 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 mountaine Belgian, and go toward the West, where he should conquer Kingdomes, Seignories and Lands. And that thou mayest be assured that this is the will of GOD, arise and goe with thy people towards the mountaine, to that part which ioyneth on the sea: There thou shalt dismount, and turne thee toward the East, and kneeling downe nine times, shalt worshippe 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 accompany him in this enterprise; and when they were come to the sea, forgate not with his followers to performe those nine worships; and staying there that night in his prayers, the next day he saw that the sea had gone nine foote backe from the Mountaine, 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 he that will offer a present to any Tartarian Signor, must offer nine 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 sonnes (wherein I thinke his nephews 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, he died.

* 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 subtiltie 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 bee augmented. Although I see not, but that this Historie of *Cingis* may as well bee credited, as that of *Alexander*, in *Iosephus*, to whome appeared one in the habite of the Iewish High Priest, commaunding him to vndertake that enterprise, with promise of assistance, for which cause, hee whom the world worshipped as a King, and as a god, did worshippe, [k] himselfe prostrate before *Iadad* the High Priest. And the same [l] Author also saith, that the Pamphylian sea diuided it selfe to giue way vnto his Macedonian souldiers, hauing no other way to destroy the Empire of the Persians.

k *Antiq. lib.* 11.
l *Ios. Antiq. lib.* 2. *in fine.*

To returne to our Frier with whom we began; he reporteth [m] that *Cingis*, after his victory against the *Naimani*, warred vpon the *Kythayans*, but were ouerthrowne, and all the Nobles, except seuen, slaine. Hauing breathed himselfe a while at home, he inuaded the *Huyri* a Christian people of the Nestorian sect, whom they ouercame, & receiued of thē letters, of which before they were ignorāt. After thē, he subdued the *Saroyur*, *Karanites*, & *Huderat*. This done, he waged war against the Kythayans or Cathayans, whose Emperour he shut vp into his chiefe City, where *Cyngis* besieged him, till that victual failing in his Camp, he commanded that they should eat euery tenth man of the army. They of the City fought valiantly with engines, darts, arrowes: and when stones wanted,

m *Io. de Plano Carpini.*

wanted, they threw Siluer, especially molten Siluer. But by vndermining, 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 Kythayans being vanquished, *Cyngis Cham* obtained the *Empire*. The men of Kytay * 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 certaine houses made after the manner of our Churches, which, in those dayes, they greatly resorted vnto. They say, that they haue diuerse Saints also, and they worship one GOD. They adore and reuerence CHRIST IESVS 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.

* Kytayans, & their Religion.

After the conquest of Cathay, *cyngis* sent his sonne *Thossut can* (for so they tearmed him also) against the people of Comania, whome he vanquished. Another sonne hee sent against the Indians, who subdued India *Minor*. These Indians are the blacke Saracens *, which are also called Æthiopians. Thence he 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, he assembleth all his kindred, and they eat him. They haue no beards, but with an yron 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 extreame famine: and by chaunce finding the fresh entrailes of a beast, they cast away the dung, sodde 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 be eaten, should be cast away, saue onely the dung. He 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.

* Blacke Saracens.

Cyngis being dead, *Occoday* was chosen Emperor. 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, whome he 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 through 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 *Byleri*, 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 *cyrpodan* against *Kergis*, who subdued them in battaile. These are Pagans, hauing no beards 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*, whome 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,

The *Kergis*.

and

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 *Guine* the Emperour.

n *Haithon Armen.*

Haython[n] calleth *Baydo* the ſecond ſonne of *Occoday*, or *Hoccota Can*, affirming, That he ſent his three ſonnes; *Iochi* into the Weſt, as farre as Tygris; *Baydo* towards the North, and *Chagoday* towards the South. He ſent alſo one *Baydo* (whether the ſame, or another) with thirtie thouſand horſe, againſt the Soldan of the Turkes, whoſe Realme he ſubdued in the yeare 1244. He addeth, That *Baydo* hauing conquered Cu-

* *Cumania.*

mania*, (which he confineth on the Eaſt with the Coraſmians, on the Weſt with the Euxine, on the North with Caſſia, happily 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,

o *Mat. Paris.*

in an Epiſtle to the Archbiſhop of Burdeaux, recorded by o *Mat. Paris* in the yeare 1243, ſayth, That in the ſame preſent Summer they had departed out of Hungarie, and layd ſiege to Neuſtat, wherein this *Yvo* then was: and in the yeare 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 *An.* 1253.

p *Mat. à Michou. de Sarmat. lib. 1.*

And to this agreeth *Mathias à Michou*[p] in his Sarmatian Hiſtorie, who witneſſeth, That in the yeare 1241 the Tartars, vnder *Bathu*, came into Ruſſia, & deſtroyed 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 ſhrubbes and bryers, receptacles for wilde beaſts. It was the Seat of the Metropolitan, who had vnder him many Biſhops through Moldauia, Valachia, Ruſſia, and Muſcouia. He ſent *Peta* into Polonia, who deſtroyed 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 Countrey 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 Greeke letter X,

* Tartarian Sorcerie.

and on the top of the ſtaffe a blacke and terrible Image, with a long beard, began with inchantment ſtrongly to ſhake the head of the Image: whereupon a ſmoake and cloud of intolerable ſtinke was preſently diſperſed ouer the Polonians, & they became heartleſſe and vnable to fight. Duke *Henrie* and Duke *Boleſlaus* and *Pompo*, with the flower of their Nobilitie, was here ſlaine, and the Countrey miſerably ſpoyled. From hence they went into Morauia, where they put all to fire and ſword more then a moneth together: and thence to Hungarie to *Bathy*, who entred Hungarie with 500000 ſouldiors; where firſt ouerthrowing thoſe forces which King *Bela* had ſent to prohibit 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, & 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 yeares ſackage in Hungarie, they paſſed by the fennes of Mæotis into Tartaria, and happily had returned to make freſh ſpoyles in Europe, if the Embaſſage of Pope *Innocent* had not diuerted their purpoſe: or rather, that *Occoday*, their great *Cham*, being about that time poyſoned, they were to expect a new Commiſſion from his ſucceſſor, which was *Cuine*, who when he

q *Io. de Plano C.*

was inſtalled, euen in the preſence of Frier q *Iohn*, the Popes Legat, erected a Banner againſt all Kingdomes of the Chriſtians, except they would be 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 Cham *vpon Earth, the ſtrength of* God, *the Seale of the Emperour of all men.*

But

But *Cuine* in short time after died, and left the Empire to *Mangu Can*; to whome *Aytonus* r the Armenian King went voluntarily in person, about the yeare 1257, and receiuing gracious entertainement, made vnto him seuen petitions: first, That he and his people should become Christians: secondly, That there should bee 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 be free from seruitude and tribute: fourthly, That he would redeeme the Holy Sepulchre and the Holy Land from the Saracens: fifthly, That he would destroy the Caliph of Baldack: sixtly, That himselfe might haue aid, as need should require, in his defence, of such Tartars as were neere vnto Armenia: seuenthly, That such parts of Armenia which 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 be 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 he 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 household, and many Nobles of both sexes. But before Ierusalem could be recouered, *Mangu* died, and *Cobila*, or *Cublai Can* succeeded, in whose time *M. Paulus* t 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 Christians and Saracens, although they were ioyned in one. Before he obtained the Soueraignetie, he shewed himselfe a valiant souldior: but after he was Emperour, he 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 whome *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 tenne dayes iourney of Cambalu, three hundred and threescore thousand horse, and a hundred thousand footmen. With this power riding day and night, hee came suddenly on his enemies, and hauing first consulted with his Diuiners, after their manner, gaue the on-set, and tooke *Naiam* prisoner, whome he strangled betwixt two Carpets, least the Earth should drinke, or the Sunne should see the bloud of that imperiall familie. *Naiam* had beene secretly baptized, and now also had the Crosse for his Banner, which occasioned the Iewes and Saracenes to scoffe at the Christians: but *Cublai* vnderstanding hereof, called them all before him, & said, That the Crosse would not helpe such wicked men as *Naiam*, who was a Traitor to his Lord; say yee not therefore, that the God of the Christians is vniust, to forsake his followers; for he is the chiefe Bountie and Iustice. *Cublai* by his Captaines conquered the Kingdomes of Mien, Bengala, Mangi, &c.

r *Cuine* 3. *Imp.* *Mangu* 4. *Haithonus de Tart.*

t *Cublai* 5. *Imp.*

An. 1286.

After *Cublai Can* succeeded *Temor Can* sonne to *Ciagis*, the eldest sonne of *Cublai*: in whose time, *Haithon* (which then liued) sayth, 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: *Hochtay*, in the Kingdome of Cumania, who was able to arme sixe hundred thousand horsemen to the warres, but not so resolute as the former. *Carbanda*, the third, ruled in Tauris, able to assemble an Armie of three hundred thousand horse, well prouided. And all these liued in the Westerne bounds of the Tartarian Empire, euery way inferior in wealth and numbers to the Southerly and Easterly parts thereof.

* *M.P. l.2. c.5.* *Temor* 6.

CHAP.

CHAP. X.

A Continuation of the Tartarian Historie, and the question discussed, whether Cathay and China be the same.

SInce this *Tamor Can*, wee haue not so continued a Historie of their Empire and Emperours as before, and yet we 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* [a], a Frier, which liued three yeares in the Emperours Court, and trauelled as farre as Quinsay, who died in the yeare 1331; Sir *Iohn Mandeuile* [b] our Countreyman spent many yeares in those Countries a few yeares after *Odoricus*, and writ the Historie of his Trauels in the Reigne of *Edward* the third of England, *Ecbiant Can* being then Emperour of the Tartars: in which, if many things seeme not worthie credit, yet are they such as *Odoricus*, or some others, not of the worst Authors, had before committed to writing, and happily by others after his time, in those dayes when Printing wanted, foisted into his booke. Once, he setteth downe the distances and passages of Countries so exactly, as I thinke hee could not then haue learned but by his owne Trauels. After his time [c] *Nicholo di Conti*, a Venetian, trauelled through India and Cathay, after fiue & twentie yeares returning home: and going to *Eugenius* the fourth, then Pope, to be absolued, because he had denied the Christian Faith to saue his life, his enioyned penance was, truly to relate to *Poggius* the Popes Secretarie his long peregrination: This was in the yeare 1444. About the same time [d] *Iosafa Barbaro*, a Venetian, in the yeare 1436, had learned of a Tartarian Embassadour (which had beene at Cambalu, and returning by Tana, was entertained of the said *Iosafat*) 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 yeare 1474: So that from the yeare 1246 thus farre we haue a continued succession of the Cathayan Historie, besides that which an Arabian hath written in his Historie of *Tamerlane*, now extant in English.

a *Odoricus ap. Hak.*
b *Sir Iohn Mandeuile.*
c *Nic. di Conti. ap. Ramus.*
d *Ios. Barbaro.*

I am the more curious in naming these Authors, least any should thinke that which is written of this people to be fabulous (all these, in a manner, concurring in the most substantiall things) or should confound, as diuerse [e] lately haue done, the Countries and Affaires of China and Cathay. The cause of both these errours is, because that in these last hundred yeares and more, in which more of the World then euer before hath beene discouered, yet nothing of moment is found out of this Countrey or People. Whereunto may be answered, That since, diuers of the great Tartarian Lords, before subiects to the great *Cham*, hauing made themselues absolute Lords of their seuerall States, the way hath not beene 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. M. *Ant. 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 we haue not altogether wanted witnesses. *Ludouicus* [g] *Vertomannus*, a hundred yeares since, in Bengala met with diuerse Christians, who affirmed, That there were in their Countrey diuers Signiors, Christians, subiect to the great *Cham*. These were white men, of a Citie called Sarnau. In M. *Hakluts* [h] painefull labours wee may reade of diuerse passages out of Russia and Persia by Caravans into Cathay. *Ramusius* also, in his Annotations [i] before M. *Paulus*, telleth of one *Chaggai Memet*, a Persian Marchant, who had beene at Campion and Succuir in Catay (*Damircan* then

e *Ludouicus Reg. Literæ Iaponicæ. Contugo Contughi in Thes. Polit. part 4. &c*
f *Hak. to. 1. pag. 303.*
g *L. Vertoman.*
h *To. 1. pag. 336. & seq.*
i *Ramusius.*

then raigning) and had acquainted him with diuerse particulars thereof.

Also in the Epistle of k *Emanuel Carualius*, a Iesuite, dated at Malaca in Ianuarie, 1599, is contained the transcript of *Ierome Xaverius* his letter from Lahor, the Citie Royall of the great Mogor, dated August 1598. Wherein the Iesuite relateth, That whiles he was in conference with the Prince, there entred into the Pallace an old man of *Mahomets* Religion, threescore yeares of age, who affirmed to the Prince, That he had come from Xatai by the way of Mecca. Presently some which knew him, affirmed, That he had distributed in almes a hundred thousand pieces of Gold at Mecca. The Prince asking if it were so, he affirmed, That he did it because he was old, & could not long liue, nor carrie those things away with him. Being demaunded of the state of Xatai, he answered, That he had there liued thirteene yeares in the Citie Royall, Xambalu, the King whereof was very mightie, and had in his Empire a thousand and fiftie Cities, some of them very 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 Embassador of the King of Caygar, as of a Marchant: and being detained in the first Citie by the Magistrate, he shewed his Commission, and post was presently sent to the King, who returned in a moneth, riding 90. or 100. myles 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 hee affirmed were white, comely, long-bearded, and very personable. In Religion he said they were *Isanites*, (or Christians, professors of IESVS) and some among them *Mussanites*, or Iewes, and many Mahumetans, who hoped to draw the King, being a Christian, to their Sect. The Iesuite addeth, That he farther 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. Euery 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 holydayes, redde; with Cappes much like the Iesuites, but greater. He added, That he had often seene the King goe to Church: That there were many of both Sexes, which in Cloysters liued a Monasticall life, some obseruing also a single life in their own houses. He reported, That the Countrey 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 he said, that Marchants resorted thither, which voyage was halfe a yeare (it seemeth through the Sea betweene China and Iapan.) *Xauerius* addeth, That while he was at Caximir, he heard of many Christians in Rebat, a Kingdome adioyning to Xatai, who had Churches, Priests, and Bishops, to whome he had written three wayes in the Portugall and the Persian Tongues.

The greatest obiection against this Historie, that distinguisheth Cathay from China, is the report of *Iacob Pantogia*l, a Iesuite, in a letter dated from Panquin, the Seat Royall of China, in March 1602, in which he blameth a double error of our Mappes, both for making China larger then it is, and for adioyning to the same this questioned Kingdome of Cathay, whereas (saith he) China, or Sina, is Cathay, and this Panquin, where now we liue, is Cambalu. This he 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 Mahumetanes, whome he found in Panquin, which vsually, euery fifth yeare, resort hither vnder shew of an Embassage, and paying of tribute; indeede 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 Marchants, which resorted hither out of Persia and the Countrey of the Mogores, the Iesuits by enquirie learned, that this countrey of China was called Cathay, & had no other name

k *Emanuel Carual. Epist. vide eadem ap. Pierre du Iarric, liure 4. de l'histoire des Indes Orient. c. 16.*

This agreeth with *Vertomans* report.

l *Iacob Pantogia*

name in Persia, and among the Mogores, nor did they know any other Countrey so called. And asking further, how they called the Citie Panquin, they answered, Cambalu: whereupon the Iesuite concludeth without all scruple, as is said. And againe, in the Chinian Epistles, dated 1607, is reported, That [m] *Benedictus Goes* (sent sixe yeares after of the Iesuites by the way of Mogor to finde out Cathay) remained in the borders of China, in the Prouince of Xanti, from whence he writ, *An.* 1606. That he could finde no other Catay then the Kingdome of China. This report furthereth *Pantogia's* opinion.

m *Bened. Goes.*

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 Cambalu is by *M. Paulus* [n] and others interpreted *the Citie of the Prince*, or *Cam*. And *Perera* [o] interpreteth Pachin, or Panquin, where the King of China alwayes resideth, to signifie the Towne of the Kingdome, as he was there aduertised, the same signification (in manner) remaining to the diuers appellations in differing Languages, as a common name to be applyed to any Citie Royall *. This *Perera* was himselfe a long time prisoner there, and accounted it a wonder in one Citie to meete with a few Moores, who were detained in China, hauing come thither twentie yeares before, and were permitted the vse of their Religion; of which they could say almost nothing, but *Mahomet* was a Moore, and their father was a Moore, and I am a Moore, with some other wordes of their Alcoran; wherewithall, and in abstinence from Swines flesh, they liue (sayth he) till the Deuill take them all. And yet the report of *Xauier* telleth vs, That the Moores are many and mightie in Cathay; of Iewes I remember not the mention of them in any Chinian relation: of Christians, which (he saith) is the Religion in Cathay, there are not to my knowledge, except some late gleanings of the Iesuites, any reported to be at all in China, but at Xensi [p] at Xucheo, which also were aliens, as appeareth by their complexion, long beards, and the vse of Bells.

n *M. Pa. l. 2. c. 7.*

o *Galeotto Perera relationes Chin.*

* If *Panquin* were *Cambalu*, the inhabitants would so tearme it as the Cathayans did.

p *Lit. Iac. Anton. An.* 1603.

And 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 yeare: *M. Paulus* and *Iosafa Barbaco*, from the relation of eye-witnesses, affirme, That in Cambalu was such suddaine and rigorous execution of Iustice, that one taking a Iarre of Milke 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 cleare this point. As for the name of Cathay, ascribed to China by the Moores, I answere, That *William de Rubruquis* [q], 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 be, by his own Astrolabicall obseruation. And to these *Seres* [r] *Ptolomey* ioyneth the *Sinæ*, or Chinois, on the South, and our later Geographers generally concurre in this opinion. He also which readeth *Ioannes de Plano Carpini* [s], shall find, that the Tartars conquered the Kara-Kitai, or blacke Cathayans, and then the Emperour of Kithai, by vndermining his Citie, as is said, in the dayes of *Cyngis*; and yet a great part of Kitai remained yet vnconquered, and withstood his forces, and namely that part which is neerest the Sea. And this wealthie Countrey of Great Cathaya hath many Prouinces, the more part whereof doe yet withstand the Moals or Tartars (it is the last period in *Will. de Rubruquis.*) Hence gather, that the name Kitai was applyed to a great part of the North-east corner 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, be 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 disco-

q *Will. de Rubr. Hak. to. 1.*

r *Ptol. l. 6. c. 16.*

s *Io. de plano Carp. c. 5.*

* *Rich. Iohnson* from a Tartarian Marchant learned the way to Cathay, and in Cathay it selfe he reckoneth 75. daies iourney. *Hak.*

discouerers that thought they had encountred the Indian Continent? And these parts of China, may much fitter retaine the name of Cathay, to which Empire it had so long beene subiect, and by the Cathayan conquest was first knowne to our world.

But they knew no countrey else so named: True; for the Lawes of the Cathayans forbidding egresse of the Natiues, and ingresse of Aliens, and a more forcible law of Mountaines and deserts, wilde beasts, and wilder men; the manifold smaller and more beggerly Segniories betweene, euery one challenging their ninth (if not themselues confiscating, or theirs robbing all) now in so long a space may bury euen the name and knowledge of the great *Cam*, 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 Afrike, till the armies first, and Marchants 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 Geography amongst the rest? And till the Tartarians, like a terrible thunderclap, with the lightning and noise 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 *Panquin* ascribeth iust fortie degrees: and *Marcus Paulus* his Father and Vnkle went from *Boghar* (the altitude whereof Maister *Ienkinson* [u] at his being there, obserued to be thirtie nine degrees, and ten minutes: or as[x] *Abilfada Ismael* placeth it, thirtie nine, and an halfe North & Northeast to goe into Cathay. The like course did the same men hold going into Cathay, from Armenia afterwards with *Marcus* himselfe, [y] *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 it likely that their iourney would haue beene so much letted by Frosts and Snowes. The same may bee gathered out of the discourses following in *Marcus Paulus*, [z] where hee abutteth the countreyes 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 two and forty degrees at the most, wherein as to an eie-witnes 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 Mores, and Ethnikes, when as a good part of Spaine, halfe Italy, Greece, all France, Germany, and Hungary (to omit other wealthy parts of the world) are subiect to the same paralels? And indeede herein *Pantogia* hath well helped vs, whereas our moderne Mappes haue caused no small scruple to a diligent obseruer, in placing Cathay, a countrey reported to bee so fertile and ciuill in so Northerly a clime, very indiscreetely [a] raising *Cambalu* to the height of threescore degrees, and paralelling 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 goe not so farre, yet they place *Cambalu* too farre within land, which *Paulus* saith is within two daies iourney of the Sea. It seemeth that now this great Tartarian Prince hath no strength at sea, and therefore is the lesse knowne. And here in participate other great and mighty 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 adioining to the Sea, make little or no vse thereof. *Abilfada Ismael* a Syrian Prince who wrote an exact Geography in Arabian [b] about three hundred yeares since, placeth *Cambalu* in 144. 8. *Long.* and 35. 25. *Latit.* it may haply bee 45. degrees in Latitude, one Figure being falsified, or else inuerted for 53. And as this Latitude disagreeth from that of Panquin, so the Longitude a great deale more.

Thus much haue I thought good to dispute touching that difficult and hard question of *Cathay* and *China*: which though it will bee tedious to some, yet to the

[u] *Hac.*
[x] *Abilfada Is. ap. Ramus.*
[y] *Lib. 1. c. 3.*
[z] *Lib. 1. & 2.*
[a] *Hond. tab.*
[b] *Ab. Ismael* cited by *Ramus. vol. 2.*

curious may seeme short enough; although somewhat else may bee obserued to this purpose in the particulars of China, and Cathay following: this confirming my opinion further, that *Chaggi Memet, Mar. Polo, Mandenill, Odoricus, Nicolo de Conti*, and others, eie-witnesses, speake of *China* or *Mangi*, and of *Cathay*, as diuers Countreys.

[c] *M. P. L. 2. 55.* And *Farsur* King of *Mangi* [c] possessed his Countries, now knowne by the name of *China*, in peace till *An.* 1269. being counted a richer countrey then *Cathay* it selfe, which was conquered before, if we vnderstand it properly: and *Cambalu* seemeth to be 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*, which sound to be the same with *Panquin* and *Nanquin*; reporting further that *Mangi* alone had in it a thousand and two hundred great, rich, and industrious 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, (which possibly the *Chinois* recouering diuided into fifteene, as now they reckon them:) And these Cities he 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 vnder the *Can* three yeeres (according to the Tartarian custome) in *Iangui* [d] one of the chiefe Cities of *Mangi*, hauing vnder it seuen and twenty other Cities: and the whole prouince of *Mangi* hee placeth Southeast from *Cathay*. And wherefore doth the King of *China* alwaies abide in *Panquin*, 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 bee 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* [e] a learned Arabian wrote the Historie of *Tamerlanes* life, wherein he telleth of the great *Cham* of Cambalu, 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 *Scaliger* [f] saith he hath seene in the Mappes of *China*) made by the *Chinois*, if the Tartars were not mighty neighbours, especially themselues being so mighty and populous?

[d] *M. Paul. l. 2. c. 60.*

[e] *Albacen* his history of *Tam.* translated by *Jean. du Bec.*

[f] *Scal. Can. 1. fol. 3*

For my part I cannot but thinke that in so great a tract as is situate to the North of *China*, there is now as there haue beene of olde many Cities, and a Tartarian or Cathayan Kingdome, although it remaine yet vnknowne. And who knew that there was such a Kingdome as *China* a hundred yeares agoe? or who hath sailed 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 marchandise, nor many (scarse any) good hauens by Sea to make himselfe knowne: and within land Nature hath as it were imprisoned him, barring vp the passages with Mountaines and deserts: 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 license any of theirs to passe out, for feare of innouation. *Sed plenum aleæ est* saith [g] *Scaliger, de ijs aliquid statuere quæ nobis per caliginem duntaxat nota sunt.* It is hard to determine in these misty mysteries. Euen as in Nature it falls out that the sunne shines there many howers before it ariseth to vs, so in Historie it may happen that there may shine a Tartarian Sunne in *Cathay*, when as a darke night in this longinquitie of distance hideth him from our eyes. Let euery Reader iudge as pleaseth him: I am afraid betwixt *Cathay* and *China* I shall get a checke for staying longer then becommeth a pilgrim. Let vs now therefore minde our *Pilgrimage*, and take view of the Tartarian Religion: with thankes to the Iesuites for their paines, but loth to follow them in nouelties except we be forced: the rather, because none are so ready to blame men therein as their societie; which though they be new sprung vp, yet are *Veteratores*, so

[g] *Scal. lib. de reb. Sinarum.*

(so *Scaliger* fitly h calls them) pretenders of Antiquitie, but i *nihil illis antiquius quàm antiquare antiquitatem.* It is indeede for their nouelties that wee forsake them. *Id verius quod prius.* Truth and Antiquitie haue kissed each other. But let vs leaue the Iesuites, which in more necessarie matters haue left the true Antiquitie, and come to our Tartarian taske.

h *Scal. Elench. N.S.*

i *Steph. verba paululum mutata, in his de Lipsi. Lat.*

CHAP. XI.

Of the Religion of the Tartars, and Cathayans.

IOannes a *de Plano Carpini* thus writeth of their religion. They beleeue that there is one GOD, the maker of all things visible and inuisible, the Author of good things and punishments, yet doe they not worship him with prayers, praises, 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 yong 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 toward 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 Lawe, 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 yonger brother of *Andrew* Duke of Saruogle in Russia, to marry his said brothers wife according to their custome, after that they had slaine her former Husband.

a *Io de Pl. Car. c. 3. ap. Hak. to. 1.*

They haue certaine traditions, according to which they reckon these things following to be sinnes. To thrust a knife into the fire or any way to touch the fire with a knife, or with their knife to take flesh out of the Cauldron, or to hew with an hatchet neare 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 yong Birds, to strike an horse with the raine of their bridle, and to breake one bone against another. Likewise to poure out meate, 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 *Gnattes strayned*, vvhen as hostile inuasions, murther, and such other *Camels*, are easily amongst them *swallowed*. They thinke that

Their sinnes.

after death they shall liue in another world, and there multiply there 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 she hath thence her light.

Their Sorceries.

They are giuen to Diuinations, Auguries, Sooth-sayings, Witchcrafts, Inchantments: and when they receiue answere from the Diuell, they attribute the same vnto God, whom they call *Itoga*, & the Comanians call him *Cham*, 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 answeres 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 be purified, least peraduenture they haue practised some Witchcraft, or haue brought some poison 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 entreth 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 he is dead, if he be a chiefe man, he is buried in the field where pleaseth him. And he is buried with his Tent, sitting in the middest 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 * 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 bury his golde and siluer with him: the Chariot or Cart in which he 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 thirty daies, 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 peeces of Buckeram, 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 bee cleansed and all things in the Tent, being otherwise reported vncleane, and not to be touched. No men are more obedient to their Lords then the Tartars. They seldome contend in words, neuer in deedes. They are reasonably courteous one to another: their women are chaste; adulterie is seldome heard off, and theft is rare, both punished by death. Drunkennesse common, but without brals among themselues, or discredit among others. They are proud, greedy, deceitfull. They eate Dogs, Wolues, Foxes, Horses, and in necessitie, mans flesh, Mice, and other filth, and that in as filthy a manner, without Cloathes, and Napkins, (their bootes and the grasse can serue to wipe their greasie hands:) they haue no bread, hearbes, Wine, meate or Beere, nor doe they wash their dishes. It is a great sinne amongst them to suffer any of their foode to bee lost: and therefore they will not bestow a bone on a dogge, till they haue eaten the marrow.

Their ficknes and Funerals.

* *Vin. l. 30. c. 86*

Their conditions.

Two Narbonenses in an Epistle recited by *Mat. Paris* [b] *An.* 1243. reporteth the confession of an English man, which was taken with other Tartars by the Christians. He saith that they called by the Name of Gods the ancient founders and fathers of their Tribes, and at set times did solemnise 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 breast, leane and pale faced, rough and huf-shouldred, hauing flat and short noses, long & sharpe chinnes, their vpper iawes low and declining, their teeth long and thinne, their eie-browes extending from their foreheads down to their noses, their eies inconstant & blacke, their thighs thick, and legges short,

[b] *Mat. Paris.*

yet

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.

Their proud swelling titles appeare in the copies of those Letters of Duke *Baiothnoy* & *Cuin Can*, expressed by *Vincentius*. One of them beginneth thus. By *the precept of the liuing G O D*, Cingischam *sonne of the sweet and worshipfull G O D saith, that G O D is high aboue all, the immortall G O D, and vpon Earth* Cingischam *onely Lord, &c.* Thete Letters of the Emperour, the Tartars called the Letters of God: and so beginneth Duke *Baiothnoy* to the Pope, who had sent Frier *Ascelline*, with *Alexander*, *Albericus*, and *Simon*, thither in Embassage. *The word of* Baiothnoy, *sent by the diuine disposition of Cham. Know this O Pope, &c.*

c *Vincent Bel. Spec. Hist. l. vlt. c. 51. & 52.*

Frier *Iohn* d saith, he stileth himselfe *The power of G O D, and Emperour of all men*: and hath in his seale ingrauen words of like effect, as is already shewed. *Mandeuille* e hath the same report.

d *Io. de P. C.*

e *C. 37. Sir Io. Mand.*

Will. de Rubruquis f saith, that they haue diuided Scythia amongst them, from Danubius to the sunne-rising, euery Captaine knowing the bounds of his pastures which they feed, in the winter descending Southwards, ascending in the Summer Northwards. Their houses are moueable, remoued on great Carts which containe twenty foote betweene the wheeles; their houses on each side ouerreaching fiue foote, drawne by aboue twenty Oxen. When they take them downe, they turne the doore alwaies to the South. Ouer the Maisters head is an image of felt, called the *Maisters 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 feete a Kids Skinne, 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 merry, they sprinkle their drinke vpon these Images in order, beginning at the Maisters. 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 hee the like superstition toward the East, for the honour of the *Aire*: next to the West for the honour of the *Water*: and lastly to the North, in the behalfe of the *Dead*. When the Maister holdeth a cup in his hand to drinke, before he tasteth thereof hee poureth his part vpon the ground: if hee 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 ready 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 bed. Their Sooth-sayers or Inchanters are their Priests.

f *W. de Rubr.*

M. Paulus thus reporteth of their Religion. They say g that there is a God on high in heauen, of whom lifting vp their hands, and 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 euery house. They make him a Wife and Children, and set his Wife on the left hand, his children before him, which seeme to doe him reuerence. This they call the God of earthly things, which keepeth their Children, beasts, and corne: and vvhen they eate, they annoint his mouth with the fat, and the mouthes of his Wife and 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 Aire; fruits of the Earth, Children and such like. Their wiues are exceeding chaste and obseruant: and though they be many, yet can *Rachel* and *Leah*, yea ten or twentie of them, agree with a maruellous vnion, intent vnto their housholde, and other busi-

g *L. 1. c. 46.*

h *l. 2. c. 26.*

l. 2. c. 26.

neſſe, whereby they are gainefull, and not chargeable to their Husbands. When they marry, [1] the Husband couenanteth with the father of the Maide, who hauing giuen him power to take her whereſoeuer he ſhall finde her, he 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 an other world, except the ſonne marry 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 hauking. If one hath buried a Male-childe, and another a Female, the parents contract a marriage betwixt thoſe two, and painting in papers, ſeruants, horſes, clothes, and houſhould, and making writings for the confirmation of the Dower, burne theſe things in the fire, by the ſmoke whereof they (in their ſmokie conceits) imagine all theſe things to bee 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 indeede had married their children while they liued.

[1] *W. de Rub.* in this ſort.

In *Xaindu* did *Cublai Can* build a ſtately pallace, 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 he doth abide in the monethes of *Iune*, *Iuly*, and *Auguſt*, on the eight and twentith day whereof, he departeth thence to another place to doe ſacrifice on this maner. Hee hath a Herd or Droue of Horſes and Mares, about ten thouſand, as white as ſnow: Of the Milke whereof none may taſte, except he be of the bloud of *Cingis Can*. Yea the Tartars doe theſe beaſtes 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 twentith of *Auguſt* aforeſaid ſpendeth and powreth forth with his owne hands the Milke of theſe Mares in the Aire, 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 cloudie 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 be 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 diueliſh Art. They cauſe that the bottles in the Hall of the great *Can* doe fill the bolles of their owne accord, which alſo without mans helpe, paſſe ten paces through the Aire, into the hands of the ſaid *Can*, and when he 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 blacke heads, and ſo many pounds of inceuſe, and *Lignum Aloes* to performe their due ſacrifices. Which they accordingly receiue and offer on their Feaſt day, ſprinkling Broth before their Idols. There bee 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. Otherthere are, called *Senſim*, an order which obſerueth great abſtinence and ſtrictneſſe of life, in all their life eating nothing but Branne, which they put in hot water, and let it ſtand till all the white of the meale be taken away, and then eate it beeing thus

thus washed. These worship the Fire, and are condemned of the other for Heretikes, because they worship not their idoles, and will not marry in any case. They are shauen, and weare hempen-garments of blacke or bright yellow, and although they were silke, yet would they not alter the colour. They sleepe on great mattes, and liue the austerest life in the world.

Of their Astrologers in Cambalu were not fewer then fiue thousand; Christians, Catayans, and Saracens, maintained with foode and rayment at the great *Cans* charge. These, by their Astrolabe foretell of the change of weather, mortality, warres, diseases, &c. And if any enterprise any great worke, he resorteth vnto them, and telling the houre of his nativitie, 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 whome if any be vngratefull in their necessity, there is an office and officers appointed to trie and punish the offence. In the Emperours hall none dare spit, but for that purpose carieth a little vessell to spit in: nor dare any there make any noyse or lowd 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 twenty thousand dishes of Rice, Mill, & Panike, by certaine Officers distributed amongst them. And for this liberality they adore him as a God.

Cingis amongst his first Lawes enacted (as saith *Vincentius*) the punishment of death to be inflicted vpon offenders in those three vices, which before time had been most rife amongst them, namely, lying, adultery, 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 tenne in the hundred for a moneth, besides vse vpon vse; insomuch, that a souldier in Georgia, which had borrowed fiue hundred peeces of coine called *Yperpera*, retaining the same fiue yeares, was constrained to repay seuen thousand. And a Tartarian Ladie for seuen yeares vse of fiftie sheep, demaunded 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 necessity mans flesh, sometimes to delight themselues, and sometimes to terrifie others, reckoning it a great glory to haue slaine many, and that by varietie of cruelty. Their heads they shaue from eare to eare, in manner of a horse-shooe: wearing long lockes at their eares and neckes. There be some of the Tartars, which when they see their fathers grow old and diseased, they giue them fatte meates which may choake them. And when they are thus dead, they burne their bodies, reseruing the ashes as a precious iewell, sprinckling their meates with that powlder. 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 heerein to be beleeued, as receiuing his Reports from the eie-witnesses. *Ca. 75. Ca. 76. Ca. 77. Ca. 86.*

Likewise *Nicephorus Greg.* vnder the name of Scythians hath written of them, their Expeditions, and Customes: their contempt of golde, and ignorance of the vse of it before these Conquests: and of the miseries which heereby the Turkes sustained, hauing the Tartars on one side, the Christians on the other, and in their bowells a more implacable enemy, famine against them. Setling themselues (saith he) in the parts of Mesopotamia, Chaldea, Assyria, they left their owne, and learned the rites and religion of these Mahumetans. *Niceph. Greg. hist. Rom. lib. 2.*

CHAP.

CHAP. XII.

Of the festiuall solemnities, and of the magnificence of the Grand Can.

a *Marcus Paulus.*

WE haue already spoken of the solemne sacrifice obserued on the eight and twentieth day of August: We reade in our Author a *Marcus Paulus*, an eie-witnes 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 and twentith of September. On which himselfe was royally clothed in cloth of gold, and twenty thousand of his Barons and souldiers were all apparelled in one colour, and like (excepting the price) to himselfe, euery one hauing a girdle wrought of Golde and Siluer, and a paire of shooes, some of their garments richly set with pearles and jewells, which they weare on the thirteene solemnities, according to the thirteene Moones of the yeare. 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.

But their chiefe feast is on the first day of their yeare, which they beginne in February, celebrated by the *Grand Can*, and all the Countries subiect to him: in which they are all arayed 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 be able, and so of peeces of gold, cloth, and the rest. Then also the Elephants (which are about 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 progeny; next, the Kings, Dukes, and others, in their due place. Then commeth forth a great man or Prelate, which crieth out with a lowd 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 encrease his Dominion, and preserue in peace all his subiects, and prosper all things in all his Countries. Whereunto they answer as before. Thus they doe worship foure times. After this, the said Prelate goeth to an Altar there, richly adorned; on which is a redde Table with the name of the Great *Can* written in it, and a Censer with Incense, which hee 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 yearely solemnity 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 hee) doe honour to them all, and pray him which is the greatest in Heauen, and truest, to helpe me. Yet he had best opinion of the Christian faith, because it contained nothing but goodnesse: and would not suffer the Christians to carry before them the Crosse, on which so great a man as CHRIST was crucified. He also sent *Nicolo* & *Maffio*, the Father and vncle of *Marco Polo* our Author, in embassage to the Pope, to send him 100. wise men which might conuince the Idolaters, that boasted of those their magicall wonders, whereas the Christians that were there, were but simple men, not able

to

to answer them, which if it had beene effected, hee and his Barons would haue beene baptized.

b *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. b *Odoricus Vinc. & Io. Boem.*

Cublai Can was of meane stature, of countenance white, red, and beautifull. Hee had foure wiues, which kept seuerall Courts, the least of which contained at least ten thousand persons. He had many concubines; euery second yeare hauing a new choice of the faireſt maidens in the prouince of Vngut, most fertile (belike) of that commodity: which passe a second election at the Courts, and the faireſt and fittest of them are committed to Ladies, to prooue and to instruct them. Their parents holde 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 beauty, to haue their noses flat betweene the eyes.

In December, Ianuary, and February, he abideth at Cambalu, in the North-East part of the prouince of Cathay, in a Pallace neare to the City builded on this manner. There is a circuite walled in, foure square, each square containing eight miles, hauing about them a deep ditch, and in the middle a gate. A mile inwards is an other wall, which hath six miles in each square; and in the South side three gates, and as many on the North. Betwixt those walls are souldiers. In euery corner of this wall, and in the middest, is a stately pallace, 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 pallaces, as the former, in which are kept the *Grand Cans* prouisions. And betweene these two walls are many faire trees, and meadowes stored with many beasts. Within this is the *Grand Cans* Pallace, the greatest that euer was seene, confining with the wall abouesaid, 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 be raised against him in Cambalu, built a new city neere thereunto called *Taidu* c foure and twenty miles in compasse, and yet not able to receiue the Inhabitants of the old city, whence he remoued such as might moue suspicion, hither. This city 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 middest of the citie is a great Bell, which is rung in the night, to warne men to keep within doores. The great *Can* hath twelue thousand horsemen vnder foure Captaines to his gard. He keepeth leopards, wolues, and lions to hunt with, and with them to take wilde asses, beares, harts, &c. and one sort of eagles able to catch wolues. The two maisters of his hunting game had ten thousand men vnder each of them, the one part clothed in redde, 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 quantity 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 he trauelleth, ten thousand falconers diuided in diuers companies, himselfe abiding in a Chamber carried vpon foure Elephants, whence he may see the game, hauing also his tents pitched for his solace neare thereby. None may carry hawke or hunting-dogge out of his dominion, nor may hawke or hunt neare the Court by many dayes iourneis, nor at all, in their times of breding, from March to October.

But he that list to be more fully informed heerein, let him reade *Marcus Paulus* and others * which haue written of this Argument. It is religion to vs further to spend our discourse of religion.

The Grand *Cans* pallace.

c *Odoricus* calleth it *Caido*.

Odoricus reckoneth a greater number.

* *Vin. li. 3. c. 31. 32. Ioan. Boem. Munster Magin. G. B. &c.*

CHAP.

CHAP. XIII.

Of the alteration of Religion among the Tartars: and of the diuers sorts, sects, and nations of them now remaining.

AFter so long narration of the Religion of the auncient 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* [a] diuideth them into fiue principall sorts: which may likewise be subdiuided into many inferiour braunches or *Hords*. The first of these he calleth *Tartaria minor*, or the lesse, which is in Europe betwixt *Boristhenes* & *Tanais* comprehending *Taurica Chersonesus*, inhabited by the *Precopite* Tartars, or as *Broniouius* [b] tearmeth them *Perecopenses* of Perecopia a towne 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 ciuile. They pay three hundred Christians yearely 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: hee killeth all his brethren, as the Turkes also deale with theirs.

a *Maz. Georg. Precop. Desert. Zagathay. Cazai & Margat.*

b *Mart. Bronio. Tartaria.*

It should seeme that they deriue their pedegree from *Cingis*, descended (if I may coniecture, where certaine historie faileth) of some of the sonnes of *Bathy*, the great Conquerour in those parts of the world. *Lochton Can* was the first which ruled in Taurica: long since *Bathy's* time. They vse the Chaldean and Arabian letters: they haue their *Cadies* to administer religion and iustice, as haue the Turkes. Of these Europæan Tartars [c] *Broniouius*, *Maginus*, and others haue written a Discourse, to whom I referre such as desire to know further of their affaires.

c L. *Chalcond. lib. 3. A. Guag. de Sarmat. Sigism. ab Herberst. Petr. Bertius in tab. Chytræus, Anton. Geufreus de imperiis ex 4. sect. Mahum &c.*

They count the Don or riuer Tanais holy, in respect of the commodities which it yeeldeth them. These Tartars [d] passing through the confines of Polonia and Podolia, to help the Turke 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 contrary to their expectation, affrighted with the Ordnance, recoiled vpon their driuers, treading them downe, and scattering them. The *Chan*, when *St. Bathor* King of Poland was dead, sent his embassadours to bee elected their King; affirming, that their Pope should be his, their *Luther* his also: and for dainties, horse-flesh would content him. His suite was reiected with laughter.

d *Ph. Camerar. in Med. histor. Cent. 2. a. 98.*

The second part in this diuision is attributed to *Tartaria Deserta*, so called of the Desert huge tract of Countrey 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, *Zavolhensis*, called *Bulgar 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 yeare 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 *Zavol* Tartars haue beene subiect also many yeares to the said great Duke, [e] who caused the Prince of Casan (being taken prisoner, when he was yong) to be baptized. Neare vnto Cazan is Vachen, the people whereof are Gentiles; and the *Cheremizes* halfe Gentiles, halfe Tartars, and

e *Anth. Ienkin.*

and *Mangat* or *Nagay*, Mahumetan Tartars, which in the yeare 1558. were thorow ciuile 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 Maiſter *Ienk.* if hee would haue bought a thouſand, although otherwhiles they deride the Chriſtians, as liuing on the toppes of weedes (ſo they call our corne.) This our Author and Countreyman trauelled downe the Riuer Volga to Aſtracan, which riuer, after it hath runne aboue two thouſand Engliſh miles, hath threeſcore and tenne mouthes or falles into the Caſpian ſea. Through this Sea hee paſſed to Manguſlaue an other part of the Deſart Tartaria. The Prince whereof *Timor Soltan* hee found and ſaluted in a [f] little round houſe, not hauing Towne or Caſtell, made of reedes, couered without with felt, within with carpets, accompanied with the great Metropolitane of their Countrey, eſteemed of amongſt that field-people, as the Biſhop of Rome is in moſt parts of Europe. And had hee not preſented himſelfe to him with the great Dukes Letters, hee had beene ſpoyled of all that hee had.

[f] *Regumq; turres, Pauperum taberna.*

They paſſed thence with a Carauan of Merchants twentie dayes, not finding water, but as they drew out of olde 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 agayne, where the water is freſh, and ſweete. Not-ſo the people: For the Cuſtomers of the King of Turkeman tolled of euerie fiue and twenty, 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 hee hath runne 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 whome hee preſented a ninth, hee receiued there the like feſtiuall entertainement as before with *Timor*, that is, the [g] 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; and is called *Turkeman*: for the other Hords of that huge Tartarian Deſart, the *Kirgeſſen*, *Melgomazan*, *Seibanski*, *Thumen* (which ſtill is ſaid to remaine vnder the obedience of the *Grand Can*) *Baſcheridi*, *Heſelits*, harſh names of harſher people in thoſe moſt harſh and horride Deſarts, will haſten my Pen and your Eares, to ſome more pleaſing ſubiect. The Thumen and their neighbours are great Inchanters, and by their Arte (they ſay) raiſe tempeſts and ouerthrowe their enemies. The *Kirgeſſen* obſerue theſe ſtinking holies: Their [h] prieſt mixeth bloud, milke, and cow-dung together with earth, and putting them in a veſſell, therewith climeth a tree, and after his deuout exhortation to the people, he beſprinckleth them with this ſacred mixture, which they account diuine. When any of them die, they hang him on a tree in ſtead of buriall.

[g] *Minimo contenta Natura.*

[h] *Ortelius.*

The Tartars in Turkeman vſe to catch wilde horſes with hawkes tamed to that purpoſe, which ſeiſing on the necke of the horſe, with his beating, and the horſes chaſing, tireth him, and maketh him an eaſie prey to his maiſter, 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 idly. As maiſter *Ienkinſon* with his company trauelled from hence towards Boghar, they were aſſailed with forty thieues: of whome they had intelligence ſomewhat before, and therefore certaine holie men (for ſo they account ſuch as haue beene at Mecca) cauſed the Carauan to ſtay while they made their prayers and diuinations touching their ſucceſſe. They tooke certaine ſheepe and killed them, and tooke the blade-bones of the ſame, which they firſt ſodde, 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

monies and wordes, and thereby diuined, that they ſhould meete with enemies, which after much trouble they ſhould ouercome: which accordingly prooued true. Of the faithfulneſſe of theſe holy men hee had good proofe, both here and elſewhere they refuſing not to expoſe themſelues to danger, and to forſweare themſelues rather then betray him and the Chriſtians to their theeuiſh Countreymen. For theſe robbers would haue diſmiſſed the *Buſſarmans*, ſo they call their Catholikes, if they would haue deliuered the *Caphars*, that is, infidells, 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, & giue the theeues twenty ninths, that is, twenty 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*. Their [i] religion then was the ſame with that which we haue aboue related of the Tartars, worſhipping the foure Elements &c. as in the Turkiſh Hiſtory you haue heard. *Pliny* nameth the Turkes nearer *Maotis*: but whether in deuouring the people with their ſwords, as they did the paſtures with their cattell, they came from hence, or theſe from thence, or that *Pliny* might eaſily wander in ſo wandering a ſubiect; all auerre, that from hence they went firſt into Perſia, and in ſucceeding ages haue made many fertile Countries, like their Turcomania, where Maiſter *Ienkinſon* ſaith groweth no graſſe, but heath whereon their cattell feed: The *Ottoman*-horſe blaſting with his breath the ground he treads on, (hath according to their owne Prouerbe) there 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 Arabian Letters.

i *Niceph. Cal. libr. 11. ca 30.*

These Deſerts 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*, [k] ſo called of *Zagathay*, the great *Cans* brother, ſomtime their Prince. Which name [l] comprehendeth alſo diuerſe other Nations more ciuill then the former, poſſeſſing the Countries ſometime known by the names of *Bactriana*, *Sogdiana*, *Margiana*, now *Ieſelbas*, that is, Greene heads, of the colour of their Turbants: differing from the Perſians, whome they call for like cauſe, Redde-heads. Theſe haue cruell warres continually with the Perſians, whome 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 [m] *Boghar* is the ſeate of their Metropolitane, who is there more obeyed then the King, and hath ſometime depoſed the King, and placed an other at his pleaſure. There is a little riuer running through the City, whoſe water breedeth in them that drinke thereof (eſpecially ſtrangers) a worme of an ell long, which lieth in the legge betwixt the fleſh and the skinne, and is plucked out about the anckle, with great Arte of Surgeons well practiſed heerein. And if it breake in plucking out, the party dieth. They plucke out an inch in a day, which is rolled vp, and ſo proceede till ſhee bee 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 ſeuerity. *Zagatai* liued the ſpace of one hundred twenty and one yeares before *Marcus Paulus*, and was (as hee ſaith) a Chriſtian, but his ſonne followed him in his kingdome, not in his religion.

k *Marcus Paulus li. 1.*

l *G. Boter.*

m *Ant. Ienkinſ.*

Heere in this Countrey is Samarcand the Citie of *Great Tamerlane* (of ſome called *Temir Cuthlu*, that is, as *Mathias a Michou* [n] interpreteth it, *Happy Sword*) whoſe army contained twelue hundred thouſand: whoſe conqueſts exceed (if Hiſtories exceed not) all the Great *Alexanders*, *Pompeys*, *Caſars*, or any other Worthies of the World. And one of the greateſt Monarchs now of the earth, The *Great Mogore* is ſaid [o] to deſcend of him.

n *Michouius lib. 1. ca. 8.*

o *Ieſuit. epiſt. Rel. Mogor.*

Of him are many Hiſtories written by ſome [p] that haue liued ſince his time, and could not well know his proceedings, it being generally deplored, that this *Achilles* wanted

p *Leunclav. Pe. rond. Iouius &c.*

wanted a *Homer*[q], which *Alexander* applauded in him, but wanted for himselfe: only one *Alhacen* (an Arabian which then liued) hath written largely thereof, and that (as he sayth) by *Tamerlans* commaund, which *Iean du Bee*, Abbot of Mortimer, in his voyage into the East Countrie, met with, and had it interpreted to him by an Arabian, and we vpon his credit: which if any thinke to be insufficient, I leaue it to his choise and censure. That Author sayth, 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 he yet liued, appointing two wise Counsellors, *Odmar*, and *Aly*, to assist him. He 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, contrarie to the Tartarian custome, pretending, that his mother came of the race of *Sampson*. He was strong, and had a faire legge: whereas *Leunclauius* sayth he was called *Tamurleng*, of his lameneſſe. His first Warre was against the Muscouite, whome 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 (whome he captiued) passing thither by the way of Persia; where *Guines*, Author of the Sophian Sect, a great Astrologer, and accounted a holy man, encouraged him with Prophesies of his good successe. This Warre he made against *Baiazet* in behalfe of the Greeke Emperour, and others, whome the Turke oppressed. He went priuatly to Constantinople, and had sight of the Citie, with all kindnesse from the Emperour. He inuaded Syria and Ægypt, ouerthrew the Soldan, and wonne 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 sundrie kindes of beasts, which he made tame, and by which he taught men. As soone as he saw *Tamerlan*, he made his Prayers 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[r] of his 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 hee went to Mount Althay, to burie his vncle and father in law, the Great *Cham*, in whose State he succeeded. He enriched Samarcand with the spoyles 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 therein 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 his 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 Counsellor 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, he blessed his two sonnes, laying his hand on the head of *Sautochio* the elder, and pressing it downe, but lifting vp the chinne of *Leotrochio* 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.

These three sorts of Tartars which wee haue hitherto mentioned, are all, for the most part, Mahumetans. There are some yet (as *Michouius*[s] affirmeth) neere the Caspian Sea, which are not Mahumetans, nor shaue their haire of their heads after the Tartarian manner; and therefore they call them *Calmuch*, or Pagans.

The fourth are those which in greatnes are first, namely the Cathayans, called *Caracas* (that is, black-heads) 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

q *Cic. Orat. pro Arch.*

r Some say 30000.

s *Lib. 1. cap. 7.*

by the relations mentioned in the former chapters, that they are Gentils or Christians, and not of *Mahomets* errour. *Chaggi Memet*[t], a Persian Marchant, related (as in part is said before) to *Ramusius*, that he had beene at Campion, *Daimer Can* then raigning, and that vntill *Camul*, the Westerly part of Tanguth, they were Idolaters and Ethnikes: from thence Westwards, Musulmans, or Saracens. In the Epistle of *Carualius*[u] the Iesuite, it is reported by a Mahumetane Marchant, that they were Christians, happily because of Images which the Idolaters and Pseudo-Christians doe equally worship.

t *Chag. Memet.*

u *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 ninth Chapter: of which, for want of probable intelligence, I can say little more. Our Mappes place there the Hords of the Danites, Nephthalites, Ciremissians, Turbites, and other, which some deriue from the dispersion (as is said) of the tenne Tribes. Here is Tabor also, whose King was by *Charles* the fifth, Emperour, in the yeare 1540 (as before is said) burned at Mantua, for soliciting to Iudaisme.

Pope *Innocent*, King *Lewes* of Fraunce (by meanes of *Will. 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 beene thereunto perswaded, which many also of them were, as appeareth in *Haithon*, *Mat. Westmonast.* and *Vincentius*.

But the Saracens, which had before polluted those Countries where the Mahumetan Tartars now abide, by that sutableness of their Law to their lawlesse lusts of Rapine and Poligamie, preuailed (as *Michouius*[x] reporteth) with *Bathi* and those other Tartars, to embrace *Mahumet*, and refuse CHRIST. They say, *Eissa Rochalla*, that is, IESVS is the Spirit of the LORD; *Mahomet Rossolai*, that is, *Mahomet* is the Iustice of GOD. They obey (saith he) the Pentateuch of *Moses*, are circumcised, obserue the legall Ceremonies: they haue no Bells, but euery day cry, *Labi illo illoloh*, which signifieth, that there is but one GOD. They professe themselues Ismaelites, the Christians they call *Dzintzis*, that is, Pagans; and *Giaur*, Infidels[y]. They obserue three Feasts: the first *Kniram*, to which they prepare themselues, with their thirtie dayes Lent, and in that Feast offer Rammes, Birds, &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.

x *Lib. 1. c. 5.*

y See the Saracen Historie.

Iosafa Barbaro[z] (a Venetian, which liued amongst the Tartars about the yere 1437) saith, That they embraced not the faith of *Mahomet* generally, but as euery man liked, vntill about that time, in the daies of *Hedighi*, a Captaine vnder *Sidahametb 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 thē 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. Their neighbors, the *Moxij*, at a certaine time in the yeare, 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 thē standing in a conuenient distance, shooteth him to the heart. Afterwards they flea him, & obseruing certaine ceremonies about the flesh, eat the same. The skinne they fill with chaffe, and in each of his legges thrust a straight sticke, that he may stand vpright, as if he 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 worship him, offering vnto him Foxes, and diuers Beasts which beare rich Furres; of which offerings the Trees hang full.

z *l. 1. apud Ram.*

Master *Ienkinson* mentioneth a Nation liuing among the Tartars, called *Kings*; which are also Gentiles, as are also the *Kirgessen* (of whome wee haue spoken) and the *Calmackes*, 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 he placeth (in his Mappe of Russia) certaine Statues, or Pillars of Stone,

which

which sometimes were *Hoords* of Men and Beasts feeding, transformed by diuine power (if it be not humane error) into this stonie substance, retaining their pristine shape. These Nations are either 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.

But I haue shewed my selfe no *Tartarian*, whiles I dwell so long on this Tartarian Discourse, happily herein as tedious to the Reader, as staying in one place would be to the Tartar; a thing to him so abhominable, 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.* Indeede this Historie, not throughly handled before by any one, drew me along, and I hope will purchase pardon to this prolixitie.

CHAP. XIIII.

Of the Nations which lined in, or neere, to those parts, now possessed by the Tartars: and their Religions and Customes.

FRom those Countries, inhabited by the Persians and Zagathayan Tartars Eastward, we cannot see with *M. Paulus* his eyes (the best guides we 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 daies iourney from hence is Chesmur, wickedly cunning in their deuillish art, by which they cause the dumbe Idols to speake, the day to grow darke, and other maruellous things, being the well-spring of Idols and Idolatrie in those parts. They haue Heremits after their Law, which abide in their Monasteries, are very abstinent in eating and drinking, containe their bodies in strait 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 kinde of birds are seene thereon) is Beloro, inhabited with Idolaters. Cascar (the next Countrey) is Mahumetane, 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 twentie dayes [a], and the men likewise) and of Ciarcian, & 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 company, 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 yeares. They haue Monasteries repleniished 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 yeare, 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 meat: which they then carrie home to their house, and assembling their kinsfolke, eat it with great reuerence & reioycing, sauing the bones in goodly vessels.

[a] This Marriage admits no Non-residence

The Priests haue for their Fee the Head, Feet, Inwards, Skinne, and some part of the Flesh.

b Funerall obseruances in *Sachion.*

When any of great place dieth, they [b] assemble the Astrologers, and tell the houre of his natiuitie, that they may by their Art finde a Planet fitting to the burning of the corpes, which sometime, in this respect, attendeth this fierie constellation a weeke, a moneth, or halfe a yeare: in all which time, they set before the corpes 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 angrie soule for neglect of his due houre, agreeing to that of his Natiuitie. 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 bodie, that the dead may haue to serue him in the next world. And all this while of burning is the Musicke of the Citie present, playing.

Chamul, the next Prouince, is idolatrous, or heathenish: for so we distinguish them from Saracens, Iewes, and Christians, which I would were not as guiltie of Idolatrie as the former, in so many their forbidden Rites, although these haue all, and the other, part of the 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 practise, they abstained three yeares; 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, graunted 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 Marchants 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. Polo*, three faire Churches. The Idolaters had many Monasteries, abounding with Idols of Wood, Earth, and Stone, couered with Gold, and artificially made, some great, tenne 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 lye with a woman, which shall seeke it at their hands; but if the man first make loue, it is sinnefull. They haue also their Fasting-dayes, three, foure, or fiue in a moneth, in which they shedde no bloud, nor eate flesh. They haue many wiues; of which, the first-married hath the first place and preheminence. Here *M. Paul* liued about a yeare.

c Ramusius.

Touching the Religion and Customes in Tanguth, the reports [c] of *Caggi Memet* in *Ramusius* (who of late yeares was in Campion) are not much different. 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, or Stone: For which vse they haue Carts with fortie wheeles, drawne of fiue or sixe hundred Horse and Mules, two or three moneths iourney. They haue also little Images, with sixe or seuen heads, and tenne 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 foode carried them thither dayly: 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

on their walls very thicke, as haue the Turkes. All the Catayans and Idolaters are forbidden to depart out of their natiue Countrey. They haue three Sciences, *Chimia*, *Limia*, and *Simia*: the first, Alchymie; the second, to make enamoured; the third, Iugling, or Magicke.

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 Marchants, which from China, Persia, and other places, fetch it from them at a cheape price. Nor doe they in Tanguth vse it for Physicke, 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 eat. They set more price by an hearbe which they call *Mambroni cini*, medicinable for the eyes, and another called *Chiai Catai*, growing in Caray at Cacianfu, admirable against very many diseases, an ounce whereof they esteeme as good as a sacke of Rheubarbe; 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 yeare.

Northwards from Tanguth is the plaine [d] of Bargu, 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 Erginul, addicted likewise to Ethnike superstitions, wherein yet are some, both Nestorians and Mahumetans. Here are certaine wilde Bulls as bigge 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 bigge as a Goat, of exquisit shape, which euery full Moone hath an apostemation or swelling vnder the bellie, 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.*

The next Easterly Countrey 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 Christian and a Priest of the posteritie of *Presbyter Iohn*, subiect to the *Grand Can*. And the Grand *Cans* giue commonly their daughters in marriage to this generation and stocke of *Presbyter Iohn*. The most part of the inhabitants are Christians, some Idolaters and Mahumetans being there also. There be 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 [e] *Will. 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 his necessitie, they lay vp the rest in the earth, fearing otherwise to offend GOD. Cambalu is in the Northeast 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, & great, with many Idoll-Monasteries. Here the way parteth, leading Westward into Cathay, and South-Eastward vnto Mangi, or China. Tanisu and Cacianfu are Prouinces, which trend 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 Marchants passe that way, the mothers offer vnto them their daughters, much striuing which of them may be the most effectuall bawd to her child. They taking to their pleasure such as they like, gratifie them with some Iewell, or other Present, which on her marriage-day she weareth, and she which hath most of such presents, bringeth the most accepted dowrie to her husband, as testimonies of the great fauour of their Idols.

e *W. de Rubr. c. 28. Odoricus* saith the same.

f *Vert.* reporteth the like custome in Calicut.

This Thebeth contained ſometimes eight Kingdomes, with many Cities, but was now deſolated by the Tartarians. There are great Necromancers, which by their infernall skill cauſe Thunders and Tempeſts. They haue Dogges as bigge as Aſſes, with which they catch wilde Oxen and all ſorts of Beaſts.

Caindu 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 dore, 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 honeſtie 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 lye with their wiues, if the women be willing.

Carazan is of like ir-religion; their ſoules captiuated to the *Old Serpent*, and their bodies endangered to mightie 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 Lions, 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 ſauourie 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 valorous 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 bodie and minde, might remaine in that houſe. Much hope of future happineſſe to that houſe did they repoſe in ſo vnhappie attempts. But the great *Can* killed this Serpent alſo, ouerthrowing this cuſtome in the conqueſt of that Prouince.

g The ſerpents of Carazan.

Cardandan confineth on the Weſterne limits of Carazan. They make blacke liſts in their fleſh, raſing 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 lieth 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 Phyſicians, but when any be ſicke, they ſend for their Witches or Sorcerers, and acquaint them with their maladie. They cauſe Minſtrells to play, while they daunce and ſing, in honour of their Idoles, not ceaſing till the Deuill entreth into one of them, of whome 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 hee is whole, hee ſhall offer him a ſacrifice of his owne bloud. If the Deuill ſee him vnlikely to recouer, he anſwereth, that his offences are ſo grieuous, that no ſacrifice can expiate: but if there be likelyhood of recouerie, he enioyneth them a ſacrifice of ſo many Rammes with blacke heads, to be offered by theſe Sorcerers, aſſembled together with their wiues, and then will that god be reconciled. This is preſently done by the kinſmen 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 ſmoake of *Lignum Aloes*, and caſting into the aire the water wherein the ſacrificed fleſh was ſodden, with ſome ſpiced drinkes, laughing, ſinging, dauncing in honour of that God. After all this reuel-rout, they demaund 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 dieth notwithſtanding, they ſhift it off to the want of their full due, fleecing, or taſting the ſame before, to the Idols defrauding.

h Naked pride.

i Infernall Phyſicke.

Thus

Thus they doe in all Catay and Mangi. Thus much out of the large Reports of *Paulus*.

Rubruquius telleth the like of *Cailar* and *Caracoram*, where he had been in these Catayan Prouinces, concerning their *Christopher* or Giant-like Idols, and Idoll Temples: in one of which he saw a man, with a crosse drawne with inke on his hand, who seemed by his answeres to be a Christian, with Images like to that of Saint *Michael* and other Saints. They haue a Sect called *Iugures*, whose [k] Priests are *shauen*, and cladde in saffron-coloured garments, vnmarried, an hundred or two hundred in a cloister. 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 (entering amongst them) by any meanes breake this their silence: They haue, where soeuer they goe, a string about them full of nut-shells, like the Popish bead-rolls; alway they are vttering these words, *On mam hactani*, GOD thou knowest, expecting so many rewards, as they make such memorialls 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 downwards, 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 & 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 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 Bells, 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 *W. de Rubruquis*, who was there *An.* 1253. In Thebet (saith *Odoricus*) resideth the *Abassi*, or Pope of the Idolaters, distributing religious preferments to those Easterne Idolaters, as the Roman Pope doth in the West.

[k] Hypocritical shauelings.

CHAP. XV.

Of other Northerne people adioyning to the Tartars.

ABout the mouth of the riuer *Ob*, [a] is said to be an ancient Idoll, in forme of an old woman, holding in each arme a child, and a third at her feet, called by her worshippers (the *Iugri*, *Obdorani* and *Condorani*) *Zlata Baba*, that is, the golden old 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.

[a] *Zlata Baba: Ortel. G. B. B.*

The *Samoyeds* are Idolaters and Witches, obseruing diuellish superstitions, as witnesseth *Richard Iohnson*, who in the fifth of Ianuary, 1557. saw amongst them, as [b] followeth. The *Samoyeds* about the banckes of Pechere, are in subiection to the Muscouite,

[b] *R. Iohnson, apud Hak. to. 1.*

couite, 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 he that is most ancient, is their Priest. And first the Priest doth begin to play vpon a thing like to a great siue, with a skinne on the one end like a drumme; his drumme-sticke is about a span long, and one end is round like a ball, couered with the skin of an Hart. 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 wilde 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 voice replieth. 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 perceiued him yet to breath, and asked why he lay so: they answered, Now doth our GOD tell him what we shall doe, and whither we shall goe. And when he had lien still a little while, they cried thus three times together, *Oghao, Oghao, Oghao*, and as they vse these three calls, hee riseth with his head, and lieth downe againe; and then he rose vp and sang with like voices as he did before, with the like answere, *Igha, Igha, Igha*. Then he commaunded them to kill fiue Ollens, or great Deere, and continued singing still, both he and they as before. Then he tooke a sword of a cubit and a spanne 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 sweet 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 bodie, as I thought, in at his nauell, and out at his fundament, the point being out of his shirt behinde, I laid 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 seeth, 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 squarenes 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 readie, 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 he had on yet all this while a paire of hosen of Deere-skinnes, with the haire 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 voice 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-cloath 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 drawn 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 laid hold on me, and said, 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 tooke me to be a Russian) Then they began to hallow 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 said, 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 gown, and there was no hole to be seene. At last the Priest lifted vp his head, with his shoulder

and

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 said to him, when he lay as dead. He answered, that his owne people doth not know, neither is it for them to know, for they must doe as he commanded.

The Hollanders in the yeare 1594. sent to discouer a way to Cathay and China, by the Northeast, [c] which by Master *Burrough*, *Pet* and *Iacman* English men, had beene long before in vaine attempted. *William Barentz* was the chiefe pilot for this Discouerie. This yeare [d] they sailed through the Straits of Vaygats, and thought themselues not farre short of the Riuer Ob. The next yeare they returned for the same discouery. They [*] landed in the Samogithians or Samoyeds countrey, and named a place, because they there found Images carued of wood, *Idoll-rooke*. They gaue names to places long before discouered by the English, as if they had beene the first founders. They learned of certaine Muscouites, that the inhabitants of *Nona Zemla*, had neither Religion nor Ciuilitie prescribed them by any Law, but worshipped the Sunne, Moone, and North-Starre, and euery yeare 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 yeares sent by the King of Denmarke, for the discouerie of Groenland) reporteth that in threescore and sixteene degrees, he had often obserued such thicke fogges, that some perished therby. These happened most commonly in *October* and *November*. The last of *August* they had speech with the Samoyeds: they were of [e] short stature, scarcely foure foote high, with long haire, broad faces, great heads, little eyes, short and bow-legs, very swift, clothed with beasts skins, whereof the hairy 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 dignitie. They burie their dead, and offer yearely their sacrifices for them to the Sunne, Moone, and North-Starre, of their Deere, which they burne, except the head and feet. They eat the flesh of wilde beasts, either raw, or dried in the aire; which makes them haue very vnsauourie 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 others of their fellowes (which were also straggling about) to his reskue, 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 off from one Beare, which they killed, an hundred pound of fat, which serued them for their lampes: the skinne was nine foot large, and seuen wide.

In the yeare 1596. [f] There were sent other two shippes, to prosequute this Discouerie, which on the fourth of *Iune* had sight of a triple Sunne, attended and guarded with a double Rain-bow, one encompassing them, the other crossing them ouerthwart. After many dreadfull combates with the ice, and one of the shippes departing from the other, they were forced to Winter in *Nona 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 be) a worse then all these they endured, a continuall night of many weekes, wherein neither the Sunne, nor any of his courtly traine, the least rayes to bee the harbengers of his desired presence, did present themselues to their eyes: and the fire could scarcely preuaile against the insulting tyrannie of the cold, to warme them. The Beares together with the Sun forsooke them, but plentie of Foxes remained, and with the Sunne 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 Sunne. Their watch also or clocke was by violence of the cold forced to stand still, that they could not measure their

times.

[c] *Hak. Voy. to. 1. Gerard. de Veer. ap. De Bryin 3 part. Ind. Orient.*

[d] *Nauig. 1.*

[*] *Nauig. 2.*

[e] Description of the *Samoyeds.*

[f] *Nauig. 3.*

times. Thus did they waite in expectation of the Sunnes returne, that they also (not able further 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 this mightie Kingdome of China, whereof we are next to speake.

CHAP. XVI.

Of the Kingdome of China.

CHina is supposed of some, to be that countrey, whose people of *Ptolomey* [a] are called *Sinæ*. Some thinke them to be the people mentioned by the Prophet *Esay* [b], whereunto *Iunius* also inclineth. The Arabians call them סין *Tzinin*: and the Portugals first of all other (because they could not pronounce it aright) called them *Chinians* (saith *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; the difficultie whereof ariseth from this, that the Chinois themselues know not this name, but call their countrey *Tamen*. Leauing therefore these deriuations and names of Cin, Cauchin China, Battechina, and the rest; let vs come to the Countrey it selfe. It bordereth * on the North, with Catay and the Tartars; on the South, with Cauchin China; on the East, with the Sea; on the West, with the *Brames*. It reacheth from seuenteene degrees to two and fortie of Northerly Latitude, and lieth after their owne description [e] almost foure square. On the West it is separated and secure from vnneighbourly neighbours, by a sandie wilderneſse; on the North, by a wall, which Nature hath partly framed of high mountaines, and Art hath supplied with the labour and industrie of men. It is diuided into fifteene Prouinces; sixe whereof border on the Sea, *Cantan*, *Foquien*, *Chequiam*, *Nanquin*, *Xantum*, *Paquin*: the other nine bee inland, *Quiansi*, *Huquam*, *Honan*, *Xensi*, *Xansi*. *Sueheun*, *Queicheu*, *Iunan*, *Coansi*. Some reckon these names somewhat differently. The King holdeth his Court in Paquin; his predecessours, before the Tartarian conquest of this countrey, are said to haue resided in Nanquin, or (according to the more ancient writers) in Quinsay. *Pantoga* reporteth his owne iourney from Macao to Paquin, the space of sixe hundred leagues, 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, abounding with sea-fish, an hundred leagues vp from the sea, and after that in another Riuer of like bignesse, whose waters were thicke and mirie, which they clarifie with allume, before they can drinke it: all the rest of the streames that he passed were made by mens hands,. These Riuers are abundantly stored with shipping of two sorts; one for sayling, and the other for habitation: and from Nanquin to Paquin the space of three hundred leagues, it seemed to be, as it were, a continued street of shippes: and though they came in the morning betimes to Nanquin, yet were there the same houre aboue fiue hundred saile of vessels, vnder saile readie to enter, which were laden with prouision for the Citie. The Kings shippes in that Region about Nanquin, are reported to bee about ten thousand, to carrie his tents and tributes, besides a thousand saile belonging to priuate men. The shippes wherein the *Mandarines*, or Magistrates and Officers are carried, are not inferiour in sumptuous statelinesse to the shippes Royall in Europe. The Riuers are no lesse

[a] *Ptol. Geog. l. 7. c. 3.*
[b] *Es. 49. 12. Oſor. in parap. Iun. Annot.*
[c] *Scal. Can. Isag. lib. 3.*
[d] *Pierre du Jarric lib. 4. del' histoire des Indes Orient. cap. 17.*
* *Gotard. Arthus hist. India Orient. cap. 49.*
[e] *Iac. Pantog.*

lesse adorned and beautified with Cities, Townes, and Villages, so many, as that in all this way they had alway sight of one or other: and so great, that sometime they sailed two or three houres with the streame alongst the walls of some Citie. Their Townes and Cities haue high walles.

Nanquin standeth in two and thirty degrees, and is eight or ten leagues from the sea, with a Riuer leading thither. [f] It hath three faire bricke walles, with large and stately gates. The streetes are of two leagues, or of two and a halfe in length, wide, and paued. The compasse is at least eleuen or twelue leagues, and containeth 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. There are diuers other Cities within a dayes iourney hereof, which are great and famous for traffique, of which Hancheum and Sucheum are chiefe, which are of the Chinians called Paradise, for the plentie of all things. Sucheum is as Venice in situation, hauing her streets part by water, and part on land; so rich in traffique, that the China-bookes do reckon twelue millions of reuenue to accrew from hence to the Kings coffers: and he that seeth these Cities (saith the Iesuite) will beleeue those reports.

f All their Cities are alike, except in bigge.

To stay heere a while, That [g] Quinsay, whilome the royall seate of the Kings of Mangi (as *Venetus* recordeth) now supposed to be swallowed vp with some Earthquake, or in *Bellonaes* all-consuming belly deuoured, may seeme to be heere raised from the graue: the waterie streets; the trade and reuenue, exceeding alone (if some [h] account truly) any one the richest Kingdome in Europe: the situation in the middest of China, and neere to the sea; the signification, Quinsay being interpreted, *The Citie of heauen:* and so is Suntien (in the discourse[i] of this Kingdome, translated by *R. Parke*) said to signifie. All these reasons doe moue me to coniecture, that Quinsay is now by euersion of Earth-quake, warres, or both, and by diuersion of the Court from thence, conuerted into this smaller Sucheum, the name also a little inuerted, remaining, as diuers languages and dialects will suffer, almost the same. Or perhappes sickening with so long warres (begunne in the time of *M. Paulus*, and continuing in the dayes of our countrey-man *Mandeuile*, almost an hundred yeares after, both of them seruing the great *Cam* in those warres.) Quinsay at last, after so long and tedious a consumption, died, and bequeathed what suruiued those spoiles, of her land-greatnesse vnto Nanquin, of her sea-treasures vnto Sucheum, both succeeding, but not together equalling (that wonder of the world) *Quinsay*, [k] encompassing an hundred miles, and twelue thousand bridges, sixteene hundred thousand households, with the countrey adioyning, then the ninth part of the Kingdome of Mangi yeelding sixteene millions and eight hundred thousand ducats of gold, besides six millions, and foure hundred thousand ducats for the custome of salt, in yearely reuenue to the great [l] *Can*. Well then may it beseeme Sucheum, and Nanquin, both to haue risen out of the ashes of such a Phœnix. Hereto agreeth the report of *Nicolo de Conti* (who was there about the yeare 1440.) that the King had then built Quinsay anew, thirtie miles circuit. But let vs listen to *Pantoia*.

g After I had written this, I was further confirmed in my opinion by the relation of the Citie of Quinsay, largely written by *Contugo Contugo* in la 4. parte del Thesoro politico cap. 47. who is of the same mind.

h *Botero Relat. part.* 2.

i *Lib.* 2. *cap.* 8.

k *M. Paulus lib.* 2. *cap.* 68.

l Of Quinsay see a particular and large discourse by *Con. Contugo.*

These Cities of China want that elegance and magnificence, which stately Temples, and sumptuous buildings doe afford vnto our Cities of Europe. Their houses are low, without the ornament of porches, galleries, windowes, and prospect into the streets. In the Winter [m] they haue store of ice and snow, 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 some where three, harueSts in the yeare. Few mountaines, but plaines of an hundred leagues. Wine they make of Rice. They eate thrice a day, but sparingly. Their drinke (be it water or wine) they drinke hot, and eat with two sticks of Iuory, ebony, or like matter, nor touching their meat with their hands: and therefore little naperie serueth them. Their warme drinkes and abstinence from fruits, are great preseruatiues of their health, which for the most part they enioy. The Chinians [n] haue thinne beards (not aboue twentie haires) short noses, small blacke eyes, long garments, and, if they would resemble a deformed man, they paint him

m *Ant. Dalmeida.*

n Description of the Chinois.

him with short habite, great eyes and beard, and a long nose. They are white, but not so much as in Europe. 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. Their letters are not reduced into alphabeticall order, nor are properly letters, but characters, whereof they haue fortie thousand; and therefore in that they frame not difference of syllables, but of sence, in diuers languages, yea in Japon, their writing is vnderstood, not their speaking. Their paper is like a thinne transparent parchment, and beareth inke but on one side. Their writing is downewards, not side-wayes, as ours. They haue in ordinary and daily vse eight or ten thousand of those characters. Their words are monosyllables. Rhetorique is the onely science which they ayme at: for he obtaineth places of honour, which can most fitly place his words, and most eloquently write of the subiect propounded. They haue not publike Schooles, but in the Cities are publique trialls or commencements euery third yeare, whither these Probationers resort, and are examined, and are accordingly preferred. They haue three degrees: [o] Graduates of the first degree are called *Siusai*; of the second, *Quingin*; of the third, *Chinzu*. Euerie Citie yeeldeth triall for the first degree. For the second, onely the Metropolitan Citie of the Prouince; whereunto they of the first degree doe resort euery third yeare, and in a publike house, doe the second time make an Oration, of some obscurer theme then the former. There are such multitudes of them, that some are sometime killed in the entrance of that their Commencement-house. For the third degree, they are examined onely at the Court the third yeare after. And out of this Order are taken their *Mandarines* or Magistrates, after some studie in the law of the Land. While they are writing their Probationary Themes, they are shut vp, with one to attend them, foure and twentie houres, with penne, inke, paper, and candle, and hauing subscribed their names, certaine Registers copie the said Orations, without setting to the Authors names, and then seale vp their first patterns. Those nameless copies are by appointed Officers examined, and those chosen which they approue for best; the names & authors are known, by comparing these copies with the principall. In the first degree they obtaine certaine immunities to themselues and their families; prouided that he proceed in his studies, or else they will degrade him. He that hath obtained the third degree of [p] *Loytia* (as they terme it, or as we may stile it, *Doctor*) writes it vp ouer his doores, that all men may honor his house: and this is the highest Nobilitie whereto they can ascend. To the elder brother of these fellow-commencers, is a triumphall arch erected, besides other solemnities. They haue bookes, written by certaine wise-men or Philosophers two thousand yeares since or more, of Politicall and Morall Philosophie; the Authors whereof they honor for Saints, especially one *Confusius*, to whom the *Mandarines* doe therefore once in the yeare offer sacrifice, and the Kings doe honor his posteritie, vnto this day. And he alone in the pith and weight of his Sentences, may be compared to *Plato* or *Seneca*, though farre short of their elegant and eloquent phrase. Their Printing is somewhat differing from ours, not ioyning the letters, but for euery leafe making a table with letters or characters on both sides. They print also white letters in blacke, more atificially then we. Poetrie, Painting, and Musicke, are amongst them commendable qualities. Their learning is not so exceeding, as the first Chinian relations report, in the Mathematikes and other liberall Sciences. The principall *Mandarines* admire the Iesuites in these things, who esteeme the greatest learning of the Chinois, after their valuation, to be nothing superiour to that of the Romans, in the dayes of *Cicero*: (although it cannot bee denied, that Rome euen then approched neare her highest toppe of humane Science) It were an endlesse worke to recite the admirable things of this huge Kingdome: and therefore I remit the Reader to those diuers Authors, which haue written treatises of them.

Yet out of these I hope the Reader will pardon me, to obserue some thing touching their politie and gouernment. This kingdome is by themselues [q] called *Tamen*, and the inhabitants

o *Descrip. Mat.*

p *Loytia*, or, *Louiea.*

q *Pereir.*

Inhabitants, *Tamegines: China* is a mere ſtranger in *China*. The King is abſolute Monarch, and in reuenue exceedeth all the Princes in Europe, and Afrike together: which ariſeth out of that which is properly called *Cenſus*, the poll-money of his ſubiects (paying three Mazes, or halfe ducats) exceeding thirtie Millions: and his * Tributes, out of the profits of the earth and their handicrafts, amounting to ſixe and twenty millions after their own bookes: His ſ Cuſtomes in Canton (one of the leaſt Prouinces) are neere eight millions. *Pantogia* ſummeth the whole at a hundred and fifty millions. His expences are exceeding great; all the *Mandarines*, Eunuches or Courtiers, Souldiours, Hoſpitals, and Prieſts receiuing Stipends out of his Exchequer. The Kingdomes adiacent are willingly refuſed of his 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 Frontires: but when the enemie left inuading, the defender ſoone after voluntarily relinquiſhed theſe new ſubiects. The King hath one wife and many Concubines, whoſe children inherit, if the lawfull Wife bee barren: as euen now it happened; * *Vanlia* the preſent King being the ſonne of a Concubine, as his apparant heire alſo is. Theſe women are ſo ſtraitly kept that they are neither ſuffered to goe abroad, nor to ſpeake vnto their kinſfolks, which likewiſe receiue no increaſe of honour or authoritie by their kinſwomens aduancement. His Courtiers are Eunuches, whom their pooter 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 Eunuches to bee made ſeruiceable. Of this droſſe of mankinde are ſuppoſed to bee in the Court a hundred and threeſcore thouſand. This King is eſteemed more tyrannicall, then his predeceſſors, neither doth he euer come abroad, as they were wont once in the yeere, to ſacrifice in the Temple ſacred to Heauen and Earth. His Palace is farre more ſpacious, but not equall in workmanſhip to thoſe in Europe. It is compaſſed with a triple wall, the firſt whereof might enuiron a large towne. Herein beſides the many lodgings of the Eunuches, are hills, groues, ſtreames, and other things of pleaſure. The Ieſuite t our Author ſaith, that he paſſed eight huge Pallaces before he came to the lodgings of thoſe Eunuches, which were appointed to learn how to order their Clockes or Watches, wherwith they had preſented the King: and there were as many beyond. And aſcending vp a towre, he ſaw Trees, Gardens, houſes, exceeding all that euer hee 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 proclaimed, all his other ſons 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 Pallace-priſons, vnto the third and fourth generation. The Kings Title is, *Lord of the world, and Sonne of Heauen*. The *Mandarines* haue their habite (both in attire and language) in their iudiciall proceedings peculiar. Of theſe *Mandarines*, (to omit them which are officers in each Citie) there are three principall in each Prouince. The firſt hath to deale in caſes Criminall, and is called *Ganchaſu*: The ſecond is the Kings Foſterer or Treaſurer, and is called *Puchinſu*: The Lieutenant for the warres, named *Chumpin*. Theſe all are in ſubiection vnto the *Tutan* or Vice-roy of the Prouince. All theſe Magiſtrates beare office three yeares together, choſen alwaies out of other Prouinces, to auoide corruption. They haue an annuall officer called *Chaien*, who maketh inquiſition of all crimes, both of priuate perſons, and Magiſtrates themſelues. None may execute the ſentence of death, but by eſpeciall Commiſſion from the King. And therefore the Malefactors are conſumed in the priſons. But they haue authoritie with certaine Canes to beate men on the legges 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*, who goe (or are carried rather) on mens ſhoulders in ſumptuous chaires (ſuch is their faſhion) attended with fifty or threeſcore Sergeants going before them, two and two in a ranke, armed and furniſhed with Halberds, Maces, Battle-axes, Chaines, and theſe Canes: ſome crying to giue way, wherewith and the noiſe of thoſe Chaines,

r *cenſus.*

* *Tributum.*

ſ *Veſtigal.*

* *An. Dom.* 1602.

t *Pantogia.*

and Canes both men and dogges, with mute silence giue place. In the middest of their Cities are pallaces of the Kings for these officers to reside in. In Panquin and Nanquin the multitude of these Magistrates is incredible, one of these Cities containing more then two thousand and fiue hundred, as many as some-where are of Citizens. These all twise a day heare causes, and execute iustice. In Panquin are sixe *Mandarines*, Presidents of so many seueral Councels. The first of these is called the heauenly *Mandarine* for that his most ample power, which entreateth with the King for the preferment, Degradation, or correction of all the *Mandarines* in the Kingdome: for not one of them is there whose office is not by his Maiestie confirmed or abrogated. The second is Maister of the ceremonies, both in humane magnificence, and diuine sacrifice. The third is Head of the councell of warre. The fourth, is chiefe Treasurer. The fift is Surueyor, and Procurer generall of the Kings buildings in his Palace, in the walls of Cities, and such like. The last dealeth as Chiefe vnder the King in causes criminall. These six are inferiour to one order of *Mandarines*, which are of the Kings Priuy Councell. These Magistrates are no way comparable in wealth to the Nobles in Europe. Their sentence against guilty 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 party lying grouelling on the ground. These Canes are cleft in the middest, three or foure fingers broad: twenty or thirty blowes will spoile the flesh, fifty or threescore wil aske long time to be healed, a hundred are vncurable. They vse also the Strappado, hoising them vp and downe by the armes with a cord. They be aboue measure patient in hearing causes: and their examinations are publike. Coudemned persons haue a pillory-boord fastned about their necke, & hanging downe before them to the knees, in which his fellony or treason is expressed, which boord neither suffereth them well to eate or sleepe, and in fine killeth him. There be in euery Metropolitane Citie foure principall houses for those three officers before mẽtioned: the fourth, for the *Taissu*, wherin 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 lie, in the meane space are such as watch & ward day and night. The prison within is so great, that in it are streets & market-places, & neuer void of seuen or eight hundred men that goe at liberty. But by following *Perera* (sometime a prisoner there) into his prison, I find my selfe almost imprisoned, and therefore will flee hence into their Temples, & there take sanctuarie. Here they deale as madly with their Gods, as there with their men.

CHAP. XVI.

Of the Religion vsed in China.

a *M. Polo.* saith that in *Zipangu* (or *Japon*) they called it *Cin*. *Longobard* saith that the *Mandrines* called the country about *Canton Mangines*, that is, Barbarous rude and vnciuill; as, far from the Cities Royall.

HOw much the greater things are reported of this so large a Countrey, and mighty a kingdome, so much the more compassion may it prouoke in Christian hearts, that amongst so many people there is scarse 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 Iesuits of late haue gleaned a few hãdfuls to this profession. *M. Paulus*, *N. di Conti* & *Odoricus* call this country a *Mangi*, which somewhat better agreeth with *Tamen* & *Tamegine*, as (*Perera* saith) they call thẽselues, then *China*, which he thinketh from the neighbor country of *Cauchin-China* was applied to this. It had (after *Paulus*) twelue hundred Cities, after *Odoricus*, two thousand, and yet both they describe an other large country of *Catay* more Northerly, that here againe we may preuent such scruples. Their Religion was then, & continueth still (though with some alteration) Idolatrous or Ethnike, & it is thought b that a great part of Asia, especially the Ilands as far as *Zeilan*, & euen to *Madagascar*, borrowed some of their superstitions frõ hence, as hither they somtime paid their tribute, vntil a sulnes and feare of surfet, caused the *Chinois* as you haue heard to let themselues bloud, and willingly to relinquish all that which they doe not now enioy. They were before the Tartarian conquest c giuen

b *Gi. Bat. Ben.*

c *M. Polo.*

to

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 bee taken from him, but by one which had a hundred eyes. And such, in name, was [d] *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 meete with such an *Argus*. Hee brought vp yearely two hundred thousand Infants, which their Parents could not prouide for: and euery yeare on certaine of his Idol-Holy-daies feasted his principall Magistrates, and all the wealthiest Citizens of Quinsay, ten thousand persons at once, ten or twelue daies together. There were then some few Nestorian Christians; one Church at Quinsay; two at Cinghianfu, and a few others. They had many Idol-Monasteries. They burned their dead: the kinsmen of the dead accompanied the corpse, 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 voices, in honour of their Idoles, which haue receiued the soule of the deceased.

d The name signifieth a hundred eies.

Odoricus [e] affirmeth that at *Kaitan* or *Zaiton*, he found two Couents of Minorite-Friers, and many Monasteries of Idolaters, in one whereof he was, in which (as it was told him) were three thousand Votaries, and a hundred thousand Idols. One of those Idols (lesse then some others) was as bigge as the Popish *Christopher*. These Idols they feede euery day with the smoke of hot meates set before them: but the meate they eate themselues. At Quinsay a Chinian conuert ledde him into a certaine Monastery, where hee called to a Religious person and said: This *Raban Francus*, that is, this religious Frenchman commeth from the Sun-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 vnto 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 he ring with a Bell, at the sound whereof many creatures, like Apes, Cats, and Monkeys, came downe the Mount, and some had faces like men, to the number of foure thousand, putting themselues in good order, before whom hee set a platter, and gaue them those fragments. Which when they had eaten, hee 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 wee here feede for the loue of GOD, who gouerneth the world. And as a man was honorable in his life, so his soule entreth 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 dissuade him from the opinion, or perswade him that any soule might remaine without a body.

e *Odoricus ap. Hak.*

Nic. di Conti [f] saith, that when they arise in the morning, they turne their faces to the East, and with their hands ioined, say: *GOD in Trinitie* keepe vs in his Lawe.

f *Nic. di Conti ap. Ramus.*

Their religion at this time is idolatrous and Pagan, wherein the common people are somewhat [g] superstitious, but the King himselfe and the Mandarines, as seeing the vanitie thereof, and not able to see the truth, are in manner irreligious and prophane: the first worship that which is *Nothing in the world*, and these finde nothing in the world, but the world and these momentany things to worship. Yet doe they acknowledge a Deitie of the Heauen and Earth, whereof the former Kings haue beene more superstitiously obseruant: and this *Vanlia* also, when as some few yeares since his pallace was fired with lightnings, being guiltie of his owne vnworthinesse, hee commanded his sonne to pray vnto heauen for reconciliation. And although [h] the Mandarines confine their happinesse with their liues, yet some of them are found admirable in their grauitie and constancie of resolution. This appeared lately, when as the King, in loue of his second wife or concubine, would haue preferred her son to the title of Prince and hope of succession, neglecting the elder, which was the sonne of her, who among

g *Gotar. Arthus cap. 52.*

h *Pantoy.*

his women had the fourth place, contrary to the lawes and customes of China: they all assembled together and presented a petition to the King, that forasmuch as hee would not bee admonished to obserue their anncient lawes in proclaiming the lawfull heyre apparant, that hee should seeke him new officers, and for their parts they resigned their Manderine-robes; which the King (relenting) caused them to resume, with promise of satisfaction to their demaund. There haue not wanted of them which haue publikely in writings (after their manner) expostulated with him of his vniust courses: and one on this sort, *Although O King, I know the gibbet is already pitched for mee, and the fire kindled to burne mee, yet will not I cease to reprehend thine iniuries and publike enormities.* Amongst all their Idols, [i] they obserue with great reuerence *One*, which they paint with three heads, continually looking each on other. Others they haue resembling the pictures of the Apostles. These were the Philosophers wee spake off, whereof three are principall, *Confusius*, *Xequiam* and *Tanzu*. The first is in first and chiefe account for the inuention of part of their letters, for his holinesse, and for his bookes of Morall vertues. Vpon the daies of the New and full Moone, [k] his disciples which are in manner all their men of learning, Mandarines and students, doe assemble themselues at the common schoole or commencement-house, and before his Image (which is worshipped with burning of Incense and Tapers) they doe bow their knees thrice, and bend their heads to the ground. The followers of the second are called *Cen* in China, and in Iapon, *Bonzi*, which shaue their heads and beards, and doe for the most part inhabit the temples of *Xequiam*, or of other Saints of that profession, rehersing certaine prayers after their manner on bookes, or beades, and haue some inckling of the life to come, with rewards answerable to the well or ill spent life. The third sort, which follow *Tanzu*, differ in their long haire and some other ceremonies from the former, but they both liue in great contempt, as men vnlearned and ignorant, and are not permitted to sit beside the Magistrates, but kneele before them, and are subiect to their punishment no lesse then the Vulgar. They weare on their heads a Tire like to a Miter (saith *Nunnes*:) twice was I at Cantan, and could finde none of them which could so much as teach me their owne mysteries. *Confusius* his precepts prescribe *the light of Nature* as guide, ascribing much to the heauens, to Fate, to the worshipping their forefathers images, without mention of other God, in other things approching neerest to the the Truth. [m] On the said Holidaies of the New and full Moone, a little before sunne rising, in all the Cities of this vast Kingdome, and in all the streets thereof at one and the same houre, they make publication and proclamation of sixe Precepts. First, Obey thy Father and Mother: Secondly, Reuerence thy elders and superiours: Thirdly, Keep peace with thy neighbours: Fourthly, Teach thy Children and posteritie: The fift enioineth euery one to discharge his office and calling. The last prohibiteth Crimes, as Murther, Adultery, Theft, and such like. These things doe their *Mandarines* cause to be obserued; otherwise Atheists, not hauing reason or reasoning of the immortalitie of the soule, and future rewards, which yet some of their bookes and pictures of their *Pao* or God, resembling those infernall torments, might learne them. Both *Manderines* and others haue many images in their houses to which they sacrifice. But [n] if they obtaine not their requests, they will whip and beate these Gods, and then set them againe in their places and with new incense seeke their reconcilement, renewing their prayers, and their stripes also, if their prayers be reiected. And in a word the *Manderines* are the Gods (or Diuels rather) whom the people most feare, as dreading blowes from them, which themselues at pleasure can and doe inflict on the other. This God-beating they vse with Lotts. [o] 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 Wallnut, tied 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 finde no better fortune, they passe

[i] Discourse of China. l. 2.

[k] Dialog. *Mac.*

[l] *Melchior Nunnes.*

[m] *Nic. Longobard.*

[n] *Admiranda Reg. Sin.*

[o] *Maffeus l. 6. Disc. of china.*

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, hee must needes at last relent, and is therefore feasted with hennes, musicke, and (if it bee of very great moment, which they consult about,) with a hogges head boiled, dressed with hearbes and flowers, and a pot of their Wine. They cut off the billes and clawes of their fowles, and the hogges snowte, and doe throwe vpon it graines of rice, and sprinkling it with Wine, set it in dishes vpon the Altar, and there make merry before their Idols. They obserue an other kinde of Lotts with slickes put together in a pot, and drawing out the same, consult, with a certaine booke they haue, of their destinie.

But to returne to their varietie of Idols. Frier *Gaspar 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 Idolischoole. They acknowledge *Laocon Tzantey*, the Gouernour of the great God (so it signifieth) to be æternall 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*, *Tzniquam*: the first supposed to bee Authour of raine; the second, of humane natiuitie, husbandry, and warres; the third is their Sea-*Neptune*. To these they offer victuals, odours, and Altar-clothes: presenting them also with plaies and Comedies. They haue Images of the Deuill with Serpentine lockes, and as deformed lookes as here hee is painted, whom they worship, not to obtaine any good at his hand, but to detaine and holde his hand from doing them euill. They haue many hee and shee-Saints, in great veneration, with long Legends of their liues. Amongst the cheefe of them are *Sichia*, the first inuentour of their religious Votaries of both sects; *Quanina*, an anchoresse; and *Neoma* a great Sorceresse. Frier *Martin*, in one Temple in *Vchco*, told a hundred and twelue Idols. In time of trouble they haue familiaritie with the Diuell, as *Pedro de Alfaro* obserued, beeing in a Ship with the Chinois, in this sort. They cause a man to lye on the ground grouelling, 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 Diuel is entred, and then doe they propound their requests, to which hee answereth by word or Letters. And when they cannot extort an answer by word, they spread a Red mantle on the ground, æqually dispersing all ouer the same a certaine quantitie of Rice. Then doe they cause a man that cannot write to stand there, themselues renuing their former inuocation, and the diuell entring into this man causeth him to write vpon the rice. But his answers are often full of lies.

It were tædious to tell of their opinions touching the Creation. All being a rude and vnformed Chaos, *Tayn* (say they) framed and setled the Heauen and Earth. This *Tayn* created *Panzon* and *Pauzona*. *Panzon* 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 ninety thousand yeares. And then *Tayn* destroyed the world for their pride, & 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 yeares. Then did the heauen create another man. (*Lotzitzam* was now vanished) named *Atzion*, whose mother *Lutim* was with childe with him onely in seeing a Lyons head in the ayre. This was done in Truchin, in the prouince of Santon: hee liued 800 yeers. After this, *Vsao* & *Hantzui*, and *Ocheutey* with his son *Ezoulom*, and his Nephew *Vitei* the first King of *China*, (they say) were the inuenters of diuers Artes.

They haue q many Monasteries of foure differing orders of Religion, distinguished by the seuerall colours of their habit, black, yellow, white & russet. These foure orders are said

p The picture of our Lady, & her blessed sonne.

q Discourse of China. l. 2.

said to haue their Generals (whom they call *Tricon*) which reside in Panquin. These ordaine Prouincials, who againe haue subordinated to them the Priors of seueral houses or Colledges, in those their houses acknowledged chiefe. The Generall is clothed with silke in his owne colour, and is carried on mens shoulders in an Iuory chaire by foure or sixe men of his habite. They liue partly of reuenues giuen them by the King, and partly by begging: which when they doe, they carry in their hands a certaine thing, wherein are prayers written, whereon the almes are laide, and the giuer thereby cleared of his money, I should haue said, of his sinne. They are [r] shauen, vse beades, eate together, and haue their Cells, assist at burialls, arise two houres before day to pray vnto the heauen and *Singuian*, 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 belles. Once, both the Friers which formerly, and the Iesuites which later haue beene there, affirme a great conformitie betwixt their and the Chinian ceremonies. They may not marry in the time of their Monkish deuotion, but they may (acquainting the Generalls therewith) at their pleasure relinquish their vowe. The eldest sonnes may not enter into religion, because they are bound to sustaine their aged parents. At the 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 hee may doe them no harme. Else vvould shee make an vnfortunate voyage. [s] The religious men, as is said, are shauen, the people weare long hayre, in combing whereof they are womanishly curious, these hoping by their lockes to bee carried into heauen, the other, professing a state of greater perfection, refuse any such helpe. There bee of their religious more austere, [t] which liue (in Deserts and solitarie places) the liues of Heremites. They haue hilles consecrated to Idols, whither they resort in heapes on pilgrimage: hoping hereby to merit pardon of their sins, and that after their death they shall bee 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 [u] transanimation or passage of soules into beastes. The Iesuites conuerted one man neere vnto Nanquin, which had thirtie yeares 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 emploied.

Of their Priests is before shewed, that they haue both secular and regular: [x] the one weareth long haire and blacke clothes, and hath priuate habitation: the other liue in couents, and are shauen. Neither may marry, though both doe (and not here alone) far worse. They much commend in their bookes [y] the consideration & examination of a mans selfe, & therefore do esteeme highly of them which sequester themselues, from humane society to diuine contemplation, that (as they say) they may restore themselues to thēselues & 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 mutual conferences: but euen women also haue their Nunneries, & liue a Monasticall life vnder their Abbesses after their manner: although euen such as are married liue closely enough; their feete to this ende so straitly swaddled in their infancy, that they grow but little, (and to haue little feete is with them great commendation) whereby they can not but lamely walke abroad. And if any Widdow refuse a second marriage, shee obtaineth hereby much praise, and many priuiledges. Their *Bonzij* are so little accounted of, that the Iesuites wearing their habite were little set by, and therefore taking the Mandarine-habit, of that apparell in learned men were exceedingly honoured of all sorts.

Many are the ceremonies which they there obserue in Funeralls. As they honour their parents in their life time, (being otherwise liable to greeuous punishments, yea some of their Mandarins will sue for the Kings licence to leaue their publike function to giue priuate and more diligent attendance to their parents) So after their death they mourne three

r It seemes that some Romish Friers haue beene there of olde

s *Maff. l. 6.*

t *Iacob Anton.* 1603.

u μετεμψύχωσις.

x *Scalant. ap Ortel.*

y *Nic. Longobar*

three yeares in white hattes and garments. The first moneths they girde vnto them a rough vesture with a rope, like the bare-foote Friers. This is not onely obserued of the meaner sort; but the mightiest *Mandarins*, 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 yeares in a Parlour fitted for that purpose; whither they daily resort vnto them, to salute them, and to burne Incense, and set meats 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. The Mandarins will not vse those things which before they did: not the same Apparrell, 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. Musicke is banished: their diet is hard. When the corpse is to be buried, all the kinred come together, and assemble as many Priests as they can, which on musicall instruments, and with their voyces tune, their mournefull Ditties. The place whither the corpse 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 & cost for the best wood & workmanship which they are able to procure, wherein spending sometime seuenty, eightie, 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 posteritie, and therefore sometime spend a whole yeare in consultation, whether it shalbe toward the North, or some other region. Their Sepulchres are in the fields, where they fortifie them, and oft times resort thither to performe their obsequies. To be buried within the walls were a thing most miserable, neuer to be forgotten. And 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 Hel or Heauen, although (as is said) their Bookes and Pictures depaint terrible things in that kinde. Others [a] adde, that as soone as one is dead, they wash him, and clothing him in his best apparrell, 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 do they keepe him fifteene dayes, euery night the Priests executing their superstitious exequies, burning and shaking certaine papers before them. 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 hands. They burne vpon the graue many papers, painted with men, cattell, and prouision for his vse in the next world.

a *Maff.* and Discourse of China.

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 in China. They solemnize [b] also their birth-dayes, whereunto their kindred do resort of custome with presents, and receiue good cheare. The Kings birth-day is a great festiuall. But [c] New-yeares day, which is the first day of the new Moone in February is their principall feast, and then they send New-yeares-gifts to each other.

b *Pretz.*

c Discourse of China.

d *G. B. B.*

Their order for the poore may be a patterne vnto Christians: they suffer none to begge, nor to be idle. If any be blinde, yet he is set to some worke, as grinding in a querne, or such like; of which sort (after [d] *Boterus* account) there are foure thousand blinde persons that grinde stil 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 City, for infecting others, and are acccountable to a certaine Officer of their euill earnings, which when they

are

are old, is bestowed on their maintenance. Their dwelling is in the Suburbs of cities.

The Lawe of Nations is little respected in China. Embassadours are in manner imprisoned for the time of their abode, their affaires being intreated of by the Mandarins; who thinke no Nation worthy to deale with their King, in any equall termes of Embassage. [c] *Petreius* the Portugall Ambassadour was imprisoned at Canton, and there died. Prowder people are not vnder heauen then they. Long nailes is an honorable signe, as of hands not employed to base and manuall labours. They thinke no Bookes so learned as their owne, which their ancient men take paines to conne by heart, as boyes in Schooles, and their Professors do reade with subtle and curious exceptions, distinctions, and obseruations on the Text. They thought the Popedome must needes befall the Iesuites at their returne into Europe, for the learning which they had gotten in reading these Chinian Authors.

c *Osor. li.11.*

In their Temples they haue a great Altar, after the Dutch fashion, that one may go round about it. There set they vp the Image of a certaine [f] *Lontoa*. At the right hand standeth the Deuill (their *Veionis*) more vgly then amongst vs he is painted: whom they worshippe with great reuerence that come thither to aske counsell, or draw lots. Besides these Temples, which they call *Miaui*, they haue another sort, wherein both vpon the Altars and walles stand many idoles well proportioned, but bare-headed. These beare the name of *Omithesan*; accompted of them spirits, but such as in heauen do neither good nor euill, thought to be such men and women as haue chastely liued in this world, in abstinence from fish and flesh, fed onely with rice and sallads. Of that Deuill they make some account: of these spirites little or nothing at all. They hold opinion, that if a man doe well in this life, the Heauens will giue him many temporall blessings: but if he do euill, then shal he haue infirmities, diseases, troubles, and penury, and all this without any knowledge of GOD. They imagine also, that they which liue heere well, presently after death shall become Deuills, if otherwise, that then this Deuill doth transanimate his soule (as is said) into a dogge or other beast. And therefore do they sacrifice vnto him, praying that hee will make them like vnto himselfe. [h] When a man lieth on his death-bed, they set before him the picture of the Deuill, with the Sunne in his right hand, and a poniard in his left, and desire the patient to looke well on him, that hee may be his friend in the future world. They liked the Christian manner of praying, and desired vs (saith *Perera*) to write them somewhat concerning Heauen, which wee did to their contentation. 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 Lawe 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.

f *Gal. Perera. Confusius.*

g For he hath three Crownes on his head, & long hornes, clawes on his hands & feete, a dreadfull countenance & face vpon his belly, and is set in a darke corner. *Arth. pag. 492.*

h *Linschot. c. 23*

[i] *Antony Dalmeida* saith, That in saying Masse, they were so thronged with the people, that they were almost troden 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. Amongst them he obserued, that the Deuill had taught them in many things to imitate the sacred ceremonies (it is the Iesuites phrase) of the Catholike Church. At Ciquion also (a City like to Venice) they prouided themselues of a house, on both sides whereof dwelt these *Bonzi*, or Chinian Priests, who vsed them gently, and daily resorted to them to heare their doctrine; and some of them desired Baptisme: so little is this Religion prised of her forwardest Schollers. This I note by the way, lest these reports should seeme to contradict themselues, relating the deuotion, and manifold superstitions, and yet supine negligence, atheisme, and polytheisme, professed and practized in these large confines according to each mans choice. And as [k] that Religion, which of the one sort is practised, is against the light of reason, that a man (as *Tertullian* saith) should be mercifull or cruell (as these Chinois are) vnto their Gods: So the other (and especially they which are most learned) neither hope nor feare any thing after death, and ascribe this vnto their happinesse, that they are not touched with such (as they suppose them)

i *A. Dalmida. 1586.*

k *Pantoy.*

them) superstitious fancies. Yet euen they which ascribe no Diuinity to their Idoles, obserue their Country-customes of sacrifices and offering vnto them. Their Temples are not so sumptuous as some report, but meane, and meanly kept. They consult, not onely with their gods, (as you haue heard) but with their Wisards and Fortune-tellers; whereof they haue great store. They are exceedingly addicted to two vaine studies; of Alchimy, wherein if they haue not so good successe as *he in the West*, which (as *La Non* saith) turneth so little *Lead* in his *Bulles* into so much *Golde*, yet they vse as religious and costly diligence: (for besides much siluer lost, to find siluer, many of them seeke to better their fortune in this attempt, with many yeares fastings:) The other is to prolong their life, for which they deuise a thousand Artes and Compositions. Of both these studies they haue diuers Bookes and Professors. 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 already liued some ages, and knew the meanes of liuing euer, and for that cause abstained from marriage.

* *La Non* Discourse.

The [l] Chinian salutations are so full of ceremonies, beyond any people, that I dare not salute them, for feare of tediousnesse. Religion it is yet vnto me to passe vnsaluted that Religion which I reade obserued by them in intertainement of the Spaniards of the Philippina's. They were feasted by the Viceroy; and two Captaines appoynted Stewards, or Feast-maisters, 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 be for good, and then did fill out the wine, making a great courtesie. And then proceeded they to their feast. The Chinois [m] in the eclipse of the Sunne and Moone, are afraid that the Prince of heauen will destroy them, and pacifie him with many sacrifices and prayers; they holde the Sunne and Moone, man and wife.

l Discourse of China p. 267.

m *Linschoten Cap.* 23.

Ludouicus Georgius in his Mappe of China, [n] describeth a huge Lake in the Prouince of Sancij, made by inundation, in the yeare of our Lord 1557. wherein were swallowed seuen Cities, besides Townes and Villages, and innumerable multitude of people: one onely childe in a hollow tree escaping so great a destruction. Such as escaped drowning, were, as *Boterus* addeth, destroyed with fire from Heauen. From this worke of Diuine Iustice I might passe to those admirable works of humane industrie amongst them: Of [o] which sort are (besides that wall continued by the ioynt agreement of Art and Nature some hundreths of leagues; and their printing) their artillery farre short of that excellencie of ours, or rather more excellent, as more fauourable; their souldiers peeces not hauing barrells aboue a spanne long, and their great artillerie of little vse: their porcellane and fine earthen dishes; their sailing waggons, and other things, may not be further described for feare of prolixitie: all which are so much the more to be admired, because they are their owne inuentions, and not borrowed. The opinion of *Scaliger* [p] touching the steeping of that their porcelline, and buryng it in the earth, is gainesaid by later Writers, [q] who affirme, that the earth, whereof these dishes are made, is naturally hard, beaten small, steeped, and often stirred, and of the finest, swimming in the toppe, is the finest vessell framed.

n *Maginus et Ortelius.*

o *Pantoia.*

p *Scal. Exer.* 92.

q *Linschot. c.* 23.

This Countrey hath few in it of other Religions. The Tartars conquered it, and possessed the same about two hundred yeares, and were expelled at last by a *Bonzi*, whose posteritie still enioy the Scepter. There are still about Paquin and many other places of the kingdome, some Tartars which haue their *Moschees*, and obserue *Mahumet*. They differ in countenance from the Chinois. *Perera* saith he 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 hee) vntill the Deuill take them all. Hee reasoned with them, because hee had in many Chinish cities seene the reliques of *Mahomet* kept; and they answered, That they came in great shippes, fraught

fraught with Merchandiſe from Paquin-ward, to a Port appoynted to them by the King, where they conuerted to their Religion the chiefe *Mandarin* or *Loytia*; whereupon the people beganne to turne Mahumetane. They now waxing bolder, prohibited the eating of ſwines fleſh, the peoples chiefe foode: who hereby prouoked, complained of a conſpiracie betwixt theſe Moores and the *Loytia*, againſt their King. Heereupon he and the chiefe of them were executed, and the reſt diſperſed into certaine Cities, where they remained ſlaues to the King.

Matheus Riccius learned of certaine Mogore-ſtrangers, that in the Xenſian Prouince the north part of China, in a place called Xucheo, there are white men with long beards, which vſe Bells, and worſhip *Iſa*, that is, IESVS and *Marie*, and honour the *Crucifix*. Their Prieſts were married, and cured diſeaſes without medicines. The former part of this report agreeth iuſt with that of *Carualius*, before mentioned in the eight Chapter, touching Cathay, which Geographers place next heereunto.

The Ieſuites haue three or foure places of reſidence; But *the Labourers are few*, and *their harueſt* nothing ſo plentifull as in other places, which they impute to the hardnes of learning the Chinian language, and eſpecially their writing in ſo many Characters not diſtributed into any Alphabeticall order: to be exact in which, is required a good part of a mans age: their inhoſpitall Lawes to prohibite ſtrangers entrance into their Country, and ſuſpition of them when they are entred; their Epicurean opinions and liues; their addicting themſelues to auncient cuſtomes; the conceit of their owne learning; their pride, cruelty, extortion, polygamie, and ſuch like. Themſelues can in their Epiſtles and Tractats [r] acquaint you with their Roman conqueſts in theſe parts, and here and elſewhere *Iarric* one of their ſociety is an Arch-Trumpeter, to ſound their exploits: I can not ſay, alwayes without iarring.

r *Pier. du Iarric. lib. 4.*

Boterus aſcribeth vnto China ſeuenty millions of people, whereas he alloweth to Italie ſcarſe nine, and to Spaine leſſe, to England three, to all Germany, with the Switzers, and Lowe 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 *Parker*) reckoneth almoſt ſeuen millions of ſouldiers in continuall pay.

In the later [s] Epiſtles from China, dated 1606. and 1607. little is there to further this Hiſtory. As for their tales of Miracles in thoſe and the Iaponian Epiſtles (bearing the ſame date) wherein *Ignatius Loyola's* picture is made a miracle-worker; I hold the not worth relation. At Nanquin was a conſpiracie of 3 thouſand people, to make a new King, but they were executed and quartered for their treaſon. The Chinois beleeue (as is there reported) that there is a certaine ſpirite 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 doore of the Chamber where he lieth, that the ſpirit comming to deſtroy the childe, ſeeing his Image in that Glaſſe, ſhould not dare to approach nearer. Their baptiſme cured the diſeaſe: a new remedy for meaſells; a new vertue of baptiſme.

s *Litere à Mat. Ric.*

I thought it not impertinent heere to adde the Catalogue of the Kings of this Countrey, according [t] to their owne Stories, which although it be in part fabulous, (as what auncient prophane Storie is not?) yet, becauſe I haue done thus in other Nations, and haue ſo worthy a patterne in this, as the Worthie of our Age [u] *Ioſephus Scaliger*, pardon me to trouble thee with this Chronicle of their Kings.

t Hiſtorie of China.

u *Ioſeph. Scalig. Canon. Iſagogic. lib. 2.*

The firſt was *Vitey*, a Giant-like man, a great Aſtrologer and Inuenter of Sciences; hee reigned a hundred yeares. They name after him a hundred and ſixeteene Kings (whoſe names our Author omitteth) all which reigned two thouſand two hundred fifty and ſeuen yeares: 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 ſlew him when hee had reigned fortie yeares, with his ſonne *Agnizi*. They ordained King in his ſtead *Anchoſan*, who reigned

reigned twelue yeares; his sonne *Futey* succeeded and reigned seuen yeares; his wife eighteene; his sonne, three and twenty: then followed *Guntey*, foure and fifty; *Guntey* the second, thirteene: *Ochantey*, fiue and twenty: *Coantey*, thirteene: *Tzentzey*, six and twenty and foure moneths: *Anthey*, six: *Pintatey*, fiue: *Tzintzumey*, three and seuen moneths: *Huy Hannon*, six: *Cuonm*, two and thirtie: *Bemthey*, eighteene: *Vnthey*, thirteene: *Othey*, seuenteene: *Yanthey*, eight months: *Antey*, nineteene yeares: *Yantey*, three months: *Chitey*, one yeare: *Linthey*, two and twenty yeres: *Yanthey*, one and thirty yeares: *Lampy*, one and forty yeares: *Cuythey*, fiue and twenty yeares: *Fontey*, seuenteene yeares. Fifteene other Kings reigned, in all, one hundred seuentie and six yeares. The last of which was *Quiontey*, whom *Tzobu* deposed, who with seuen of his linage reigned three score and two yeres: *Cotey*, foure and twenty yeares: *Dian*, six and fifty yeares: *Tym*, one and thirtie yeares: *Tzuyn*, seuen and thirty yeares: *Touco* with his linage (which were one and twenty) reigned two hundred ninetie and foure yeares: *Bausa* a Nunne, wife of the last of them (whom she slew) one and forty yeares: *Tautzon* slew her, and reigned with his posteritie (which were seuen Kings) one hundred and thirtie yeares: *Dian*, eighteene yeres: *Outou*, fifteene yeares: *Outzim*, nine yeares and three months: *Tozon* foure yeares: *Anchin*, ten yeares: *Zaytzon*, and seuenteene of his race, three hundred and twenty yeares: *Tepyna* the last was dispossessed by *Vzon* the Tartar, vnder whom, and eight of his Tartarian successours, China endured subiection ninetie and three yeares:

Gombu

expelled *Tzintzoum* the last of them. He with thirteene successors haue reigned about two hundred and fortie yeares.

(*.*)

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.

THE name of *India*, is now applied to all farre-distant countries, not in the extreme limits of Asia alone, but euen to whole America, through the errour 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 Easterne Inuasions, then the third part of the Earth; *Ctesias* accounted it one halfe of Asia. *Ptolomey* [a] and other Geographers, did vsually diuide India by the Riuer Ganges, into two parts, one on this side Ganges, and the other beyond. Although heere we finde no lesse difficultie concerning Ganges, which the most 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*: Other [b] esteeme the Riuer Cantan (whereon Cantan chiefe Citie of one of the Chinian Prouinces, whereof we haue so lately taken our leaue) to be that Ganges: Of which minde are *Mercator*, *Maginus*, *Goiardus Arthus*, and their disciples. *M. Paulus* [c] diuideth India into three parts, the Lesse, the Greater, which he calleth *Malabar*; and *Abassia*, betwixt them both. *Dom. Niger* [d] reckoneth the same number; the first, from the Riuer *Indus* (whence this name *India* flowed) vnto *Barius*, hee calleth *Caisarat*: the second or middle, from thence to *Caberis*, *Mimber*: from thence Eastward to Ganges, he nameth Maabar, and all these on this side Ganges: beyond it placing Magin, or Mangi. *Ptolomey* maketh the *Sinæ*, to be next beyond *India extra Gangem*, on which he abutteth them on the West: and therfore if *Sinæ* be China, then are they by him placed quite beyond India:

a *Ptol. lib. 7.*

b *Mercat. tab. vniuers. Magin. Geog. G. Arthus hist. Ind. Or.*

c *M. Paulus lib. 3.*

d *Nig. Com. Asi. x.*

and therefore *Mercator* and *Maginus* esteeme Cathay to bee the Region of the *Sinæ*.

It is our part to leaue this matter to the discussing and deciding of others, and to hold on our perambulation through this wide and spacious Region: first relating the generalities and antiquities thereof: and next proceeding from China (where we left) vnto the next adioyning Nations, certainly reputed Indian, how vncertaine soeuer Ganges runneth, whether on this side, or beyond them: to which when we haue added our suruey of the Ilands adioining to the Continent of Asia, wee may end this Booke, and our promised Asian Discouery. Vnder the name of *India*, heere we comprehend all that Tract betweene Indus and the Persian Empire on the West, vnto China Eastward, as it trendeth betwixt the Tartarian and the Indian Seas.

Semiramis first inuaded India, as *Ninus* her husband had done before to Bactria, but not with like successe. For although she had thought to haue encountred the Indian Elephants with her counterfeits made of Oxe-hides, sowed together in that shape, and stuffed with Hay: for which vse she caused three hundred thousand beasts to be slaine, which might both serue in the battell for shew, and before-hand to exercise her horse to such sights; and, if we beleeue [e] Antiquitie, mustered in her huge army no lesse then three millions of foot-men, and fiue hundred thousand of horse: Yet *Staurobates*, at that time the Indian Monarch, brake her Forces, and chased her out of the field.

e *Diodor. Sic. lib. 2. cap 5. Ex Ctesia.*

In these first times the Indians [f] are said to liue like the Scythians, without houses, Cities, Temples, in a wandering course with their Tents, liuing on the barke of the tree *Tala*, and wilde Venison, the skinnes whereof were their garments. In all India were no seruants, but all free-men. These things were altered by *Bacchus* or *Dionysius*, who made an Expedition hither, not so much with Armes, as with Arts. Hee taught them the vse of wine, oyle, and sacrificing: in memory whereof, Posteritie honored him for a god. Of this the Poets, and histories of *Alexander*, and 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*, and the rest, with much vncertaintie. The first certaine notice of those parts was by *Alexanders* inuasion and conquest, who yet pierced but a small way in this vast part of the world, except that little we haue of the Persians exploits in these parts. The [g] Romans were hindered by the Persians and Parthians, from passing hither with their armies, although their Ambassages be reported, both to *Augustus*, and long after to *Antonius Pius*.

f *Celius Rhodig. lib. 18. cap. 31.*

g *Strab. lib. 15. S. Aurel. Victor.*

Strabo in his fifteenth booke is large in this Indian subiect. He reporteth out of *Aristobulus*, that the Riuer Indus, by force of an Earthquake, changed his chanell; thereby a great part of the neighbour Region being turned into a desert. 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. He mentioneth the *Cathei* not farre from thence, which after happily gaue name vnto Cathay. To let passe the strange Creatures, which some ascribe to these parts, as Dragons of incredible bignesse, those great Apes, which by imitation of men in aray, made *Alexanders* Campe to arme themselues against so ridiculous an enemie.

The Indians are seuen sorts: [h] The first in estimation, and fewest in number, were their Philosophers. These kept publike Acts once a yere before the King, and he which in his obseruations was found three times false, was condemned to perpetuall silence. The second sort were husband-men, which paid the King (the onely owner of all the land) a fourth part of the encrease. The third was of shepheards and huntsmen, which wandered in Tents. The fourth Artificers. The fifth souldiers. The sixth Magistrates. The seuenth Courtiers, and those of his Priuy Counsell. If any woman killeth the King in his drunkennesse, she is rewarded with the marriage of his sonne and heire.

h *Plin. l. 6. c. 19. Ar. lib. 3.*

If any depriue another of a member, besides like for like, he loseth his hand; and, if

if

it be an Artificer, his life. They strangle their sacrifices, that it may bee so offered whole to their Idols.

Of their Philosophers, or men learned and religious, the i *Brachmanes* obtaine the first place, as being neerest in sect 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 yeares 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 eat no liuing creatures, nor haue vse of women, liue frugally, and lie 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 yeares, they may liue more at pleasure and libertie, in diet, habit, proper habitation, and the vse of gold, and marriage. They conceale their mysteries from their wiues, lest they should blabbe them abroad. They esteeme this life as mans conception, but his death-day to be his birth-day vnto that true and happy life, to him which hath beene rightly religious. They hold the world to be created, corruptible, round, ruled by the high G o d. 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.

i *Brachmanes.*

The k *Germanes*, another Order of religious or learned men, are honored amongst them: especially such of them as liue in the woods, and of the woods, both for their diet 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.

k The Indian *Germanes.*

Next in honor 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 ciuill 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 he saw two of these *Brachmanes*, the one an old man shauen, the other yong with long haire, which sometimes resorted to the Market-place, and were honored as Counsellours, and freely tooke what they pleased, of any thing there to be sold, for their sustenance. They were annointed with Sesamine oyle, wherewith, and with hony, they tempered their bread. They were admitted to *Alexanders* table, where they gaue lessons of patience l: and after going to a place not farre off, the old man lying downe with his face vpward, sustained the Sunne and showers terrible violence. The yonger standing on one foot, held in both his hands a peece of wood of three cubits lifted vp, and shifted feete, as the other was wearie: and so they continued euery day. The yong man returned home afterward, but the old man followed the King, with whom hee changed his habit and life, for which, when as he was by some reproued, he answered that he had fulfilled the fortie yeares 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 m 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 Citie; each of them obseruing his owne gesture of sitting, standing, or lying naked, and not stirring till Sun-setting, in that vnsupportable heate, at which time they returned into the Citie. *Calanus* was one of them. Hee afterward followed *Alexander* into Persia, where beginning to be sicke, he caused a great pile or frame of wood to be made, wherein he placed himselfe in a golden chaire, and caused

l Practise of prescribed patience.

m The like stubbornesse is yet in their *Joghies.*

fire to be put to, in which he was voluntarily consumed, telling (if they tell true) that he would meete *Alexander* at Babylon, the place fatall to *Alexanders* death. This *Calanus* told *Oneſicritus* of a golden world, where meale was as plentifull as duſt, and fountaines ſtreamed milke, hony, wine and oyle. Which Countrey, by men turned into wantonneſſe, *Iupiter* altered and detained, impoſing a life of hardnes and labour, which while men followed, they enioyed abundance; but now that men begin to ſurfet and grow diſobedient, there is danger of vniuerſall deſtruction. When he had thus ſpoken, he bade him, if he would heare further, ſtrippe himſelfe, and lye naked vpon theſe ſtones. But *Mandanis*, [n] another of them, reproued *Calanus* for his harſhneſſe, 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 nakednes he alledged, that that was the beſt houſe which needed leaſt furniture of houſhold. He added that they ſearched the ſecrets of Nature, and that returning into the Citie, if they met with any carrying figges 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 entered, 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 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: he anſwered, that neither was he *Iupiters* ſonne, nor did poſſeſſe any great part of the earth: as for himſelfe, hee neither reſpected his gifts, nor feared his threatnings; for while he liued, India yeelded him ſufficient; if he died, he ſhould be freed from age, and exchange for a better and purer life. Whereupon he ſaith, *Alexander* 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 Deeres skinnes, which carried ſcrippes, full of rootes, and medicines, which they applied with certaine charmes to cure diſeaſes: and the ſecond ſort hee calleth *Gymnetæ*, 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 apparelled in skinnes. *Nicolaus Damaſcenus* ſaith, [o] that at Antiochia he ſaw the Indian Embaſſadours, ſent to *Auguſtus* from *Porus*, the King (as his letter contained) of ſix hundred Kings, with preſents, among which was a female Viper of ſixteene cubites (one of like bigneſſe *Strabo* ſaith he ſaw ſent out of Egypt) and a Cray-fiſh of three cubits, and a Partrich bigger then a Vulture. *Zarmonochagas*, 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 entred the fire, annointed, naked, laughing. His Epitaph was; Heere lieth *Zarmanochagas* the Indian, of Bargoſa, which according to his Countrey-cuſtome, made himſelfe immortall.

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 yeares, and haue neither bread, wine, fleſh, nor mettals, nor houſes, but liue of the fruits, and cleare 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 daies 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 yeares hee can raiſe no iſſue of her, he after abſtaineth. Theſe [p] ſlay no beaſts in ſacrifice, but affirme that GOD better accepteth vnbloudie ſacrifices of Prayer, and more delighteth in man, *his owne Image*.

Hyſtaſpes, [q] the father of *Darius*, is reported to haue learned of the Indian Philoſophers,

[n] *Arr.* calleth him *Dandamis. lib. 7.*

[o] *Nic. Damaſc. Suetonius* mentioneth this, *in vita Auguſti. cap. 21.*

[p] *Io. Boem.*

[q] *Am. Marcel. lib. 23.*

phers or *Brachmanes* both Astronomie and Rites of Religion, with which he after instructed the Persian *Magi*. None [r] might sacrifice without one of these to direct him, who only among the Indians had skill of Diuination, and authoritie to sacrifice, and were free from other seruices.

[r] *Arrian. lib. 1.*

The Indians are said to worship *Iupiter*, *Ganges*, and other *Heroes* of their Countrey. Some of the Indian Nations accounted it dishonorable (as they doe also at this day) for the wiues not to be burned with their deceased husbands. *Thomas* [s] 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* [t] reporteth, who euen in this Historie may easily be conuinced to bee 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 olde Heathenish, new Popish Ceremonies, fathered on those Apostles.

[s] *Dorotheus in vita Bartbol. & Thom.*

[t] *Pseudo-Abdias. Bab. Episc.*

To let passe that *Abdias*, a fit Bishop of that *mysticall Babylon*: [u] *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 honoured in a Giant-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 [x] *Solinus*) kill no beasts, nor eat flesh: some liue only on fish. Some kill their parents and kinsfolkes, before age or sickneſse withereth them, and deuoure their flesh, an argument not of villany, but pietie amongst them. Their [y] Gymnosophists, from the Sunne-rising to the setting, fixe their eyes on the bright orbe of the Sunne, thence obseruing certaine secrets. Hereunto he addeth the tales of men with dogges heads; of others with one legge, and yet very swift of foot: of Pigmeis, of such as liue only by sent: of hoary 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.

[u] *Gen. di. lib. 6. cap. 26.*

[x] *Solin. cap. 55.*

[y] *Plin. l. 7. c. 2.*

The [z] Indians neuer sacrificed, or saluted their Idols without dances. They were neuer rewarded with military honor or spoile, except they brought into the Campe an enemies head in their hand. They punished periury 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.

[z] *Al. ab. Al. lib. 4. cop. 17.*

In the hills, [a] called *Hemodi*, *Bacchus* is said to haue erected pillars, to witnes his Conqueſt, as farre as 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, [b] and suffered to their owne libertie, for *Dionisius* 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. He [c] 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* [d] call their *Brachmanes*) say, that he was but as other men, saue that he had lesse rest, and was more troublesome, and being dead, should enioy no more land, then would seruc to couer his bodie. And euery man (said they) stamping with their feet on the ground, hath so much as he treadeth on. *Eusebius* [e] reciteth out of *Bardesanes Syrus*, that amongst the Indians, and Bactrians, were many thousand Brachmanes, which as well by tradition, as law, worshipped no Image, nor ate any quicke 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.

[a] *Laur. Coruin.*

[b] *Arrian. lib. 5.*

[c] *Arrian. lib. 6.*

[d] *Arrian. lib. 7.*

[e] *Euseb. de prap. Euang. lib. 6. cap. 8.*

Plinie beſidee his relations of monſters in theſe parts, telleth of their Philoſophers (called *Gymnoſophiſts*) like things to that, which is before mẽtioned 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 & eyes, ſpitting, and other ſickneſſes, are either exiles or ſtrangers to the Indians. *Tully* ſaith, [f] 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 plaining. The Indian women alſo ſtriue which ſhall be married to her husbands corpſe, in a fiery chariot, riding with him into another world..

f *Tuſc. queſt. lib. 5.*

Philoſtratus in his large Legend of the life of *Apollonius Tyaneus*, their Philoſophicall Saint, relateth [g] 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 Iuie, whoſe ſhady 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*. He after [h] came to Taxilla the Citie royall, where he found the Temple of the Sunne, and in it, the Iuory Image of *Aiax*, with golden ſtatues of *Alexander*: and ouer-againſt the ſame, brazen Images of *Porus*. The walls of redde marble ſhined like fire, interlaid with gold, reſembling lightning. The Moſaical floore pouldred with pearles. The King heere offered ſacrifice to the Sunne. For the pepper-[i] trees, which (he ſaith) are great, and abound with Apes, who gather the pepper for the Indians *gratis*, brought thereunto by a wile of the Indians, who firſt gather ſome, and lay it on heapes, and then goe away: at their returne, finding many the like heaps made by the æmulous Apes, I leaue it to the Authors authority, and Readers credulity: 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, [k] 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. Heere in a holy hill was a pit, whereof no man drinketh, by which the Indians binde their faith, as by the moſt ſolemne and inuiolable oath. In this pit was a fiery 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.

g *Phil. 2. c. 4.*

h *Cap. 9.*

i *Lib. 3. cap. 1.*

k *Cap. 3.*

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 Sunne for that fire, borrowed (they ſay) from his beames. The Brachmanes ſleepe on the ground, on hearbes ſtrewed two cubits thicke, that by this eleuation they might more ſignifie their deuotion to the Sunne, whome they laud night and day. He found [l] *Iarchas* their principall, with ſeuen aſſociates, ſitting on Thrones of Braſſe. *Iarchas* could tell *Apollonius* his Name, Nation, and Aduentures, which had befallen him all his life. They annoint themſelues, then waſh in a fountaine, and after this, being crowned, enter the Temple in ſolemne Proceſſion, with Daunces, ſmiting the ground with Roddes, wherewith the earth, like vnto waues, did moue and rayſe it ſelfe. *Iarchas* being asked by *Apollonius*, what he thought of himſelfe and his companie, anſwered, That they were Gods, becauſe they were good men: that he himſelfe had ſometime beene *Ganges*, and *Apollonius* before had beene an Ægyptian Mariner, an attendant which there waited on them had beene *Palamedes*, whoſe misfortunes we 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 Pygmeys, 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 parallel this Legend with the Goſpell out of this darkeneſſe, 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.

l *Cap. 4.*

CHAP.

CHAP. II.

Of the Indian Prouinces next adioyning to China.

CAuchin-China [a] is an Indian Kingdome, situate betweene the Riuer Cantan, and the Kingdome of Siam, 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 Christianitie, moued thereto by certaine pictures of our Ladie, of the last Iudgement, and Hell (a new kinde 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.

a *Magin.*

b Discourse of China, *p.* 381.

c *Gi. Bot. Ben.*

Nigh vnto 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.

Camboia lyeth Southward from thence, a great and populous Countrie, 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, *An.* 1602. whome they inuited to the shore, with promise of certaine Buffes, and then cruelly slew them. They detained the Admirall on shore, to be redeemed, with some of their Ordinance. When they intend a iourney, they vse diuination with the feet of a Henne, to know whether it will be luckie, or no; and as the Wizard shall answere, they dispose of themselues, eyther to goe, or stay.

d *Summario di pop. orientali.*

e *Nauigatio. Iac. Necey per Cornel. Nicolai.*

On this side of Camboia, is [f] Siam, mother-Citie of a Kingdome bearing the same name, in which are reckoned thirtie thousand families of Mores, besides the Naturals. In these parts are huge woods, harbours of Lions, Tigers, Ownces, and *Mariches*, which haue maidens faces and Scorpions tailes. Heere runneth Menan out of that huge lake Chiamay, which yeeldeth this and other Riuers of like nature to Nilus in Egypt. They haue amongst them many religious [g] men, which leade an austere life, and therefore had in great reputation of holinesse. These liue in common: they may not marry, nor speake to a woman (which fault is punished with death) they goe alway bare-foot, in poore aray, eating nothing but Rice and greene herbes, which they beg from doore to doore. They craue it not, nor take it with their hands, but goe with a wallet at their backes alwaies, 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 vpon them. They rise at Mid-night to pray vnto their Idols, 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 Heretikes. Some Merchants of Siam being at Canton, and hearing that Frier *Martin Ignatio* and his companions, were there imprisoned, for entering that Chinian Kingdome without licence, they visited them, and seeing their poore Friers weedes, they, besides other almes, offered to pay their ransome, if money would doe it.

f *Magin. G. Bot. Ben.*

g Discourse of China, *p.* 390.

The Siamites [h] commonly hold, that GOD created all thinges, rewardeth the good, punisheth the bad: That man hath two Spirits; one good, to keepe; and the

h *G. Bot. Ben. l. 2. part. 3.*

other

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 fiftie 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 euerie 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 frequenteth 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 be 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 forth 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 plentie of good thinges. The Siamites are the sinke of the Easterne Superstitions, which they deriue to manie Nations.

i *Maginus. & Bot. Ben.*

The inhabitants of this Kingdome are much giuen to pleasure and riot: they refuse the vse of manuall Arts, but addict themselues to Husbandrie. They haue[i] 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 that ayrie-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 he adorneth with high Steeples, and innumerable Idols. In the Citie of Socotay is one of mettall, fourescore spannes high.

The Kingdome of Siam comprehendeth that *Aurea Chersonesus* of *Ptolomey*, described by *Arrianus* in his *Periplus*, (the Mappe whereof *Ortelius* set forth 1597) which *Tremellius* and *Iunius* iudge to be *Salomons Ophir*. The Land trendeth long and narrow, and containeth fiue hundred Leagues of Sea-coast, compassing from Chaupa to Tavay. But of this space the Arabians, or Moores, haue vsurped two hundred, with the Townes of Patane, Paam, Ior, and Malacca, now in possession of the Portugals: and the Kingdomes of Aua, Chencran, Caipumo, and Brema, haue shared also therein. Odia[k] is the chiefe Citie thereof, containing foure hundred thousand households, and serueth the King with fiftie thousand souldiors: 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 kind of *Knights-Seruice*, like the Turkish *Timars* (yet onely for terme of life) and without the Kings pay serue him, whensoeuer he appointeth, with twentie thousand horse, and two hundred and fiftie thousand foot. The Countrey 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 Ægypt. The *Lai* are tributaries to Siam, for feare of the *Gueoni*, Caniballs and Man-eaters liuing in the Mountaines adiacent; against whome the Siamite defendeth them, and inuaded those *Gueoni* one time with twentie thousand horse, two hundred and fiftie thousand footmen, and tenne thousand Elephants for Carriages and Warre. *Cæsar Frederike*[l] reporteth, That in the yeare 1567 the King of Pegu besieged the King of Siam, in his chiefe Citie, with an Armie of 1400000 men, and lay before it 21. moneths, and had 500000 fresh souldiors sent him in supply,

k *Ioan. Bar. l. 9. c. 2.*

l *Cæs. Frid.*

and

and 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, he 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 beene tributaries to Pegu.

After this Peguan had raigned seuen and thirtie yeares, 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 he refused. And thereupon he entred into his Countrey with nine hundred thousand men, and besieged him in his chiefe Citie: which he, seeking politicke delayes, made semblance still to deliuer, vntill in the third moneth after (which was March) the Riuer ouerflowed the Countrey six score miles about, after his yerely custome, and partly drowned, partly committed to the Siamites, attending in boats for this bootie, to be slaughtered, that huge Armie; of which, scarce threescore and tenne thousand returned to Martavan, 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, *An.* 1596. But hearing a rumor of the Portugals comming to helpe him, he raysed his siege. These are the reports of *Franciscus Fernandes*, a Iesuite. Of the Peguan wee shall speake more in the next Chapter.

Malacca is now subiect to the Portugals, who haue there their Bishop, and a Colledge of Iesuites besides the Castle. It sometime was subiect to Siam, from whome it rebelled, after that Marchandise had made them rich. The Ayre is here very vnholsome: their Speech, a deuised Language of the first founders (for it is not long since it was but a few Fishers Cottages:) their Religion is Mahumetan, as a great part of the Coast here about is. *Maginus* calleth it the Centre of the Easterne Trafficke. They are [m] proud of that their Language; wherein they deuise many Sonnets and amorous Poesies. The *Malayes*, or Countrey 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 shippes then in any Citie in the world. The Riuer Gaza, neere thereunto, is more, after his reckoning, then fifteene myles ouer. The people in the Countrey (which compasseth about two hundred and threescore myles) lodge in Trees, for feare of Tygers. After that *Alphonsus* [n] *Albuquerque* had conquered Malacca, the Moores, dispossessed there, seated themselues in diuerse places along the Coast, and some of them vsurped the title of Kings.

Patane [o] is a Citie betweene Malacca and 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 Ashcolour. They vse [p] 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 toppe 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 yong 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 Deuill, 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 lyes being accounted Oracles. Adulterie is here a capitall offence, the father of the malefactor being the Executioner, or his next kinsman, if hee bee dead:

m *Linschot. R. Fitch.*

n *Ioan. Bar. l. 9.*

o *G. Arthus Dantisc. Hist. Ind. Orient. pag. 333.*

p *Navig. Iacob. Neccij.*

dead: yet is this vice common (notwithstanding this rigor) by reason of the womens vnbridled lust.

The Kingdome was gouerned many yeres by a Queene, who gaue good entertainment to the Hollanders. *Iames Neccy* and his fellowes, *An.* 1602. after their double misfortune and madnesse, which had befalne 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 shore *, neuer saw them againe, but heard, that the Portugals had caused fifteene of them to be hanged: the other at Auarella Falea, in 11. degrees ½. where they found the Tract of Carts, and footings of Beasts, but could not see a man, nor shoot a Beast. They guessed, that the people liued as the Tartars, wandring in Carts and Tents, without any setled dwelling. The place was by them called *Sotternym*, by reason that many of their companie had lost the vse of reason, and became madde, with eating a certaine fruit there growing, like to Plummes, with a tender stone, which continued till they had slept. Had they knowne then the easinesse of the cure, it had beene better then any Comedie to haue tickled their Splene, and prouoked laughter[r], 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 cryes out, the shippe is full of strangers: and whiles one, in more pleasing distraction, enioyeth (and ioyeth in that distracted pleasure) the sight of GOD and his Angels, another (transported by this humoured *Charon*) with dreadfull and gastly lookes trembles at his supposed sights of the Deuill, and his hellish associates. It were a madnesse to relate how exceedingly this their madnesse was diuersified, and how many Acts this Tragicall Comedie 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.

* 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 summe, to deliuer them a letter on shore. After 1603, the Hollanders tooke a rich shippe of the Portugals at Macao, laden for Iapan. *Cornel. de Vena.*

r A merrie madnesse of *Euery one in his humor.*

As the difference of their writing, in such neerenesse of dwelling, is very much, so no lesse is found in their Religions. The Batauians are Mahumetanes. The Chinois and Siams are Ethnikes, in that diuersitie of Rites which you haue heard. Whiles the Hollanders were there, one of those youths, in that Propheticall distraction beforementioned, 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, she chose to be strangled, and he to be stabbed (the Law permitting them their choise 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 foreine Marchant come to trade there, they vse to aske him, if hee neede not a woman: yea, many young women offer their seruice; and the price and time being agreed on, shee, whome 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.

The Siamites that liue here, weare two or three balls of Gold or Siluer, as bigge as a Tennis-ball, in their yards, as wee 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 marrie (but yet may doe worse) others may, hauing first obtained the Queenes licence. It is seldome that shee is seene; yet sometimes shee is, when shee rideth on an Elephant in Progresse, for her recreation. And for Elephants, they haue a deuise to take them in this sort. Some ride into the [f] Woods on a tame Elephant, and when they espie a wilde one, they prouoke him to fight. Whiles these are fastened in the encounter, by the teeth, or tuskes, each striuing to ouerthrow the other, some come behinde the wilde Elephant, and fasten his hinder feete, and so eyther kill him for his Teeth, or by famine tame him.

f See the next Chapter of another way to take them.

Since

Since this time[t], the Hollanders haue had much trading at Patane; and the King of 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 Viceroy; and in Nouember, 1604, at Calecut[u] entred into ſolemne League with the Samaryn, and the Hollanders, againſt them: and the next yeare they wonne from the Portugals the Caſtles of Amboyne and Tidore, not to mention many other prizes taken from them by the Hollanders at ſundrie times. In the yeare 1605, *Cornelius Matelivius* was ſent to the Indies with twelue ſhippes; and the next yeare after *Paulus à Caerden*, with twelue more. And *Matelive*[x] beſieged Malaca in the yeare 1608, and on the ſeuenteenth of Auguſt was a great fight by Sea, betwixt the Portugals and Hollanders. But in this attempt they had not ſucceſſe anſwerable to their deſire. He 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*[y] and *Iſrael de Bry*, who haue in liuely ſtampes expreſſed theſe Nauigations, with the obſeruations of *Liuſchoten*, and others.

t *Io. Hermannus Hiſt. Nav. ab 1602. ad 1604.*
u *Step. ab Hagen.*
x *Corn. Matelius. Navig. & pug. Amſtelodam. Hiſt. Io. Iſacij Pontani.*
y *Indiæ Orientalis, partes 8. per T. & Iſ. de Bry.*

CHAP. III.

Of the Kingdome of Pegu, or Brama.

PEgu[a] is the Citie Royall of the Kingdome Brema, or Brama, the Nation where began the greatneſſe of the late Kings. Theſe Bramans inhabited neere the Lake Chiamay, among whome the King of Pegu had his Lieutenants or Viceroyes: One whereof (the Deputie of Tangu) about threeſcore and tenne 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. He after attempted *Siam* with an Armie of three hundred thouſand, and ſpent three months in making way through the huge Woods and inacceſſible Places, but atchieued not his purpoſe. After his returne, he aſſayled Pegu, and conquered it; and then returned the ſecond time 1567, as in the former Chapter is mentioned. [b] He ſubiected to his Seignorie twelue Kingdomes, which *Fernandes* thus rehearſeth: The Kingdome of Cavelan, where are the beſt Rubies and Saphyres: ſecondly, that of Aua, the bowels whereof are filled with Mines of Copper, Lead, & Siluer: the third Bacan, enriched with Mines of Gold: Tungran, the fourth, aboundeth with *Lac*[c] and Lead: ſuch is Prom, the fifth: The ſixt is Iangoma, ſtored with Copper, Muske, Pepper, Silke, Siluer, Gold: Lauran, the ſeuenth, had *Beioin* enough to lade ſhippes: the eight and ninth are the Kingdomes of Trucon, Staples of China-marchandiſe: the tenth and eleuenth are the Diademes of Cublan, betweene Aua and China, poudered with precious ſtones: Siam, whence we laſt came, is the laſt of the twelue; in the inuaſion whereof he armed a million and threeſcore thouſand men (which number is ſhort of [d] *Fredericks* reckoning, except we aſcribe that ſurpluſage to Victuallers, Voluntaries, and Seruants and Attendants on the baggage:) which Armie (ſaith *Fernandes*) he tythed out of his people, taking one onely of tenne. Hee ſo abounded with wealth, that a hundred ſhippes, fraughted with Rice, ſeemed to diminiſh nothing of the plentie. The Fields are ſaid to yeeld three haruеſts in a yeare: and of Gemmes the ſtore is beyond eſtimation, and almoſt maketh them there ſhort of the eſtimation of Gemmes. But this wealth, then wanting no ſtore, had, when *Fernandes* writ this 1598, a contrarie viciſſitude, of no ſtore, but of want, euen of thoſe thinges which Nature exacteth, as neceſſarie proppes 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

a *G. Bot. Ben.*
b *N. Pimēta lit. F. Fernandez.*
c Hard Wax.
d *Fredericke* ſaith he had 26 crowned kings at commaund, and that no King in the World was of greater power.

of the children that life which before they had giuen, to ſuſtaine their owne, and now layed them not in their boſomes, 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 skinne and bones to the hungrie aſſault of theſe raueners, they ripped the bellie, and deuoured their inward parts, and breaking the skull, ſucked out the braines raw. Yea, the weaker ſexe was by the ſtrength of famine armed with no leſſe butcherly deſpight againſt whomſoeuer they could meete in the ſtreetes of the Citie; with their kniues, which they carried about them, as harbengers to their teeth, in theſe inhoſpitall inhumane-humane banquets.

And thus did the beſieged Citizens, while the King endured in his Tower no ſmall part of like miſerie, beſides the indignitie, ſo to be by his owne vaſſalls ſtraitned, and after ſlaughtered. But ſuch is the iuſt hand of the *King of Kings*, who regardeth not perſons, but as he ſheweth *Mercie* 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 lowlieſt of his Princes.

After the death of that *Braman* Conqueror, his ſonne, in the ſecond moneth of his ſucceeding Raigne, hearing that the King of Aua, his tributarie and vncle, was plotting ſome conſpiracie, he committed to priſon fortie of his Nobles, partners in that new Proiect, and bringing them all, with their Parents, Wiues, Children, Friends, and Acquaintance into a Wood, ſet [e] fire thereon, commaunding 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. He warred on his vncle, the King of Aua, with no great aduantage, till they both agreeing to trie it by ſingle Combat on Elephants, *Pegu* obtained the Conqueſt. In the meane time the Siamite with an Armie marched to the borders of Pegu, diuulging rumours, That he came to ſuccour his Lord againſt the Avan Rebell. The King enraged hereat, ſent preſently part of his forces to take him, and preſent him captiue: but the ſouldiors 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 perſuade him to come to him: He refuſed his preſence, but denied not his wonted Tributes. Hereupon the King, after two yeares prouiſion for the Warre, made that vnhappie 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 ſonne twice; which did much harme to the Siamites, and receiued no little themſelues; neuer returning without loſſe of halfe their armie, and of his owne ſonne, in the laſt inuaſion ſlaine with a ſhot. Relentleſſe hee (inflamed rather with his loſſes) determined another Expedition in his owne perſon; and therefore laid vp ſtore of prouiſion in barnes at Martauan, Murmuſan, Tauay, and Tanaſſarin, three yeares together, purpoſing then to employ all the Peguans in this enterpriſe. But they weary of forren calamities, [f] hidde 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 *Ximbogus*, 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, acquainteth the King therewith; who enioyneth the late profeſſed *Talopoyes* to reſigne their habite, the yong 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 be 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.

[e] There were deſtroyed by this flame and execution 4000 perſons. *Arthus pag. 326. & Caſpar Balby, c. 37.* hath the ſame number, ſaying, That all the Citizens of Pegu were inioyned to be preſent at the execution. He cals the place not a Wood, but a Priſon. He was then at Pegu.

[f] *Ictus piſcator ſapit.*

The

The Peguan sent an Armie against them, with charge to burne or bring away all they could finde among 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 torments he slew them all. He then sent to his sonne, the King of *Ana*, to transplant those people of euery Age & Sexe, to people these forlorne Desolations of *Pegu*. They, vnacquainted with this aire, brake forth in diseases, wherewith they infected also the naturall Inhabitants: which plague made such hauock, 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, & country it selfe remaining their recompence. And the Peguan Captaines also, fearing their Maisters tyranny, became subiects to the Siamite, whose whole families this tyrant with fire & water destroyed, so that all the tract from Pegu to Martaua and Murmulan was made a Wildernes. These things done, hee sent for his yonger sonne, the King of Prom, and commanded him to the siege of Murmulan: who, vtterly misliking the attempt, conuaied himselfe in the night homewards, with purpose of rebellion.

g The cruell tyranny of the K. of *Pegu*.

The King of *Siam* not ignorant of this Peguan estate, inuaded the countrey in harueſt-time, and therefore that, which they could, they conuayed into barnes, the rest was fired. He proceeded and laide siege to *Pegu*: in which at that time were a hundred and fifty thousand men, and three thousand peeces of ordinance, a thousand whereof were Brasse: but (as is said) for feare of the Portugales, which were said to haue entred into *Siam* by the way of *Camboia* he departed, leauing Famine behinde as Lieutenant of his Warres, which caused the Forreuners, 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 Deputy 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 demaund all were vnreasonable. The King sends foure Noble men with Souldiours to force him hereunto. But he slayeth the leaders, and seiseth on their followers. Thus the Famine encreasing, and the people eating one another, the King numbreth the Citizens, among whom he findeth seuen thousand Siamites, whom he commanded to be slaine, not leauing aboue thirty thousand of all sorts in the Citie. His sonne, the King of *Prom*, which had now stood out three yeares, began to relent and sue for pardon, with promise to bring the Promans (to the number of fifty thousand) to the Citie, whereat his Father reioiced, and sealed his pardon which hee sent him with many gifts. But his chiefe counsellor, authour of this rebellion, fearing all the blame would bee laide on him, poisoned the Prince: himselfe, aspiring to the kingdome, was within one weeke destroyed: and the Nobles, euery man seeking to seise the state to himselfe, caused that of those fiftie thousand, within two moneths space, whiles euery weeke they had a new Prince, scarse remained fiftie men fit for Warre, which departed to *Pegu*, three or foure in a Ship, leauing their Countrey to the habitation of wilde beasts.

h *Iudas* cannot be secure, till he hang himselfe.

The Natiues of *Pegu* are not quite extinct, but many of them are fledde into other Kingdomes; of whom, and of the Bramans, *Iangoma* numbreth a hundred and twenty 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 he 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* alleadged 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, he perswaded himselfe that it was lawfull.

And thus vvas the state of this mightie Kingdome in the yeare 1598, brought

to one Citie, which also was now become a withered carkasse, and well neare the Sepulchre of it selfe, and (as mischiefes come not alone) beseeged by *Mogus*, King of Orracan.

i A Bones. *Andreas*[i] *Bones* (in his Letters the 28. of *March*, 1600.) thus finisheth this Tragedie. When the King of *Pegu* saw himselfe in such streites, besieged by the Kings of Orracan, or Arracan, and *Tangu*, he yeelded himselfe to the King of *Tangu*: who dealt treacherously with him, and cut off his head, as hee did to the Queene likewise, and the Prince. Hee then hasted to the Tower of *Pegu*, where he found as much gold and Iewels as laded six hundred Elephants, and as many Horses, besides siluer and other mettalls of smaller price. The King of Arracan then absent, and angry that the King of *Tangu* (contrarie to promise) had seised all the treasure to himselfe, he purposed to inuade his kingdome, and to that intent, had the aide of many Portugales (amongst whom this Iesuite was one) who saw the wayes and fieldes, lately so fertile, now full strewed with dead mens bones and Skulles, 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 the Artillerie: 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, wherevpon, hee caused two of his cowardly Captaines[k] to bee cast into Cauldrons of scaulding Oile: and the third time conquered that kingdome.

k A cruell punishment of Cowards.

Thus haue you heard of the power and subuersion of this great Monarchy: so much the more lamentable, because their fall was from such a height. The Countrey is so fertile, that at what time so euer Corne bee put into the ground, the paiment is good with increase. I haue seene with mine eyes (saith *Cæsar Frederike*) that they haue eaten Serpents, Scorpions, all manner of Hearbes and grasse. Such fertilitie, 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 diet, I vnderstand not of their extremitie and Famine, but ordinarily. Mr. *Fitch* saith the same, that they eate Rootes, Hearbes, Leaues, Dogges, Cats, Rats, and Snakes: they refuse almost nothing.

It is aboue a hundred yeares since *Vertomannus* was there, who in company of a Persian Marchant went to visit the King, who then had warres in *Ana*. They went in a Boate all of one peece of Wood, fifteene or sixteene paces long. The Oares were Canes, and the Mast was one Cane as bigge 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 then a sacrifice to doe to the Diuell, and the next day the Persian presented him with rich Coralls, which hee tooke in so good worth, that hee gaue him as many Rubies as were worth a hundred thousand ducats.

l 1588. *M. R. Fitch. Cæs. Fred.*

The King, that liued when Maister *Fitch*[l] was there, had one Wife, and three hundred Concubines: of whom hee was said to haue fourescore and ten Children. Hee sate in iudgement almost euery day. They vse no speech in their sutes, but giue vp their Supplications, written in the Leaues of a Tree with the point of an Iron bigger then a bodkin. These Leaues are of an Elne long, and two inches broad: they are also double. Hee which giueth in his Supplication standeth a little off, with a present: which, if the King grauteth his request, he accepteth; if not, hee returneth with his present.

Pegu is (or at least in a more vnhappy tense, when they were there, was) a Cittie 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 olde, 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 square with faire walles, hauing in each square fiue Gates, besides many Turrets for Centinels to watch, made of Wood, and gilded very faire. The streetes are straight as a Line from one Gate to another: and so broad, that ten or twelue

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 shadow, 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 middest, walled and ditched about: and the houses within of wood surpituously wrought and gilded. And the house wherein his *Pagode* or Idoll standeth, is couered with Tiles of siluer, and all the walles are gilded 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, hee will seeke by fauour or force to haue the same, which (some [m] 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 gilded 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 Golde or Silke, carried by six or eight men; as many going before playing on Drummes or other Instruments. At his comming out of the Riuer, a Gentleman washed his feete 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 vvith a faire Court in it, to take wilde Elephants in a Groue: which they doe by the Female Elephants, trained to this purpose, and annointed with a certaine Oyle, which causeth the wilde Elephant to follow her. When the Hunts-men haue brought the Elephant neere to the Citie, they send vvord thereof, and many horse-men and foote-men come out and cause the Female to take a streight way, which leadeth to the place where shee entreth, and he after her: for it is like a Wood. When they are in, the Gate is shutte, 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 prick him with sharpe Canes, and cause him to goe into a straite house, and there fasten him with a rope, and let him fast three or foure daies, and then bring a Female to him, with meate and drinke, within few daies 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 Gunnes, 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, thankefulnes, &c.

The Peguans are beardlesse: and carrie pinsers about them to plucke out the haires if any growe. They blacke their Teeth, for they say a Dogge hath white teeth. The men of *Pegu*, *Ana*, *Iangoma* and *Brama* weare balles in their yards, which they put in the skinne beeing cut, and vveare, for euery Childe one, till they haue three, and may take them out at pleasure: the least is as bigge as any Wall-nut: the biggest as bigge as a little Hennes Egge. They were inuented to preuent Sodomy, which they vse more then any people in the world: Abusing the Male-Sexe, causeth the women also to weare scant cloches, that as they goe, their thigh is seene bare, to prouoke men to lust. If the King giue any one of his Balles, it is a great iewell accounted: they heale the place in six or eight daies. The Bramas that are of the kings bloud pricke some part of their skinne, and put therein a blacke colour, which lasteth alway. If any Marchants resort thither, he shall haue many Maides (saith [o] *Linschoten*) offered him by their parents to take his choise, and hauing agreed with the parents he may, for the time of his abode, vse her as his Sloue, or his Concubine, without any discredit to her. Yea, if hee come againe, after shee is married, hee may, for the time hee stayeth there, demaund her in like sort to his vse. And vvhen a man marrieth, hee vvill request some of his friendes to lye the first night vvith his Bride. There are also among them that sowe vp the priuie part of their Daughters, leauing onely passage for Vrine: which, when they marry passe vnder the Surgeons hand for remedy. *Caspar Balby*, and *Got. Arthus*, tell of another custome

m *Linscot.*

n *R. Fitch. 28. Cal. Balby c. 38.*

o *Linsc. 27.*

of their Virgins, if that name may be giuen them. For saith he, p *Virgines in hoc regno omninò nullas reperire licet: Puellæ enim omnes statim à pueritia suâ medicamentũ quoddam usurpant, quo mulsebria distenduntur & aperta continentur: idque propter globulos quos in virgis viri gestant: illis enim admittendis virgines arctiores nullo modo sufficerent.* If a man be bankerupt the Creditor may sell his wife and Children. Their money is called *Ganza*, and is made of Copper and Leade, which euery man may stampe that will. Gold and Siluer is marchandise and not money. The tides of the Sea betweene Martauan and *Pegu* by *Cæsar Fredericke* q are reputed the greatest wonder which he saw in his trauels: being so violent, that the ayre is filled with noise, and the earth quaketh at the approch of this watery element, shooting the botes that passe therewith as arrowes, which at a high water they suffer not to anker in the Chanell, 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 from the Chanels 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 three calls or salutations: the first waue washeth ouer the barke from Stemme to sterne: the second, is not so furious: the third, raiseth the Anker. In *Negrais* in *Pegu* r diuers people dwell in boates which they call *Paroes*; the country being full of Riuers, in which they goe too 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 Tygers. From hence to *Pegu*, is ten daies iourney by the Riuers, in which way is *Cosmin* and *Medon*, 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.

p *Histor. Indiæ Orien. pag. 313.*

q *Cæs. Fred.*

r *R. Fitch.*

CHAP. IIII.

Of the Religion in Pegu, and the Countrey thereunto subiect.

THeir *Varellaes* or Idoll-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 bottom. Within, they be all earth, done about with stone. They spend thereon much Gold, for they be all guilded aloft, and many of them from the top to the bottome: and euery ten or twelue yeares, they must be new gilded, because the raine consumeth off the Gold, for they stand open abroad. Were it not for this vaine custome, Golde would heere be good-cheape. About two daies 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 bignes, and all gilded from the foote to the top. This house is fifty fiue paces in length, and hath in it three Iles or Walkes, and forty great Pillars gilded, which stand betweene them. It is gilded with golde within and without. There are houses very faire round about for the Pilgrims to lie in: and many goodly houses for the *Tallipoies* to preach in, which are full of images both of men & 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 preasse of people, which resort thither from all places of the kingdome. There are on the shore of Dogon two Statues, which from the head downeward represent yongmen, but haue the faces of Diuels, and two winges on their backes. In *Pegu* there is a *Varelle* or Temple, like to this, which the King frequented to doe his holies therein, mounting vp Staires as

a *R. Fitch. Cæs. Fredericke.*

b *Cæs. Balby* saith that many of these *Vareles* were burned, together with foure thousand housand houses in *Pegu* by negligence of a Portugall Marriner.

at the foote whereof were two Tigres gaping wide, seeming as if they had beene aliue. Besides the many Magazins (or Treasuries full of Treasure) which the late Bramen 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 guilded houses couered with Leade: 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 Sapphires, 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 foote is as long as a man. In the third house there is the like Idol of brasse, and in the fourth, of *Ganza*, (which is their money mettall, tempred of Leade 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] tels of fiue made of Ganza, so monstrous, that the toes of their feete were as bigge 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 six *Combalengas* or Gourds of Gold, molten by the Kings Father, each weighing a hundred and fourescore pound; besides his other treasures; to conceale which hee slew two hundred Eunuches his attendants.

[c] *Balby c.38.*

[d] *Fernandes Epist.*

Their *Tallipoies*, [e] before they take orders, goe to schoole, till they bee twenty yeares olde or more: then they come before a *Tallipoie*, appointed for that purpose, whom they call *Rowli*. Hee (as cheefe and most learned) examineth them many times, whether they will leaue their friends, and the company of all women, and take vpon them the habit of a *Talipoy*. If hee be content, then he rideth vpon an horse about the streetes, very richly apparelled, with Drummes and pipes to shew that hee leaueth the riches of the world to be a *Tallipoie*. In few daies after, hee is carried vpon a thing like an horslitter, which they call a *Serion* vpon ten or twelue mens shoulders, in apparell of a *Tallipoy*, with Pipes and Drummes and many *Tallipoies* 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 six or eight posts, to which they ascend on a Ladder of twelue or fourteene steppes. These houses are commonly by the high-waies side, and among the Trees, and in the Woods. They goe strangely apparelled with one *Camboline* or thinne cloth next to their body, of a browne colour; another, of yellow, doubled many times vpon their shoulders. These two be girded to them with a broad girdle: and they haue a skinne 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 Summer, from the Sunne, and in Winter, from the Raine.

[e] *R. Frith.*

They goe with a great pot made of wood or fine Earth, and couered, tied with a broad girdle vpon their shoulder, which commeth vnder their arme: wherewith they goe to begge their victuals which they eate, which is Rice, Fish, and Hearbes. They demaund nothing, but come to the doore, and the people presently doe giue them one thing or other: they put altogether 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 *Tallipoies* of that Church meete and eate that which is sent them. They preach against all abuses, and many resort vnto them. When they enter into their *Kiack*, at the doore there is a great iarre of water, with a Cocke or a Ladle in it, and there they wash their feete, and then enter in, lifting vp their hands to their heads, first to their Preacher, and then to the Sunne, and so sit downe. When the *Tallipoies* preach, many of the people carry them gifts into the pulpit, where they sit & preach. And there is one which 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.

f G.B.B.I.part 3 Arthus pag.319.

Boterus f saith, that they hold an innumerable multitude of worlds succeſſiuely one after another, and alſo innumerable number of Gods: but not all at once. They imagine that fiue haue gouerned this preſent world, whereof foure are paſſed aboue two hundred yeares agoe. Now they are without a God, and expect the fift many ages hereafter: after whoſe death, they conceiue that the world ſhall periſh by fire, and then another world ſhall follow, and other Gods to rule it. They reckon 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; (like the Mahumetane Paradiſe) another of torment; 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*. He 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 Nunries alſo for the women. There is ſuppoſed to be in one Idol-ſanctuarie (whereof they haue many) 120000. Idols. They faſt thirty dayes in the yeare: in which they eate nothing till night. They are of opinion, that he which in this world robbeth another man ſhall in the next world be his ſeruant for recompence. They hold it a ſinne alſo to kill a liuing creature, although this bee not ſtrictly obſerued amongſt them. Some Iewes are of opinion that this people deſcended of thoſe Iſraelites vvhich *Solomon* ſent to *Ophir*, which they place in this Kingdome. g But the Peguans themſelues aſcribe their originall to a dogge, and a China-woman, which eſcaped ſhipwracke.

g Part 1.l.2.

h *Caſpar. Balby. Got. Arthus. Hiſtor. Indiæ. pag.321.*

The Diuell 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 ſee 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 ariſe from their beds, bring a basket of rice, and meates, and a burning Torch in their hands, running vp and down in the ſtreets, openly profeſſing to feede the diuel to preuent harme from them that day. And if dogges follow them, they hold them to be ſent of the Diuell to deuoure thoſe meates in his name. Some will not eate, till they haue firſt caſt ſomething behinde their backes to the Diuell. And in the country-villages ſome of the richer inhabitants leaue their houſes furniſhed with ſtore of foode three moneths ſpace to be inhabited of him, keeping meane while in the fieldes: that ſo the other nine monethes they may be out of his danger. And howſoeuer the *Talopois* preach againſt this diuelliſh deuotion, yet they cannot reclaime the people. The Talipoies euery Monday, 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 God. They waſh themſelues often, i and the water, wherewith they are waſhed, the people account holy, and reſerue it for their drinke.

i *C. Balby c. 39.*

k *Sapan. Giachie*

They haue many feaſts very ſolemnely 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, 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 guilded, and on the feaſtiuall preſented to the King, who praiſeth the moſt artificiall of them. All that night huge lights of waxe are burnt in honour of their Idol, 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 approch vnto him empty-handed. They haue m a Feaſt of watering celebrated in the olde 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

l *Sapan Catena.*

m *Sapan Daiche*

were thus washing, hee would send amongst them an Elephant, which slew many of them, whereat he laughed; the people lamented. An other feast [n] they haue, wherein they haue a triall of their shippes, which can saile best: this feast lasteth a month: A fift feast [o] is called *Giaitnoseglenon*, in honour 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 Deputy caused the articles of accord, written in Portugall and Pegu languages with golden letters, to be read aloude, 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 layed 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*, loath in a superstitious fancie, to defile Holie Writ, with confirmation of an oath to a Gentile, sware on a Booke of amorous Sonnets, to keepe inuiolable the said Articles.

n *Sapan Doman.*

o *Sapan Giaimoseglenon.*

In the yeare of our Lord 1585. the King of Aua rebelling, (as is before shewed) the King of Pegu, by single combate, slew the traitor. The fight was on Elephants, in which the Peguians 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 humanity of a beast) he sorrowed so [p] for his Maister, that nothing might comfort him. And although hee had continually two seruants attending him, and telling him of his amended estate vnder a mightier maister, yet would hee scarce cease to weepe, or beginne to eate, till his fifteene dayes exequies were finished.

p *Caspar Balby* was there with other Merchants, which saw him weeping.

Bomferrus a Franciscan spent three yeares in learning the Pegu's language, and mysteries, that he 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 anie better knowledge then they had.

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 tie them, and keepe them with diligent respect. And though the Crocodiles in the Towne-ditch deuoure men daily, yet in a blinde zeale they will drinke no other water, and account their soules certainely saued, whose bodies are thus certainely lost and deuoured of those beasts, which sometimes are thirtie foote in length.

q *C. Balby.*

The Kings, subiect to the King of Pegu, did their homage, and presented themselues before him, kneeling, yea they not onely kneeled to him, but to his white Elephants also. When the King dieth, they make two shippes with golden couers, and betwixt them erect a golden Theater; in which they place the corpse, applying thereto muske, and the most sweet woods, with other things: and so set forth the same to Sea, setting that Theater or Pageant on fire. In one of the shippes are Talapoies, which sing till they thinke the body consumed to ashes. Then do 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 carry to an other place, and there erecting a Chappell, doe bury the same therein. After this they returne to the pallace, 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 Dagin or Dacin, as certaine Merchants at Martaban told our Author [r], That if the King be in loue with a maide, he asketh her fathers consent, which yet few will graunt, because he is still tied to maintaine his daughter; the King allowing no expenses to his wife. In some places of that kingdome are men-eaters, called *Batacchi*, which when their parents grow olde, kill them, and eate them as great dainties. When the King hath condemned a man for some crime, these are his executioners, who in the presence of the king cut off his head, hands and feete, and adding pepper and salt, eate his flesh raw. He is called the king of Assi, and is of great power, hath many ships, much pepper, and is a sworne enemy to the Portugalls, working all the euill he can to Malacca. If the father knoweth the sonne to be guilty (or the sonne the father) of some grieuous crime, he may slay him, but must after giue account to the king; and if he allow

r *Balby ca. 42.*

low the fact, all is well; otherwise he is liable to punishment.

In Iamahey or Iangoma (fiue and twenty daies iourney from Pegu) when the people be sicke, they make a vow, to offer meate 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 dauncing 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 hollow very lowd. Likewise, when they be sicke, a *Tallapoy* or two, euery night doth sit by them, and sing, to please the deuill, that he should not hurt them. When one is dead, he is carried vpon a great frame, made like a Tower, with a couering all gilded, made of canes, carried by foureteene or sixteene men, with great minstrelsie to a place out of the Towne, and there is burned. Hee is accompanied with all his friends and neighbours, all men: and they giue to the *Tallapoies*, or Priests, many mattes and cloth: and then returne to the house, where they feast it two dayes: which being expired, the women accompany the wife to the place where he was burned, and there spend a while in mourning: then doe they gather the peeces of bones, which be 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. V.

Of Bengala, and the parts adioyning.

a *Magi n. Gin. Bot. Ben. Got. Arthus hist. Ind. Orient. pag. 282.*

THe kingdome of Bengala [a] is very large, and hath of coast one and twenty leagues, and as much within land. The riuer Chaberis (which some call Guenga, and thinke to be the ancient *Ganges*) watereth it: It is plentifull in rice, wheate, sugar, ginger, long pepper, cotton and silke: and enioyeth a very wholesome ayre. The Inhabitants neare the shore, 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 seate 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 [b] are a most subtile and wicked people, and are esteemed the worst slaues of all India: for that they are all theeues; and the women, whoores; although this fault is common through all India, no place excepted. They haue a custome, neuer to dresse or seeth meate twice in one pot, but haue euery time a new one. Whensoeuer they are found in adultery, they haue their [c] noses cut off, and are thence forwards narrowly looked to, that they keepe not each others company. The Portugalles haue here *Porto grande*, and *Porto Pequino*, but without forts and gouernement; euerie man liuing after his owne lust: and for the most part, they are such as dare not stay in their places of better gouernement, for some wickednesse by them committed.

b *Linschot. ca. 16.*

c Adulterie punished.

In Bengala are found great numbers of *Abadas* or *Rhinocerotes*, whose horn (growing out of his snowt) teeth, flesh, bloud, clawes, and whatsoeuer he hath without & within his body, is good against poyson, and is much accounted of throughout all India. The skinne [d] vpon the vpper part of this beast, is all wrinckled, as if hee were armed with shields. It is a great enemy of the Elephant. Some thinke that this is the right Vnicorne, becausse as yet there is no other by late trauellers found, but onely by heare-say. Onely *Ludouicus Vertomannus* [e] saith he sawe a couple of those true Vnicornes at Mecca; one whereof had a horne of three cubits, being of the bignes of a colt of two yeres 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

d *Linschot. c. 47*

e *Lud. Vert. lib. 1. ca. 19.*

f *Gesnerus de Quadrup.*

in this last hundred of yeares. Wherein the world hath vnveiled her face more then euer before; none of credite (that I haue read) hath affirmed himselfe to haue seene this Vnicorne, but in picture. That which is reported of their vertue against poyson, proceedeth from the hearbes which Bengala yeeldeth: for in other places they are not neere the price of these. There are heere also certaine wilde Goats, whose hornes are in account against venome: as I my selfe (saith *Linschoten*) haue proued.

The kings [g] of Bengala, in times past, were chosen of the Abassine or Æthiopian slaues, as the Soldans of Cairo were sometime of the Circassian Mamalukes. Northwards of Bengala lieth the kingdome of Arracan. The great *Can* subdued these parts and the kingdome of Mien, about the yeare 1272. while *Marcus Paulus* liued there. Arracam, Chandican, and Syripur are by *Fernandez* placed in Bengala, as so many kingdoms: Patane or Patenau by *Frederike* and *Fitch* reckoned to an other Bengalan kingdome: which our Countreyman Maister *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*.

g *Gi. Bot. Ben.*

Our Mappes seeme not to describe the riuer Ganges (so will we here terme it with *Ortelius*, *Castaldus*, *Barrius*, and all our later Trauellers, both Merchants and Iesuits) according to the due course thereof. For Chaberis they bring from the North enclining to the East, Guenga from the West; but Maister *Fitch*, which continued fiue moneths in passing downe first in Iamena from Agra, which falleth into Ganges, and then in Ganges it selfe to Bengala (although hee 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 happly arise in part, that seeking of Ganges so farre off.

There is in Ganges [h] a place called *Gongasagie*, that is, the entry of the Sea, in which are many fishes called Sea-dogges. They which are weary of this world, and desire to haue a quicke passage to Paradise, cast in themselues here to be deuoured of these fishes; perswading themselues, that the next and readiest way thither, is by their jawes.

h *Balby ca. 42.*

Ganges [i] ouerflowing his bankes, in times past drowned many villages, which so remayne; and hath changed his wonted Channell: the cause that Tanda (a Citie of trafficke) 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 can not 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 Gouernor of Bengala vnder the *Mogor* then at Lahor, 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 he may drinke of this water. Hee conferred with one *Gedacham*, a great man, which had beene on this holy voyage, and had there weighed his mother three times; first, by her weight in siluer; secondly, in golde; thirdly, in pearles, all which hee gaue vnto the poore. A brother of his, called *Ram*, being to goe to the great *Mogore*, offered one hundred and fiftie thousand *Pardaws* that his *Pagodes* or Idoles should send him good successe. They make an Image also to this riuer, whereunto they doe diuine honour. The king of Calecut and the other kings of Malabar keep a solemne feast euery twelue yeares, in honour of this riuer; because that long since a certaine *Brammene* (falsely accused) fled vnto Ganges, and there led an austere life twelue yeres, worshipping that Streame and his Idoll, to whom when he purposed to return home, after those twelue yeares expired, that Image of Ganges appeared, and said, that on the last day of February hee would appeare in a riuer of his owne Countrey, and cause the

i *R. Fitch.*

k *Hier. Xau. Eman. Pin.*

l *Pardaw* is three testons Portugale.

m *M. Pimenta.*

the waters thereof to arise, and runne backeward in witnesse of his innocencie, and bade him assemble all the Lords of Malabar to the sight, which accordingly came to passe, and the memory thereof is by this Feast solemnized.

n *R. Fitch.* 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 fauour, made of stone, and wood, like leopards, lions, monkeis, men, women, peacockes, and deuills, 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 the purpose, sit praying, and they giue the people (which by 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 betweene their fingers where they wash themselues: & some sit to mark them in the foreheads, and they haue in a cloth a little rice, barly, or mony, which they giue to these old men. After that, they go 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 poure water, rice, wheat &c. They haue a great place like a wel, with steps to goe down, wherein the water standeth foule, and stinketh by reason of those many flowers, which they continually throw thereinto. Many people are alwaies therein with imagination of pardon for their sins, because God (as they blaspheme) washed himself therein. They gather vp the sand in the botome, 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 goe to their Gods in their houses. Some of them will wash a place which is their length, and then will pray vpon the earth, with their armes and legs at length out, and will rise vp and lie downe, and kisse the ground twenty or thirtie times, but will not stirre their right foote. 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 go to their gods and strew their sacrifices, which they thinke are very holy, and marke many of them which sit by in the foreheads, esteemed as a great gift. There come fiftie, and sometime a hundred together, to this Well, and to these Idoles.

About their Idolls in some houses sitteth one in warme weather to blow the wind 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 idolles haue a good face. Some are blacke, and haue clawes of brasse; and some ride on peacockes 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. Heere some be burned to ashes, some scorched in the fire, and throwne into the water, when they are dead: the Foxes presently eate them. The wiues do burne with their husbands when they die: if they will not, their heads be 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 idolles all night: and that shall mend or end him. And if he do not mend, that night his friends will come and sit a little with him, and cry, and after will carry him to the waters side, and set him vpon a little raft made of reeds, and so let him go downe the riuer. The chiefe idols are very euill-fauoured, their mouthes monstrous, their eares gilded, and full of jewelles, 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 downewards, 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, tin, and iuory 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

it runneth three wayes. Their marriages are in this sort: o 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 diuerse things in it. This cloth he laieth vpon the backe of the Cow. And then he taketh the Cow by the taile and saith certaine words. She hath a copper or a brasse pot-ful 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 taile. Then they poure water out of the pot vpon the Cowes taile, which runneth through all their hands, and they lade vp water with their hands, and then the Bramane tieth their clothes together. After this they goe round about the Cowe 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 Idolls money, then lying downe vpon the ground, they kisse it diuers times, and goe their way. Betweene this and Patenaw are diuers theeues, like the Arabians, without certaine abode.

o The manner of their marriages.

Patenaw was sometime a kingdome, now subiect to the *Mogore*. 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. Heere I saw a dissembling Prophet which sate vpon an horse in the market-place, and made as though he slept, and many of the people came and touched his feete 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 & dissemblers. As I came from Agra down the riuer Iemena, I saw also many naked beggers, of which the people make great account; they call them *Schesche*. Heere I saw one, which was a monster among the rest, wearing nothing on him, with a long beard, the haire of his head couering his priuities. The nailes of some of his fingers were two inches long: for hee would cut nothing from him p. 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 breast, and bow himselfe, but speake he would not to the King.

p 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 neckes 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. Heere also about Iemena, the Gentiles will eate no flesh, nor kill any thing. They pray in the water naked, and dresse their meat and eate it naked: and for their penance they lie flat vpon the earth, and rise vp and turne themselues about thirtie or forty 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 lie downe, they score it with their fingers, to know when their stint is ended. The Bramanes marke themselues in the foreheads, eares, and throats, with a kinde of yellow geare which they grinde; euerie morning they doe it. And they haue some old men which go in the streets with a box of yellow powlder, and marke them which they meet on their heads and neckes. And their wiues doe come, ten, twenty and thirty together to the water side, singing, and there doe wash themselues, and vse their ceremonies, and marke themselues on the foreheads and faces, and carry some with them, and so depart singing. Their daughters be married, at, or before the age of ten yeares. The men may haue seuen wiues. They are a crafty people, worse then the Iewes.

I went q from Bengala into the Countrey of Couche, which lieth fiue and twentie dayes iourney North-wards from Tanda. The King was a Gentile, named *Suckel Counse*: his Countrey is great, and lieth 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 war they poyson all the waters. The people haue eares which be maruellous great, of a span long, which they draw out in length by deuises when they be young. They are all Gentiles, and will kill nothing. They haue Hospitalls for sheepe, dogs, goates, cats, birds, and all other liuing creatures. When they be old and lame, they keep them till they

q *R. Fitch.*

they die. If a man catch or buy any quicke thing in other places, and bring it thither, they will giue him money for it, or other victualles, and keepe it in their Hospitalles, or let it goe. They will giue meate to the Antes. Their small mony is Almonds, which oftentimes they eate. We passed through the Countrey of Gouren, where we found but few villages, and almost all wilderneſſe, and sawe many buffes, swine, and deere: grasse longer then a man, and very many Tygers. Saragam is a faire Citie, for a city of Moores, and very plentifull. In Bengala such is the estimation of Ganges, that they will fetch of it a great way off, though they haue good water neere: & if they haue not sufficient to drinke, they will sprinckle a little on them, and then they are well. From Saragam I trauelled by the Countrey of the King of Tippaia, with whom the *Mogore* hath continuall warre. The *Mogores*, which be of the kingdome of Recon and Rame, be stronger then this King of Tippaia. Foure dayes iourney from Couche is Botanter, and the citty Bettia: the King is called *Dermame*: 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, six 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.

t *Linschot.* The Bengalans t 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 stream till they came to a pleasant aire, still water, and fragrant earth, and could rowe no further. Hence happly 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 daungerous then the Tygers by land, and both will assault men in their shippes. There is also a little small beast, which by his barking maketh the Tiger to runne away.

f *N. Pimenta.* The king of Chandecan f caused a Iesuite to reheatse the *Decalogue*: who when he reproued those Indians for their polytheisme, worshipping so many *Pagodes*; He said, that they obserued them but as, among them, their Saints were worshipped: to whom how sauoury the Iesuites distinction of δουλία and λατρία 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.

t *Hister. relatio de rege Mogor.* In that part of Botanter, which is next to Lahor and the *Mogor*, the people t are white, and Gentiles. Their garments are close girt to them, that a wrinckle 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-attire is like a sugar loafe, sharpe at the toppe. They neuer wash their hands, lest, say they, so pure a creature should be defiled. They haue but one wife; and when they haue two or three children, they liue as brother and sister. Widowers and widowes may not marry a second time. They haue no Idolles nor townes, nor king, in those parts of Bottanter. They haue their Soothsayers, which they aske counsell of. When any is dead, they resort vnto these Wisards, to knowe 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 feede not on mans flesh. They also vse dead mens skulls in stead of dishes, as in *Thebet* we haue obserued the like custome. They are liberall Almes-giuers.

CHAP. VI.

Of the Great Mogor.

THe Great Mogor (according to *Boterus*) hath vnder his subiection seuen and fortie Kingdomes, which lye betweene Indus and Ganges on the East and West, and betwixt Imaus and the Ocean. He is called of the people the *Great Mogor*, for the same cause that the *Ottoman*-Turkes are called *Great*. The stile of him that was King [a], when the Iesuites imparted to vs these relations, was *Mahumeth Zelabdim Echebar*, King *Mogor*. His descent is from *Tamerlan* (worthily called *Great*) from whome he is reckoned the eight. His father was *Emmaupaxda* (as the Iesuites report) which being driuen to great straits by the Parthians, or Tartars, was driuen to aske aid of the *Sophi* or Persian King; which he obtained, with condition of submitting himselfe to the Persian Religion. The Mogores speake the Turkish Language. The Empire of this Mogore is exceeding great, containing the Countries of Bengala, Cambaia, Mendao, and others, comprehended by some vnder the name of Industan. This Mendao is said to be tenne Leagues in circuit, and that it cost the Mogor twelue yeares 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 [b] in his Court, which attend him, equalling the King of Calecut in power. Many others pay him tribute. Eleuen great Riuers runne through his dominions; *Taphi, Harnada, Chambel, Iamena, Ganges:* The other six are *Indus*, or *Schwd* (as they call it) and *Catamul, Cebcha, Ray, Chenao, Rebeth*, tributaries to *Indus*. The whole Monarchie enuironeth nine hundred Leagues. King *Echebar* [c] hath many Lords, each of which is to maintaine eight, tenne, twelue, or foureteene thousand horse in readines 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, & footmen innumerable. To those Lords he alloweth certain Prouinces for such militarie seruice: for he is Lord of all, nor hath any else possession of any thing, but at the will of the King. Once a yeare 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, either for Apparrell, Diet, or the Maiestie of his Court-seruice. He 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 he resideth he heareth all causes himselfe, neither is any malefactor punished without his knowledge, himselfe giuing publike audience tenne times euery day: for which purpose hee hath two wide Halls, and in them Royall Thrones, where he is attended with eight Counsellors, besides Notaries.

This King detesteth the Mahumetane Sect, which, as you heard, his father embraced for his aduantage; and therefore hath ouerthrowne their Moschees in his Kingdome, conuerting them to Stables, and more trusteth and employeth the Gentiles in his affaires then the Moores: whereupon many of them rebelled against him, & stirred vp the Prince of Quabul, his brother, to take Armes: against whome *Echebar* opposed himselfe, and caused him to retire into his owne Countrie. It is vncertaine [d] what Religion he is of, some affirming him to be a *Moore*, some a *Gentile*, some a *Christian*; some of a fourth Sect, and of none of the former. Indeede it appeareth that he wauereth, vncertaine which way of many to take, able to see the absurdities of the Arabian

[a] 1595, & 1599.

[b] *Relat. de Reg. Mog.*

[c] Of the great Mogor his puissance, riches, and other qualities *Pierre du Iarric* hath largely written *l. 4. de l'histoire des Indes Or. c. 8*

[d] The vncertainetie of his Religion.

and Gentile profeſſion, and not able to beleeue the high myſteries of the *Chriſtian Faith*, eſpecially the *Trinitie* and *Incarnation*. He hath admitted the Ieſuites there to preach, and would haue had them by miracle to haue proued thoſe thinges to him, which they (elſewhere ſo much boaſting of Miracles) wiſely refuſed. For he demanded, that the *Mulla's*, or Prieſts of the Mogores, and they, ſhould by paſſing through 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 predeceſſour, to acknowledge *one* GOD, whome varietie of Sects and worſhippings ſhould beſt content. He cauſed[e] thirtie infants to be kept, as is ſaid of *Pſammetichus* King of Ægypt, 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 Language, ſo is not he ſetled in any certaine Religion. He hath diuerſe Idols ſometime brought before him, among which is one of the *Sunne*, which early euery morning he worſhippeth. He worſhipped alſo the Image of CHRIST, ſetting it on the Crowne of his head. 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. [f] He 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. Hee 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: for in eight dayes ſpace theſe gifts amounted to a million of Gold; [g] and almoſt daily he is preſented with the like, and eſpecially in a feaſt which he celebrateth, called *Neroſa*, great gifts are offered: ſo that his Treaſures occupie the next roome to thoſe of China.

e Ioan. Oranus.

f Hier. Xauier.

g Sman. Pinner.

Touching the Superſtitions of this Kingdome, thus writeth *Ioannes Oranus*, in his Narration of this Kingdome [h]. Not farre from the Citie Tahor is an Idoll, reſembling a woman, which they call *Nazar Coto*, framed with two heads, and ſix or ſeuen armes, and twelue or foureteene 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 be our Soule. Some affirme, That all things are the ſame thing. Some, that GOD onely hath a being, other things are ſhadowes and apparances. Some thinke all things, and ſome, the round Circle of the world, and ſome, themſelues to be 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 *Laches* containeth a hundred thouſand yeares) and 28000 yeares. Men in that World liued tenne thouſand yeares, were of great ſtature of bodie, and great ſinceritie of minde. Thrice in this ſpace did GOD viſibly appeare on the Earth: Firſt in forme of a Fiſh, that he 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 Snayle, that he might make the Earth drie and ſolid: Laſtly, like a Hogge, 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 tenne *Laches*, and 92006 yeares, in which men were as tall as before, and liued a thouſand yeares. GOD did appeare foure times: firſt, in a monſtrous forme, the vpper part a Lyon, 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 flee into Heauen: The third time,

h *Narratio reg. Mogor.*

to

to be reuenged of another King, which had slaine 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 yeares, wherein men liued fiue hundred yeares; and GOD appeared twice in humane likenesse. The fourth Age shall endure foure *Laches*, whereof are alreadie passed 4692 yeares. They say GOD will also appeare in this Age. Others imagine, that he hath alreadie appeared, and that *Echebar* is he. Some hold, That those tenne appearances were but creatures, which had receiued Diuine power. They themselues easily perceiue the vanitie of these *Chimera's* and monstrous opinions, but will not leaue them, least they should (at the same cast) loose their wealth and Superstition together.

In this Countrie of the Mogor they haue [i] many fine Carts, carued and gilded, with two Wheeles, drawne with two little Bulls, about the bignesse of our great Dogges in England, and they will runne with any Horse, and carrie 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.

i *R. Fitch.*

By the Letters of *N. Pimenta* [k] 1600, it appeareth, that the Mogor had subdued three Indian Kings, of the Arabian Sect, *Abdenagran*, *Idalcan*, *Massulapatan*, and grew dreadfull to the puissant King of Narsinga, by the current of his Conquests, in that Chersonesus which trendeth to the South from Cambaia and Bengala, before mentioned.

k *Io. Bussæus.*

CHAP. VII.

Of Cambaia, and the neighbouring Nations.

CAmbaia is also called Guzarat [a], containing in length, from the Riuer Bate to Circam, a Persian Region, fiue hundred myles of Sea-coast, being on other parts enuironed [b] with the Kingdomes 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, watered with many streames, the chiefe whereof is *Indus*, which diuideth it in the middle, running from Caucasus, or Naugrocot, and after nine hundred myles iourney, with two nauigable mouthes disemboquing it selfe into the Ocean. This Countrey is very fertile, not yeelding to any other in India, in the fruites which the Earth and Trees bring forth, besides their store of Elephants, Gemmes, 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 Mahumetane Superstitions preuailed. There are [c] vp, within the Land, People called *Reisbuti*, which are the naturall Nobles of this Kingdome, chased by the Moores to the Mountaines, whence they make often excursions and spoyles in the Countrey, and the Cambayans pay them tribute, that they might liue in peace. Their chiefe Sea-Townes are Daman, Bandora, Curate, Ravellum, Bazuinum; and within Land, Cambaia, Madabar, Campanel, Tanaa, &c.

a *Maginus.*

b *Mass. l. 4.*

c *Joseph. Ind. Linsch. l. 1. c. 27.*

Cambaia hath bestowed the name on the whole Kingdome, which they call the Indian Cairo, for the excellencie thereof: it standeth three myles from *Indus*. The Tides here [d] encrease not, as with vs, at the full, but at the decrease of the Moone they are at the highest. It is not a hundred and threescore yeares since *Machamut*, a Moore, expelled the Guzarat King.

d *L. Vertom. l. 4.*

This *Machamut* deserueth mention for one thing, wherein the Sunne hath scarce beheld his like. He so accustomed himselfe to poysons, that no day passed wherein he tooke not some: for else he himselfe had died, sayth *Barbosa*, as it fareth with *Amfian*, 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 practise, his Nature was transformed into so venomous a habit, that if he did meane to put any of his Nobles to death, he 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 Flye sat vpon his hand, it would presently fall off dead. Neither was [e] his loue to be preferred to his hatred, or with women was his dealing lesse deadly. For he had foure thousand Concubines, of whome none liued to see a second Sunne, after he had carnally knowne them. His Mustaches (or haire of his vpper lippe) was so long, that he bound it vp on his head, as women doe with a haire-lace; and his beard was white, reaching to his Waste. Euery day when he arose, and when he dined, fiftie Elephants were brought into the Pallace, to doe him reuerence on their knees, accompanied with Trumpets, and other Musicke.

e *Od. Barbosa.*

Cœlius Rhodiginus [f] mentions the like of a maid, thus nourished with poysons, her spittle (and other humours comming from her) being deadly: such also as lay with her carnally, presently dying. He cites out of Auicenna 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 died: The other did not harme him.

f *Cæl. Rhod. l. 11. c. 13.*

Mamudus, the successor of King *Machamut*, was a great enemie to the Portugalls. *Badurus* succeeded in State and affection, and exceeded in greatnesse and ambition. He inuaded [g] Mandao, and Sanga, where he besieged Citor, then gouerned by a warre-like woman, which not able to hold out longer against him, fledde, and left the people in forlorne plight, who in a desperate resolution (like *Sardanapalus*) heaping vp their Treasures, set fire thereto, and then cast themselues therein. This fire continued three dayes, and consumed threescore and tenne thousand persons.

g *Maff. l. 11.*

Hence *Badurius* triumphantly marched against the Mogor, whome *Maffæus* calleth *Miramundus*, (it seemeth to be *Echebars* Grandfather, whome some [h] call *Baburxa*, famous for his Indian victories) with an Armie of a hundred and fiftie thousand horse, whereof thirtie thousand were barded; and fiue hundred thousand footmen: of great Brazen Ordinance, a thousand; whereof foure Basiliskes were drawne (such was their weight) by so many hundred yokes of Oxen: with Shot and Powder he laded fiue hundred Waines, and as many with Gold and Siluer, to pay his souldiors. These Forces, with this prouision, might rend the Ayre with thunders, might make the Earth to shake with terrour, might drie and drinke vp Riuers of water, might frame another fierie Element, of Arts inuention, but could not eyther terrifie the Mogor, or saue *Badurius* from a double ouerthrow, first at Doceri, next at Mandoa, where he looseth his Tents and Treasures, and shauing his beard, fleeth disguised to Diu, in which, that the Portugalls might be engaged in the same Warre, he 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 be reputed worthie, who in a little Vessell, scarce eighteene foot long, and six wide, with vndaunted courage contemning that wide, long, & tempestuous Ocean, arriued with his small companie, great newes, and greater admiration at Lisbone. *Badurius* after alteriug 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 thē he was feared as guiltie to his own tyrannie, which somtime made *Dionisius* of a King a Barber, & now this, a King of others, & his own Cook, trusting no

h *Rel. reg Mog.*

i *Cicer. Offic.*

man

man to dresse his meat) aduentured to visit the Portugall Viceroy in his shippes, professing great friendship with great dissimulation, and by a meane Mariner, at his returne, was slaine; whereupon the whole Island 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 Portugals were busie in their buildings, a certaine Bengalan [l] came to the Gouernour, which had liued, as he affirmed, three hundred thirtie fiue yeares. The olde men of the Countrey testified, That they had heard their ancestors speake of his great age, and himselfe had a sonne fourescore and tenne yeares old, and not at all booke-learned, yet was a speaking Chronicle of those passed times. His teeth had sometimes fallen out, others growing in their places; and his beard, after it had beene very hoarie, by degrees returned into his former blackneſſe. About a hundred yeares before this time he had altered his Pagan Religion into the Arabian or Mooriſh. For this his miraculous age, the Sultans of Cambaia had allowed him a stipend to liue on, the continuance of which he now sought, and did obtaine of the Portugalls.

k *Moſſ. Hiſt. Ind. l.* 11.

l This same man appeared before Solyman the Turkish General, at the siege of Diu. *Viag. di un Comite Venetiano.*

Mamudius, Successour to *Baburius*, 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 Warres, *Damianus à Goes* [m] 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*, *Prassæ*, and *Sangadæ*, as *Ortelius* hath placed them, where *Alexander* (as in diuerse other places hee 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 Portugalls share.

m *Dam. a Goes, op. Di. & bell. Camb.*

The Land of Cambaia [n] is the fruitfullest in all India, which causeth great trafficke of Indians, Portugalls, Persians, Arabians, Armenians, &c. The *Guzarates*, or Cambaians, are the subtilleſt Marchants in all India. They haue [o] amongst them many Histories of *Darius* and *Alexander*, which sometime were Lords of this Indian Prouince. The Portugalls [p] haue at diuerse times conquered diuerse of the chiefe Townes in this Kingdome, some whereof they keepe still. There are women in Diu, which by art dye their teeth blacke, esteeming themselues so much more beautifull, and therefore goe with their lippes open, to shew the blackneſſe of their teeth. When a Cambayan dieth, they burne his bodie, and distribute the ashes vnto the foure Elements (of which man consisteth.) The wiues are burned with their husbands, being addressed thereunto in pompous attyre.

n *Linschot.*

o *Od. Barbosa.*

p *Gotardus Arthus Hist. Indiæ Orient. c.* 23.

Six Leagues from Decan is a Hill, out of which the Diamond is taken. This Hill is kept with a Garrison, and walled about. A little from Ciauli is an old Temple (supposed to be built by *Alexander* the Great) adorned with Imagerie, now the habitation of Battes. Beneath it is a Riuer so deepe, that none haue yet found the bottome.

Garcias ab Horto thus writeth [q], That about three hundred yeares before his time, a mightie King in the Kingdome of Dely, depriued the Gentiles of the Kingdome of Balaguate. At the same time the Moores dispossessed the *Reisbuti* of Cambaya. These *Reisbuti* in Cambaya (once the Naturall Lords) and the *Venezaras* and *Colles*, of like condition in Balaguate, to this day exercise Robberies in those parts: the Kingdome of Decan to these, and to the first the Kingdome of Cambaya, paying tribute, to be freed from the same. And the Kings suffer them, that they may share with them. The Kingdome of Dely is Northerly, subiect to Cold and Frosts, as in Europe. The Mogores had possessed this Kingdome, but a certaine Bengalan (rebelling against his Master) slew him, vsurped his State, and by force of warre added this also to his Dominion; he was called *Xabolam* [r]. This King made his sisters sonne [f] his successor, who was much addicted to Foreiners: 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 *Guate* a Hill) *Imadmaluco*, and *Catalemaluco*, and *Verido*, *&c.*

q *Garc. ab Horto Hist. Plant. l.* 2. *c.* 28.

r *Xabolam, i.* Lord of the world.

f *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 foreiners 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 Relikes of the Tartarian Conquests in those parts) so *Adelham* is, *King of Iustice*. *Neza* in the Persian (which *Scaliger* [t] sayth is of like extent in the East, as Latine in the West) is a Launce: *Maluco* signifieth the Kingdome. *Neza*, or *Nizamaluco*, the Speare or Launce of the Kingdome. So *Cota maluco* the Tower of the Kingdome, *Imadmaluco* the Throne of the Kingdome, &c. *Nizamaluco* is also called *Nizamoxa*: which *Xa*, or *Seha*, is a Persian title (signifying [u] as *Monsieur* in France, or *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* onely yeelded to. Other of them made shew, but soone recanted. Thus farre *Garcias*.

t *Ios. Scal. de Emend. temp. l. 7.*

u *Ios. Scal. Can. Isag. l. 3.*

The *Religion* in Cambaia is partly Moorish, partly Heathenish. *Vertomannus* [x] 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 [y] fasting, which lasteth with some eight dayes, with others fifteene, twentie, or thirtie 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 medled with their worldly affaires. One affirmed to this Iesuite, That if his *Bramene* should commaund him to distribute all his goods to the poore, he would doe it, yea, he would lay downe his life at his commaund.

x *L. Vert. l. 4.*

y *Eman. Pinner.*

On the eight day of Ianuarie [z], in that Citie, were giuen in almes twentie 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 *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.

z *An. Do. 1595.*

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, he inhospitally slew 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.

a The Religious in Cambaia.

They haue certaine Religious persons, called *Verteas* [a], 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 be applyed to them, who pull off their haire on their heads and faces, leauing only a little on their Crowne. They liue on almes, nor receiue they but the surplusage of the daily foode of him that giueth them. They are wiueless. The Orders of their Sect are written in a booke of the Guzarates writing. They drinke their water hote, not for Physicke, 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, least they should kill the soule of some Worme, or other small Creature. I saw their Priour thus doing.

The

The Generall of this Order is said to haue an hundred thousand men vnder his canonicall obedience, and is newly chosen euery yeare. I saw amongst them little boyes, of eight or nine yeares old, resembling the countenances of Europe, rather then of India, by their parents consecrated to this Order. They had all in their mouth a cloath, 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 be slaine. They teach that the world was made many hundred thousand yeares 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 yeares since, from which time they haue had writing, which before they had not.

The same [b] Author in another Epistle saith, That the most of the Inhabitants of Cambaia are *Bramenes*. They eat no flesh, nor kill any thing, yea they redeeme beasts and birds maimed or sicke, and carry them to their hospitals to be cured. In Guzzarat he had seene many *Gioghi*, a religious order of Monkes, which yeeld to none in penance and pouertie. They goe naked in cold weather: they sleepe on dung-hils vpon an heap 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 shores of Lisbone, at the returne of the Indian Fleet. This *Gioghi* was sent for by the Prince *Sultan Morad*, son of the *Mogor*, and refused to come, [c] 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 be banished.

[b] *Em. Pinnar.*

[c] *Oneficritus* reporteth the like of the Gymnosophists.

This people killeth not their kine, but nourisheth them as their mothers. I saw at Amadeba, when a cow was readie to die, they offered her fresh grasse, and draue the flies from her: and some of them gaue this attendance two or three daies after, till she 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 forty pillars, with their chapiters and bases of Corinthian worke, very royall and admirable. On one side was a lake, greater then the *Rozzio* at Lisbone; and that building was curiously framed with faire windowes, to looke into the lake.

Linschoten [d] 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 flee 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 Hospitalls 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 iniury, then to kill it in their presence, which with all entreatie they will resist, as being a hainous sinne, to take away the life of that, to which GOD hath imparted both soule and bodie; and where words will not preuaile, they will offer money. They eat no Radishes, Onyons, Garlike, or any kinde of herbe, that hath red colour in it, nor egges, for they thinke there is bloud in them. They drinke not wine, nor vse vineger, 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 shippe, 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 starre vpon their foreheads, which they rub euery morning with a little white sanders tempered with water, and three or foure grains of Rice among it, which the *Bramenes* also doe as a superstitious ceremony of their law. They sit on the ground in their houses, vpon mattes or carpets, and so they eate, leauing their staues (which are piked and hooked) at the doore: for which cause the heeles

[d] *Linsch. c. 37. Andrea Corsali.*

heeles of their shooes are seldome pulled vp, to saue labour of vndoing them.

e *Od. Barbosa.*

The Moores e 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 goe out of the path, if they light on an Ant-hill, lest they might happily treade on some of them: they suppe by day-light, lest their candle-light should occasion the death of some gnat or flie. 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 f will take vpon them all those lice which the other can finde, and put them on their head, there to nourish them. But yet for all this louise scruple, they sticke not at cousinage by false weights, measures and coyne, nor at vsury and lies.

f The like lowsie tricke is reported in the Legend of S. *Francis*, and in the life of *Ignatius*, of one of the first Iesuiticall pillars, by *Maffeus*.

Some are said g to bee zealous in their Idoll-seruice; as to sacrifice their liues in their honor, by a diuine cutting off their heads: the Priest meane-while muttering his damned holinesse, for which they are accounted *Saints*.

g *N. de Cont.*

CHAP. VIII.

Of the Indian Nations betwixt Cambaia and Malabar, and their Religions.

THe mightie Riuers of *Indus* and *Ganges* paying their Fine to the *Ladie of waters*, the Ocean, almost vnder the very tropike of *Cancer*, doe (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 dueft taske) *superstitious customes*. As Italy is diuided by the *Apennine*, so is this by the hills which they call *Gate*, quite thorow to the *Cape Comori*, which not only haue entered league with many in-lets of the sea, to diuide the soile into many signories and kingdomes, but with the aire and Natures higher officers, to dispense with the ordinarie orders, and stablished statutes of Nature, a at the same time, vnder the same eleuation of the Sunne, diuiding to Summer and Winter their seasons and possessions. For whereas Cold is banished out of these Countries (except on the toppes of some hills) and altogether prohibited to approach so neere the Court and presence of the Sunne; 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 diuide the yeare 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 *Aprill*, in which time it is alwayes cleare skie, without once (or very little) rayning: on the other side the hills which they call the coast of Choromandell, it is their Winter; euery day and night yeelding abundance of raines, besides those terrible thunders, which both beginne and end their Winter. And from *Aprill* till *September*, in a contrarie viciſſitude, on the Westerne part is Winter, and on the Easterne Summer; inso much 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 attended with a stormie Winter. The like, saith *Linschoten*, happeneth at the *Cape Rosaigate*, in Arabia, and in many other places of the East.

a *Gi. Bot. Ben. Maff. lib. 1. Linsch. l. 1. c. 34.*

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 shippes are brought into

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 winde bloweth from the Land, beginning at Midnight, and continuing till Noone, neuer blowing aboue tenne Leagues into the Sea, and presently after one of the clocke vntill midnight, the contrarie wind bloweth, keeping their set-times, whereby they make the Land temperate; the heat otherwise would be 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 yeare. 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 yeare.

Dely is the next Kingdome to Cambaia, 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, sometime 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 yeare 1572. incamped before Goa, which the Portugals had taken from him, with an armie of seuenty thousand foot, and fiue and thirtie thousand horse, two thousand Elephants, and two hundred and fiftie peeces of Artillery. The other was *Nizzamalucco*, which resideth in Danaget, and besieged Chaul, with not much lesse forces, against a captaine of the *Venazary*, which are a people that liue on spoile, 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, Batticalla, Mayander and Mangalor, [c] famous for traffique, but eclipsed by the Portugals neighbourhood. In these parts sometimes raigned a Bengalan Prince, which diuided his state among his Captaines, which originally for the most part were slaues, that he might ease himselfe of the cares of Gouernment. And as hee imparted to them great places; so did he likewise honorable names, [d] calling one *Idalcam*, which signifieth the King of Iustice; another *Nisamalucco*, that is, the Speare of the Kingdome; another *Cotamalucco*, the strength of the Kingdome; another *Imademalucco*, the pillar of the Kingdome; another *Melique Verido*, the keeper of the Kingdome, &c. But he that should haue beene the keeper of the Kingdome, was made the keeper of the King, whom these his slaues and officers by ioynt conspiracie had taken prisoner at Bider, his chiefe towne; the Countrey of Decan falling to those two which are before named, and the rest to the rest.

b *Gio. Bot. Ben. Garcias ab Horto li. 2 c. 28. Linschot. &c.*

c *Linscho. lib. 1. cap. 27.*

d *Vide supra. cap. 7.*

Goa[e] is the seat of the Viceroy, 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, called *Tizzuarin*, nine miles long, and three broad. *Bardes* on the North, and *Salzette*, are both in like subiection to the Portugals; the King letting them to ferme, and employing the rents to the payment of the Arch-bishop, Cloysters, Priests, Viceroy, and other his officers. There dwell in this Towne of all Nations and Religions. The Gouernment is as in Portugal. Only publike vse of forren Religion is forbidden them: but in their houses priuately, or on the maine land, they may practise the same. The Portugalls 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 Portugalls they reckon two sorts, married men, and souldiers, which is a generall name to all Bachellours, although they are at their own command. Of these are many Knights, and are called *Caualhiero Fidalgo*: for if a man doe any thing worth reckoning, presently his Captaine imparteth this honor to him;

e Of Goa, reade *Arthus histor. Ind. c. 25. & Linschot.*

whereof

whereof they much boast themselues, albeit that this Knight-hood had descended to Cookes boyes. Many of the Portugalls liue onely by their slaues. They vse great ceremonie or pride (which you will call it) in their behauiour: the particulars whereof let *Linschoten* [f], that there liued amongst them, teach you.

[f] *Linschot. lib. 1. cap. 28. 29. 30. 31. 32.*

Besides both Abassine and Armenian Christians, Iewes, and Moores, heere 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 eat nothing that had life; some all but the flesh of Kine, or Buffles. Most of them pray to the Sunne and Moone: yet all acknowledge a GOD that made all things, and ruleth them, after this life rendering to all according to their workes. But they haue *Pagodes*, which are Images, cut and framed most vgly, and like monstrous Diuels, to whom they pray and offer: and to Saints which heere haue liued holy, and are now intercessours for them. The Diuell 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 maiden-head; two of her neerest kinswomen forcing her vpon the Iuory pinne, (leauing the bloud there for monument) of that diuelliſh Idoll; the husband herein applauding his happinesse. They haue for the most part a custome to pray vnto the first thing they meete withall in the morning, and all that day after they pray vnto it; be it Hogge, or any other thing. But if they first meete with a Crow (whereof there are great store) they will not for any thing stirre out againe that day, after so vnluckie a signe. They pray likewise to the new Moone, saluting her first appearance on their knees. They haue *Iogos* or Hermits reputed very holy: many Iuglers also and Witches, which shew diuelliſh trickes. They neuer goe forth without praying. Euery hill, cliffe, hole, or denne, hath his *Pagodes* in it, with their furnaces hard by them, and their cesternes alwaies full of water, with which euery one, that passeth by, washeth his feete, and then worshippeth and offereth Rice, Egges, or what else their deuotion will afford: 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.

CHAP. IX.

Of the Indian Bramenes.

THE Indian Heathens haue a 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 shoppes, as well as other Merchants, throughout the Cities) are of best reputation, and weare in signe of their profession (from the shoulder crosse vnder the arme, vpon their naked bodie, 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 cloath bound to hide their priuities. And sometime when they goe abroad, they cast a thinne gowne ouer them. Vpon their heads they weare a white cloath, 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

When the Bramenes die, [a] 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 they therein the dead bodie: 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 shee doth. For, parting her Iewels among her friends, with a cheerefull countenance shee leapes into the fire, and is presently couered with wood and oyle, whereby she is quickely dead, and with her husbands bodie burned to ashes. And if it chanceth (which is seldome) that any woman refuseth this *fiery connection* they cut the haire cleane off from her head, neither may she after that weare 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 often poison their husbands.

a Ceremonies at the death of a Bramene.

The Bramenes obserue fasting-dayes with so great abstinence, that they eate 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 renuing of mens soules, in beasts; and contrariwise. They by the direction of the Diuell (the author of their miracles) frame such deformed statues to their Idols.

The Indian women in Goa, when they goe forth, haue but one cloath about their bodies, which couereth their heads, and hangeth downe to the knees, otherwise naked. They haue rings thorow their noses, about their legges, toes, neckes, and armes, and seuen or eight bracelets vpon their hands (according to their abilitie) of glasse or other mettall. When the woman is seuen yeares old, and the man nine, they marrie, but come not together till the woman is able to beare children. Master *Fitch* mentioneth [b] the solemnitie of these marriages, & 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.

b *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, Hogges, and Buffles. They account the Oxe, Cow, or Buffle to bee holy, which they haue commonly in the house with them, and they besmeere, stroke and handle them with all friendshippe in the world; feede them with the same meate 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 head, 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, Hogges, and Hennes flesh. Their women bind a cloath about their nauell, which reacheth halfeway the thigh: they are deliuered alone by themselues, without other helpe: their children are brought vp naked, till they be seuen or eight yeares old, without any trouble about them, except washing them in a little cold water, and liue to bee an hundred yeares 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-iewels, and cutteth off her haire; his bodie is burnt. They eate so little, as if they liued by the aire: and for a peny 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 bignes of a Village of foure hundred houses: with many galleries or chambers of these deformed shapes, one higher then another, cut out of the hard rocke. There are in all three hundred of these galleries. The other is in another place, of like matter & forme. It would make a mans haire stand vpright to enter amongst them. In a little Iland called

led Pory, there ſtandeth a high hill, on the top whereof is a hole, that goeth downe into the hill, digged and carued out of the hard rocke; within, as large as a great cloiſter, round beſet with ſhapes of Elephants, Tigers, Amazons, and other like, workemanly cut, ſuppoſed to be the *Chinois* handy-worke. But the Portugalls haue now ouerthrowne theſe Idoll-Temples. Would GOD they had not ſet new Idols in the roome: with like practiſe of offerings and pilgrimages, as did theſe to their *Pagodes*.

c *Linſchoten.* I once[c] went into a Temple of ſtone, in a Village, & 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 beneath his nauell with ſuch another tuisked & 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 quier, cloſe without any light: in the middle wherof 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 be made. Whereof we found there ſome, Rice, Corne, Fruits, Hens, and ſuch like. There iſſued thence ſuch a filthy ſmoke, & ſtink, that it made the place black, and almoſt choked ſuch as entred. We deſired the *Bramene* to open the doore, which with much intreaty he did, offering firſt to throw aſhes on our foreheads, which we refuſed, ſo that before he 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 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 bignes of a Puppet..

Hard by the Church without the great doore, ſtood within the earth a great foure-ſquare ciſterne, hewed out of free ſtone, with ſtaires on each ſide to go downe into it, full of greene, filthy, & ſtinking water, wherin 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, & other inſtruments; & hauing caried him a pretty circuit, brought him to the ſtone-ciſterne, waſhed him, & placed him againe in his Cell, making a foule ſmoke 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 waies, 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 preſent their offerings. My fellow leaping on one of thoſe Calues in the Church, the Bramene called out, and the people came running, but we ſtaied their furie by gentle perſwaſion of the Bramene before. And thus much of theſe deformed formes, and miſhapen ſhapes, with their worſhippings and worſhippers ſutable. Like lips, like lettice. Vaine Rites, ſtinking ſinkes and ſmokes, vgly Idols, conſpiring with internall *Darknes* of the mindes, and externall *Darknes* of their Temples; to bring an eternall *Darknes* to the followers, that all may ſhut vp (as they are begunne) in a helliſh period.

d *Gi. Bot. Ben. lib. 2. part. 3. Maff. lib. 1.* *Botero* ſaith, The Bramenes alſo worſhip[d] one *Parabramma*, and his three ſons, and in honor of them weare thoſe three threeds afore-ſaid. Hee affirmeth, that the *Ioghi* wander vp and downe through India, abſtaining from all carnall pleaſure, but a certaine time; which being expired, they are paſt poſſibilitie of further ſinning, and are then called *Abduti*, as the illuminate Elders of the Familiſts, polluting themſelues in all

f *Od. Barboſa.* filthines. The Bramenes[f] haue Images of the *Trinity*, and haue in religious eſtimation the number of *Three*. They acknowledge and pray to the *Trinity in Vnity*: but affirme many Demi-gods, which are his Deputies in gouerning the world. They honour the Portugalls Images alſo, as approching to their owne ſuperſtition. They marry but one wife,

wife, and admit no second succeeding marriage. The *Bramenes* must descend of the *Bramene* Tribe, and others cannot aspire to that Priesthood: but some are of higher account then others: For some serue for messengers, which in time of war, & among theeues may passe safely, & are called Fathers. They will not put a *Bramene* to death for any crime.

When they are seuen yeeres old they put about their necke a string two fingers broad made of the skin of a beast called *Cressnamengau*, like a wilde Asse, together with the haire: which he weareth till he is foure yeares old; all which time he may not eate *Betelle*. That time expired, the said string is taken away, and another of three threds put on, in signe that he is become a *Bramen*, which he weareth all his life. They haue a principall amongst them, which is their Bishop, which correcteth them, if they doe amisse. They marry but once, as is said, and that not all, but onely the eldest of the Brethren, to continue the succession, who is also heyre of the fathers substance, and keepeth his Wife streitly, 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. 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 beside) 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 child, as soone as he knoweth it, he cleanseth his teeth, and abstaineth from *Betelle*, and obserueth fasting till she be deliuered. The Kings of Malabar will scarse eate meate but of their dressing. They are of such estimation, that if Marchants trauell among theeues, and robbers, one *Bramene* in the company secureth them all, which *Bramene* will eate nothing of an other mans dressing: and would not become a More for a Kingdome. *Ni. di Conti* saith he saw a *Bramene* three hundred yeares old: hee addeth, that they are studious in Astrologie, Geomancie, and Philosophy. To be short, they are the Masters of Ceremonies and the Indian Religion, in whose Precepts the Kings are trained vp. Besides these secular *Bramenes*, there are other Regular, as those *Ioghi* and *Verta*: of which wee haue spoken. There are also some that liue as Heremites in Deserts: some in Colledges: some wander from place to place begging: Some (an vnlearned kinde) are called *Sanasses*: Some, contrarie to the rest, nothing esteeme Idols, obserue Chastitie twenty or fiue and twenty yeares, and feede 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 Pée*, that is, way, way: yea, the King himselfe honoureth them; and not they, the King: Some liue, enclosed in iron Cages all filthy with Ashes which they strew on their heads and garments: some burne some part of their body voluntarily: All are vaine-glorious, and seeke rather the shell then the Kernell, the shew then the substance of holines. I haue thought good to say thus much together of them, as in one view representing the *Bramenes*; a name so auncient, 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.

g *Od. Barbosa.*

h *Betelle*, a leafe.

i *Sumario di pop. orient.*

k *Nic. di Conti.*

l *Masf. 1.*

m *Nic. Pimenta*

CHAP. X.

Of the Regions and Religions of Malabar.

a *Maginus.*
b *Ptol.l.7.ca.1.*

Malabar extendeth it selfe[a] from the Riuer Cangeracon to the Cape Comori; which some take to bee the Promontory *Cory*, in *Ptolomey*: *Maginus* doubteth whether it be that which hee 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, fiftie. It is full of people, diuided into many states, by varietie of Riuers, which cause horses to be vnseruiceable in their Warres, and nourish many Crocodiles, enrich the soile, and yeeld easie transportation of commodities, which are spices of diuers kindes. They haue Batts, in shape resembling Foxes, in bignes, Kytes. The chiefe kingdomes in this Tract are *Kanonor*, *Calecut*, *Cranganor*, *Cochin*, *Carcolam*, and *Tranancon*. About[c] seuen hundred yeares since it was one kingdome, gouerned by *Sema*, or *Sarama Perimal*, who by perswasion of the Arabian Marchants became of their Sect, in which he proued so deuout, that hee would end his daies at Mecca. But before his departure hee diuided his estate into these petty Signories, among his principall Nobles and kindred: leauing vnto *Coulam* the spirituall preheminence, and the Imperiall Title vnto his Nephew of *Calicut*, who onely enioyed the Title of *Zamori* or Emperour, and had prerogatiue of stamping Coine. Some exempt from this Zamorin Empire and Allegeance, both Coulam, the papall Sea 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 yeares, as wee doe from the blessed *Natiuitie of our LORD*. Hee left (saith *Castaneda*) to himselfe but twelue leagues of his country, which lay neere to the shore where hee meant to imbarke himselfe, neuer before inhabited: this hee gaue to a Cousin of his then his Page, commanding, that in memory of his imbarking there it should bee inhabited, commanding the rest to take him for their Emperour (except the Kings of Coulan and Cananor) whom yet with the rest hee commanded not to Coine money, but onely the King of *Calecut*. For *Calecut* was therefore here built: and the Mores for the imbarking 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 Marchandise.

c *Lop.Castaneda l.1.*
Od.Barbosa.
G.Bot.Ben.
Linscot.
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 bee digged. This Kingdome hath not aboue fiue and twenty leagues of Sea-coast, yet rich both by the fertilitie of the soile, which yeeldeth corne, spices, *Coeos*, *Iaceros*, and many other Fruits: and by the situation; as the Staple, especially before the Portugales vnfriendly neighbourhood, of Indian Merchandise, and therefore in her varietie of Marchants beeing a Mappe (as it were) of all that Easterne vvorld. The[d] Aegyptians, Persians, Syrians, Arabians, Indians, yea, euen from *Catay* the space of six thousand miles iourney, here had their trade and traffique. The Pallace also contained foure halles of Audience, according to their Religions, for the Indians, Mores, Iewes, Christians. Of their *Bramenes* or Priests wee 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 large porches, and hath (saith *Maffaus*) seuen hundred Marble Pillars, not inferiour to those of *Agrippa* in the Romane *Pantheon*. It seemeth that the ground in that place is not of so queasie and waterie a stomach, but that it can digest deepe foundations. To Elephants they attribute like Diuinitie: but most of all to Kine, supposing

d *Iosephus Indus*
e *Maff.l.1.*

that

that the soules of men departed doe most of all enter into these beasts. They haue many bookes of their superstition approching to 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 hee could haue no pleasure in so weightie a charge of gouerning the World, and therefore hath delegated the same to the Diuell 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 mettall 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, with hooked hands, and feete like a Cocke. In each corner of this square Chappell is a Diuell set in a fierie Throne, wherein are many soules, the Diuell 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. Sometime 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 Chasingdish, with much perfumes incensing about the Altar, and often tinging with a little Bell of Siluer. They hold in their hands a siluer knife, with which the Cocke was killed, which they dippe 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 legges as it were Morrice-Bels which make a great noise, and a certaine Table hanging at his necke: and when hee hath ended his Sacrifice, hee taketh his hands full of Wheate, goeth backeward from the Altar (on vvhich hee alwaies fixeth his eyes) to a certaine tree, and then hurleth the Corne vp ouer his head as high as hee can: after vvhich hee 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 doe lifting both their hands ouer their heads, and shutting their fists draw backe the same with their Thumbe, presenting of that meate to the Idol, and then carry it to the King on a great Leafe, in a treene platter. The King sitteth on the ground at his meate, vvithout 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 reliques 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 be hurt of any.

f *Lud.vert.l.5. c.2.*

When the King marrieth a Wife, g one of the principall *Bramenes* hath the first nights lodging with her, for which hee hath assigned him by the King foure hundred, or fiue hundred ducats. The King and his Gentlemen, or *Nairos*, eate not flesh without licence of the *Bramenes*. The King committeth the custodie of his Wife to the *Bramenes*, when hee 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 chuse what Gentleman they please, on whom to bestow their Virginitie, and if they proue not in a certaine time to bee with childe, they betake them to these *Bramene*-stallions.

g *Castaneda* and *Barbosa* saith, that she is not married but as his Concubine

The Gentlemen and Marchants haue a custome to exchange wiues in token of great friendship. Some women amongst them haue six or seuen husbands, fathering her children on which of them she best pleaseth. If a debter breake day with his creditor, and often disappoint him, hee goeth to the principall of the *Bramenes*, and receiueth of him a rodde, with which he approcheth to the Debter, & 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 doe not, he must serue in the place: for if hee depart, the King will cause him to bee executed. The new King for one yeares space eateth h *Od. Barbosa.*

neither Fish nor Flesh, nor cutteth his Haire, or Nailes: vseth certaine prayers dayly, 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 yeares end he maketh a great Feast, to which resort aboue ten thousand persons to confirme the Priace and his Officers: and then much almes is giuen. Hee entertaineth ten thousand women in diuers offices in his Pallace. 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 and idle ceremonies) vnto the pallace with great musicke and other iollitie.

Barbosa reckoneth eighteene Sects that haue no mutuall conuersation, nor may marry but in their owne rankes or order. Next to the king and *Bramenes*, hee placeth the *Nayros*, which are Gentlemen and Souldiours, and are not professed *Nairos* (notwithstanding their bloud) till they bee by their Lords or by the King made Knights or Souldiours. 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 lie with such of the *Nairos* Women or Daughters as like them, leauing his weapons meane-while at the doore, which forbid any man else, although it be the good-man himselfe to enter, till hee hath ended his businesse and bee gone. And if one of the common people once touch a *Nairo*, it is lawfull for the *Nairo* to kill him: and hee is also vncleane, and must bee purified by certaine washings. And for this cause they cry as they goe in the streetes, Po, Po, that the baser raskallity 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 be greene, slimie, and stinking, imagining thus to bee clensed of their sinnes. They are brought vp altogether to feates of Armes and actiuitie from their Child-hood, admirably able to winde and turne themselues, and are very resolute and desperate, binding themselues by Oath to liue and die with their King or Lord. No *Nairo's* women may enter into Calicut but one Night in the yeare, vvhen the Citie is full of lights: and they goe vvith the Nairos, 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.

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 vvere the onely Marchants before the Mores traded there, and still enioy many possessions. These marry one Wife, and their Children inherit, and they may touch the *Nairo's*. The *Cugianem* are a Sect of the *Nairo's*, hauing a law and Idols by themselues, which they may neuer alter. They make Tiles to couer the Temples and the Kings Palace. The *Nairo's* may lye with their women, but must wash themselues before they goe home.

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 *Nairos* 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 marry nor meddle with others. The first of these are called *Tiberi*, husbandmen; the second, *Moger*, and are Marriners; 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 metalls. 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 practises may deserue so honourable name) which, when any are sicke and require their helpe, vse coniuration to cause the Diuell to enter into

into some of them, and then by his suggestion declare the euent of the disease, and what sacrifices or other things are to bee performed. They may not touch or bee touched of other men. The *Reuolet* are a baser sort of Gentiles, vvhich carry wood into the Citie to sell, and Hearbes. The *Puler* are as Excommunicate persons, and liue in desert places, where the *Nayres* haue no occasion to passe, and when they goe neere any these Nairos, or any of the better sort, they crie as loude as they can (as[i] the Lepers among the Iewes) that others may auoide 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 will goe of purpose, seeking to touch some of the Nairo-women with hand, sticke, or hurling of a stone: vvhich if they effect, there is no remedie for the vvoman but to get her forth and liue with these Villaines, or to bee solde, to escape killing by the hands of her kindred. These *Puler* are Theeues and Sorcerers. The *Pareas* are of worse esteeme, and liue in Deserts vvithout commerce of any, reputed worse then the Diuell. These tenne sorts (or eleuen if you reckon two sorts of the *Tiberi*, as our Authour doth; whereof one are warriours, distinguished by a certaine cudgell, which they must carry in their hands, from the Nairos) are as well differing in Religions, as matters of common life: though, for their seuerall rites, it vvere wrong to the Reader at large to recite them, if we had the particulars to deliuer.

i *Leu.13.45.*

There are besides these Gentils, Naturall of Malabar, many strangers of Indians, Mores, and Christians. But in other Kingdomes of Malabar, the heathenish Religion is little differing from that in Calicut. Generally amongst them, the *Brameues* and Kine are had in such honour, that when the Kings create their *Nairos*, he girdeth them with a sword, and embracing them one by one, bids them haue care of the *Brameues* and the Kine.

k *Lop. de Castaneda. G.B.B.*

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 Portugales traffique and friendship. Of the rest there is not much worth recitall. The Papall[l] honour among the Bramenes, which some ascribe to *Coulam*, *Maginus* bestoweth on the King of Cochin. In these parts are now many Christian proselytes of the Iesuites conuersion, besides many of the old *Thomas-Christians*.

l *Maginus.*

The King of Coulams Dominion[m] 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 Signiorie of Quilacare. In the Citie of Quilacare is an Idoll of high account, to which they solemnize a Feast euerie 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 solemnitie, hee 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, lippes, and other parts, which hee casteth towards the Idoll, and at last hee cutteth his throate, making a butcherly sacrifice of himselfe to his Idoll. Hee that is to bee his successor must bee present hereat: for he must vndergoe the same martyrdome, vvhen his twelue yeares *Iubilee* is come. Along this coast dwell the Paraui, simple people, and Christians, vvhich liue by fishing of Pearles. The Nairos make such holes in their eares, that *Cæsar Frederike*[n] saith he thrust his arme vp to the shoulders in one of them. They are prodigall in their liues in the honour of their King: *Osorius*[o] telleth of some, vvhich, like the renowmed *Decij*, had vowed themselues to death, and not to returne from the enemy without victorie.

m *Od. Bar.*

n *Cæs. Fred.*

o *Osorius.*

Besides those former Sects, *Stephanus de Brito* speaketh of the *Maleas* which inhabit small Villages in the mountaines, vvhich are hunters of Elephants: amongst whom are no thefts or robberies, and therefore they leaue their doores open

p *Step. de Brit. 1600.*

when they goe abroad. They are skilfull in Musicke, and Magike. They haue no Idoll amongst them; onely they obserue their aunceſtors ſepulchers.

Of the Feaſt which all the Malabar-kings hold euery twelfth yere in honour of the Riuer *Ganges*, wee haue there ſpoken [q] where we haue diſcourſed of the Riuer: This Feaſt laſteth eight and twenty or thirty daies with great ſolemnitie, to the furtherance whereof certaine ſouldiours; to the number of thirtie, ruſh among the people, and kill as many as they can; themſelues certaine to bee killed of the Kings Souldiors. This is the Tribute impoſed by the King of Calecut on one of his vaſſals, to honour this ſolemnitie with ſuch a number that ſhall thus ſell their liues as deare as they can. Of the Election and erection of the Zamoryn, we haue ſpoken in the beginning of the Chapter: Let vs here adde out of *Caſtaneda* [r] concerning his deuotion. Hee ſaith that this King of Calycut is a *Bramene*, as his predeceſſors alſo And for that it is a cuſtome that all the Kings die in one *Pagode* or Idol-temple, he is elected for that cauſe. For alwaies there is and muſt be in that houſe a King to ſerue thoſe Idols, and when he 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 ſucceede him in the Kingdome. And if any refuſeth to forſake his Court for the *Pagode*, they enforce him thereunto.

The Kings of *Malabar* bee browne men, and goe naked from the Girdle vpward, and from thence downeward they are couered with cloth of Silke and of Cotton, adorned with Iewels. For their Children; the ſonnes inherit not, but the brother, or if there bee none, the Siſters ſonne. When their Daughters are ten yeares old, they ſend out of the Kingdome for a *Nayro*, and preſenting him with gifts, requeſt him to take her Virginitie: which hauing done, he tieth a Iewell about her necke, which ſhee weareth during her life, as a token that from thence-forth ſhe hath free power of her body, to doe what ſhe will, which before ſhe might not. After their death [a] theſe Kings are carried forth into a plaine field, and there burned with ſweet Wood, very coſtly, their kindred and all the Nobilitie of the country 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 daies ceaſe to eate [*] *Betele* (his lips are cut that doth it) and all that time is an *Interregnum*, wherein they obſerue if any will come in to obiect any thing againſt the new future King. After this [t] hee is ſworne to the Lawes of his predeceſſor, to pay his debts, to recouer whatſoeuer belonged to his kingdome being loſt, which oath hee taketh hauing his ſword in his left hand, and in the right a Candle burning, which hath a ring of Gold vpon it, which hee toucheth with two of his fingers and taketh his oath. This being done, they throw or poure 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 daies ended, they eate their *Betele* againe, and fleſh and fiſh as before; the King except, who then taketh thought for his predeceſſor, and for the ſpace of one whole yeere (as is before obſerued in part out of *Barboſa*) eates no *Betele*, nor ſhaueth his beard, nor cutteth his Nailes: eateth but once a day, and before he doth it, waſheth all his body, and obſerueth certaine houres of prayer daily. The yeare being ended, he obſerueth a kinde of *Dirige* for his predeceſſors ſoule, whereat are aſſembled a hundred thouſand perſons, at which time he giueth great Almes, and then is confirmed. All theſe Malabar-kings haue one eſpeciall man, which is the cheefe adminiſtrator of Iuſtice, who in matters of gouernment is obeyed no leſſe then the King himſelfe. The Souldiors are *Nayros*, none of which can bee impriſoned or put to death by ordinarie iuſtice: but if one of them kill another, or elſe kill a Cowe, or ſleepe with a Country-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 finde 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, or enter into combat, till they bee armed Knights, although that from the age of ſeuen yeares they are trained vp in feates and practiſe of Armes. Hee

[q] *Supra cap. 5.*

[r] *Hernan. Lopes de Caſtaneda l. 1. c. 14.*

[a] Funerall Rites.

[*] A leaſe, of which ſee *cap. 12.*

[t] Inauguration of the new King.

is

[u] is dubbed or created by the King, who commandeth to gird him with a Sword, and laying his right hand vpon his head, muttreth certaine words softly, & afterward dubbeth him, saying; *Haue a regard to keep these Bramenes, and their Kine.* When they yeeld themselues to any mans seruice, they binde themselues to die with him, and for him, which they faithfully performe, fighting till they be killed. They are great Soothsayers, haue their good and bad dayes, worship the Sunne, the Moone, the Fire, and the Kine, and the first they meete in the morning. The Deuill is often in them (they say it is one of their *Pagodes*) which causeth them to vtter terrible words; and then he 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 roareth lowder, and cutteth himselfe deeper till he be credited. The Portugalls haue much eclipsed the greatnesse of the king of Calycut, and caused many other alterations in all the East in this last Age of the world. Of whose exploits *Castaneda, Barrius, Maffeus, Osorius*, and others haue written at large.

u The dubbing of the *Nairs*.

CHAP. XI.

Of the kingdome of Narsinga and Bisnagar.

FRom those places where our feete last rested (or touched rather) vnto the Cape *Guadauerin* [a] betwixt that ridge of mountaines called *Gates*, and the Ocean (which is there named the Gulfe of Bengala) trendeth the kingdome of Narsinga or Bisnagar; those two royall Cities contending which shal giue name to this mighty Empire, containing two hundred leagues of Sea-coast. The king hath in continuall pay fortie thousand Nairos. But as occasion serueth, hee can bring into the field many many thousands more, as in that Expedition against *Idalcan* specified by *Barrius* and *Boterus*; in which, to let passe that world [b] of people, hee sacrificed vnto Idolls twentie thousand seuen hundred and three score head of beasts and fowles in nine dayes space, which in Idoll-deuotion were all bestowed after on the poore.

a *Magin. Gi. Boter. Bib.*

b 700000. foot. 40000. horse. 700. elephants. 20000. harlots.

In the yeare of our LORD 1567. Biznagar [c] was sacked by foure Kings of the Moores, (as saith *Frederike*) naming them *Dialcan, Zamaluc, Cotamaluc* and *Viridy*, through treason of her owne Captaines: but hauing sacked it (as not able to holde it) they retired home. The city remained after, an habitation for Tygers and wild beasts, containing in circuit foure and twenty miles, as our Author (that stayed there seuen moneths) affirmeth. Hee neuer sawe Pallace exceeding that of Bisnagar. It had nine gates, with guards of souldiers. Heere he obserued their rites in burning the women so often mentioned.

c *C. Fred.*

The woman [d] taketh two or three moneths respite after her husbands death: the day being come, she goeth earely out of her house, mounted on an horse or elephant, or else on a stage carried by eight men: apparelled like to a Bride adorned with iewells, 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 shee goeth to sleepe with her husband. Shee is accompanied with her friends, vntill it bee one or two of the clock 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. Heere is made a great banket, the woman eating with ioy, as if it were her wedding-day, and after they sing and daunce till the woman bidde 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 clothes and iewells, bestowing them at her pleasure, and couering her selfe with a cloth, throweth her selfe into the riuer, saying; *O wretches, wash away your sinnes*. Comming out of the water, she rowleth her selfe into a yellow cloth; and againe, taking her husbands

d The solemnity of burning of the wife after her husbands death.

kinsman

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 kinred to the people. After this, another woman taketh a pot with oyle, and sprinckleth it ouer her head, and therewith annoynteth all her body, and then throweth it into the furnace, the woman going together with the same. Presently after the woman the people throw great peeces of wood into the Caue, so that with those blowes, and the fire, shee is quickely dead: and their great mirth is on a sodaine turned into great lamentation and howling.

When a great man dieth, 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 Maister *Frederike*) the dead man carried to the place of buriall, and there set vpright: the woman comming before him on her knees, casteth hir armes about his neck, while a Mason maketh a wall round about them: and when the wall is as high as their neckes; one comming behinde the woman, strangleth her, the workeman presently finishing the wall ouer them; and this is their buriall.

e The wife immured with hir dead husband.

Ludouicus Vertomannus [f] relateth the same funerall rites of *Tarnassari* (as in other parts of India) sauing that there fifteene or twenty men in their idolatrous habite, like Deuilles, doe attend on the fire wherein the husband is burned; all the Musicians of the citie solemnizing the funerall pompe: and fifteene days after they haue the like solemnity, at the burning of the woman, those diuellish fellowes holding fire in their mouthes, and sacrificing to *Deumo*, and are her intercessors to that deuill for her good intertainement.

f *Lud. Vert. li. 6*

The cause of burning the wiues is by some ascribed to their wonted poysonings of their husbands before this Law; [g] by others, that the husband might haue her helpe and comfort in the other world.

g *Odoricus.*

In these parts is the City of *Saint Thomas* or *Malepur*, where they say *Saint Thomas* (after he had preached the *Gospel* to the Indians) was martyred and burned. The Legend which some report of his death, were too tedious to recite: and as little likelihood of truth is in that long tale of the miraculous Crucifixes heere found, related by *Osorius*, who likewise declareth the rites of those *Saint Thomas*-Christians, of their Chaldean Pope, Cardinalls, Patriarchs and Bishops; of which in an other place wee shall more fitly speake. On the first day of Iuly *Saint Thomas* holy-day is celebrated, aswel by the Pagans as Christians: and his Sepulchre is had in deuout estimation both of the Moores, Gentiles, & Christians; each [i] pretending the right of his own Religion to the Church, where this Saint lieth interred, to which the Indian Christians goe on pilgrimage, carrying with them a litle of that earth for a great relike. 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.

h *Osorius libr. 3.*

i *Od. Barbosa.*

The Portugalls [k] now inhabite this Towne almost desolate: the Iesuits also haue heere a residence. The Church-doores (by the superstition of some) are almost cut in peeces, and carried away to set in gold and siluer, and to weare about their neckes, as a holy relike; the Portugalles heerein being exceedingly vaine, and attributing hereunto many miracles, verifying that Prouerb which the Spaniards vse, affirming the Portugals to be [l] *Pocos sotos devotos*. One sent *Linschoten* a whole bead-roll or payre of Beads therof, the bringer affirming that those beads 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.

k *Linschot.*

l Deuout litle foolet.

Odoricus [m] telleth of a strange and vncouth Idoll, as bigge as Saint *Christopher*, of pure golde, with a new band about the necke full of precious stones, some one whereof was of valew (if he valewed iustly) more then a whole kingdome: The roofe, pauement, and seeling of the walles, within and without the Temple, was all gold. The Indians went thither on pilgrimage, some with halters about their neckes, some with their

m *Odoricus.*

their hands bound behinde them, some with kniues sticking on their armes and legs; and if after their pilgrimage, the wounded flesh festered, they esteemed that limbe holie, and a signe of their Gods fauour. Neere to the Temple was a lake whereinto the Pilgrimes cast golde, siluer, and gemmes for honour of the Idole, and reparation of his Temple. At euery yearely feast the King and Queene with the Pilgrimes and people assembling, placed the said Idoll in a rich Charriot, and with a solemne procession of Virgins two and two in a rancke singing before him, and with musicall Instruments carry him forth. Many Pilgrims put themselues vnder the charriot-wheels, where they are crushed in peeces. More then fiue hundred persons vsed this to doe, whose carkasses were burned, and ashes kept for holie 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 Votary, and after that hang fiue sharpe kniues about his necke, and so carry him before the Idole, where he taketh one of his kniues, and crieth; *For the worship of my God I cut this my flesh*; and cutting a peece, casteth it at the face of the Idole, and so proceeding, at the last saith; *Now doe I yeelde my selfe to death in the behalfe of my God*; and being dead, is burned as before.

Our Countrey-man [n] sir *Iohn Mandeuile* reporteth the same Historie of their Idoll Procession, and the ashes of those voluntary Martires, which they keepe to defend them against tempests and misfortunes. He also saith, that some Pilgrimes in all their peregrination, not once lifted vp their eye-liddes, some at euery third or fourth pace fell downe on their knees to worship, some whipped, others wounded themselues; yea, and killed themselues (as is before said.) *Nicholao di Conti* reporteth the same in his time.

n S. *Iohn Mandeuile.*

o *Nic di Conti.*

Neither is this bloudy custome yet left, as *Linschoten* [p] affirmeth by report of one of his Chamber-fellowes that had seene it. They haue (saith hee) a waggon, or cart, so heauie, that three or foure Elephants can hardly draw it, which is brought forth at Fairs, 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 Idole: vnder it sit the Kings wiues playing on Instruments. And while the Procession passeth, some cut peeces of their flesh, and throw at the *Pagode*, some lay themselues vnder the wheeles of the cart, with such euent as you haue heard.

p Linschot. Libr. 1. ca. 44.

Gasparo Balby relateth the same, and addeth, that the Priests, which haue care of this Idol, and certaine women, are consecrated to these deuotions from their Cradles by their *scale-blinde* parents. And the women prostitute their bodies, to gaine for the Idole whatsoeuer they can get ouer and aboue their owne maintenance. This filleth the Citie with strumpets; there being of this *Sacred* (you may interprete it *Cursed*) crue, foure hundred in one place of the Citie. These haue their place in the Idol-Procession, some of them in the Charriot which is drawne by men; euerie one accompting himselfe happy, that can touch or draw the same. This he saith was at Negapaton.

q *Balby ca. 31. & Arthus Dan. hist Ind. Or. c. 2.*

He farther affirmeth, that not farre from the Citie of Saint *Thomas* is the Towne Casta: where 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 corpse, and their neerest kindred cast earth vpon them both, and stampe thereon. They which marrie, wed in their owne degree, as a Smith to Smiths daughter: and they powre out their prayers at the Image of some Cowe, or a Serpent called *Bittia di capella*. Their Bramines burne Cowes-doung; and if they intend any warres with other Nations, they annoynt their nose and forehead with those ashes, not washing themselues till the euening. They which haue sacrificed themselues to the *Pagode*, when they haue wallowed a long time in lustfull pleasures, shoot into the ayre peeces of their flesh tied to arrowes, and diuersly mangle themselues; at last, cutting their owne throats, so sacrificing themselues to the *Pagode*.

There are also certaine people called *Amonchi*, otherwise *Chiavi*, which perceiuing

r Desperate dying.

uing the end of their life to r approch, lay hold on their weapons, which they call *Chisse* and going forth, kill euery man they meete with, till some body (by killing them) make an end of their killing. They are loth (it seemes) to come into the deuills 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.

Among many Feasts which they celebrate in the yeare, 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 hooks of yron. And when any one by sicknes, or other misery, hath made a vow to their Idoll or *Pagode*, he commeth thither, & being first admonished by the Priests to offer his sacrifice, they lift him with those hooks by both the shoulders, and there hold him to the Idol, till he hath 3. 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 sprinckled 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 an other Feast, celebrated in the night, continuing eight nights: in which many candles are seene burning through the City. Three or foure runne from one end of the streete 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 behinde, least hee should slay them.

s F. Fernandes epist. 1598.

In other places also they haue those idoll-chariots, like vnto Towers, to the drawing whereof, many thousands of deuout persons put their helping-hand. *Francis s Fernandes* saith, that Cidambaran is the mother-city of their Pagan-rites, wherein are many stately Temples, and the reuenue of the *Bramenes* amounted to thirty thousand ducats, but now they are payd but twelue thousand yearely.

Heere happened a strange accident, the same day the Iesuites departed, which was this. There is in this City 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 behinde him, so making way for his apish traine to Zeilan. The tooth of this Ape was kept for a great relique in that Iland with great resort of Pilgrimes thereunto: and in

t Linschot. c. 44.

the yeare t 1554. was by the Portugalls, (who made a roade thither, in hope of great bootie) taken away. The Indian Princes offered the Viceroy three hundred thousand (or as *Linschoten* telleth, seuen hundred thousand) ducats, for the ransome of this Apes tooth, but the Archbishop dissuaded the Viceroy; who thereupon burnt the same before those Indian Embassadours, and threw the ashes into the Sea. Not long after, a *Beniane* of Cambaia perswaded the Indians, that hee by Diuine power had taken away that holy tooth being 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 History.

u F. Fernand.

They u tell, that a holy man, in great penance, had many yeares held his foote pierced through with a peece of yron; and when hee was often by GOD commaunded to leaue that selfe-rigour, he flatly refused, vnlesse that hee might see GOD dauncing about him, which also he condiscended vnto; and with the Sunne, Moone and Starres, which played the Musicians, he appeared dauncing. And as he daunced, a Chaine of gold fell from his foote, whereof this Towne tooke name. For *Cidambaran* signifieth *a golden Chaine.*

Now

Now at this time * there was a great contention, whether the signe of *Perimal* should be erected in the Temple of *Cidambacham*. This signe was a gilded mast, with an Ape at the foote thereof. Many Embassadours were there about this quarrel; 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 slew two, and caused the rest to retire and breake their couenant, rather then their neckes, with their fellowes. A woman also of this faction cut her owne throat for zeale of this new superstition. The swelling stile of this king of Bisnagar I thought worthy to be heere inserted, which is this. [x] *The husband of good fortune, the God of great Prouinces, King of the greatest Kings, and God of Kings, the Lord of horsemen, the Maister of them which can not speake, Emperour of three Emperours, Conquerour of all hee 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. Vencapatadinus Ragiu Deuamaganus Ragel, which now ruleth and gouerneth this world.*

* 1598.

x The titles of the Kings of Bisnagar.

With the *Naicho* or King of Gingi (vassall to the King or Emperour of Bisnagar) the Iesuites found good entertainement. Heere some of the *Iogues* distributed the water of Ganges out of certaine vessells couered with fowle and filthy clothes, which yet the people for deuotion kissed. These *Iogues* with admirable patience endured the Sunnes heate: and one among the rest inclosed himselfe in an yron Cage, with his head and feete onely out of the Cage, that hee could neither sit nor lie downe at any time: and on the Cage were hanged a hundred Lampes, which foure other *Iogues* his companions lighted at certaine times. And thus walked hee 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 merites so promoted. Some denyed a multitude of Gods, onely allowing that priuiledge to *Pyrama*, *Vidhun*, and *Vnitir*, one of which maketh, an other keepeth, the third destroyeth all things.

Neare to Madure is an idole called *Chocanada*: which by night appeared in Vision to a Priest, and bade him goe say to the Naicho of Madure, that hee or I must abide in this house: whereupon hee would not be corriuall with his Idole, but resigned the Pallace to him. His deuotion is such, that euery day while he sitteth in iudgement, a Bramene euer and anon soundeth the name of *Aranganassa* in his eares: and when one is weatie, another succeedeth in the same office, neuer ceasing this Idols remembrance, although he there sitteth fiue or six houres.

I thought meete to mention one Custome [y] which some report of the *Brama*, or Pope-like *Bramene* in these parts, who by his authoritie dispenseth with many of their Lawes, and dissolueth Marriages: giuing libertie at his pleasure to the women to marry an other; which his dispensation is sealed on her right shoulder, with a marke of a hote yron.

y Dis. of China pag 401.

Chandagrin is the royall seate of the great King of Bisnagar [z]. The chiefe Families therein are the *Bramenes*, *Raius*, and *Cretins*. They affirme that their Idole *Perimall* did bring forth the first out of his head (as the Poets tell of *Minerua*;) the second out of his breast; the third out of his belly: and all other inferiour Families out of his feete. 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*.

z *Melchior Cotignus.*

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 biting of the Sunne and Moone: whereupon the King and others neither eate nor dranke that day; deploring their misery, because the Dragon deuoured the Sunne. In the City Prepeti, three miles from Chandegrin is the feast of *Perimall*, in remembrance

brance of his marriage: at which the offerings amounted to two hundred thousand crownes: and the Charriot of the idoll was drawne forth a mile and halfe in Processi-on by tenne thousand men. They haue an other Feast of the Kine, because they sup-
a Simon Sa. pose *Perimal* to be the sonne of a Cowe, and then the wayes and streetes are full [b] of that cattell. They haue a feast in honour of the Sunne, which lasteth eight dayes, solemnized by the Emperour himselfe, and he is iudged a traitour which is not present thereat. Then they cast lots, the King first, and after the rest, diuining by arrowes the next yeares 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 as they goe, some beginne, and the rest answere, and so all continue to resound the name of the Idoll *Goa*. Before they enter into the Temple, they shaue and wash themselues. They haue Heremites which they call *Sanasses*, who liue in deserts, and at some times appeare before the people naked. They haue others which they call *Gurupi*, learned Priests, (as it were a degree of Doctors) which beare a great port, and neuer goe forth on foote. The Idoll *Tripiti* is seated on a mountaine, about which are fertile valleys, stored with fruits, which none may touch, as being consecrated. There are in the woods great abundance of Apes, so tame, that they will take meat 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.

b Em. de Veiga. As *Veiga* [b] and *Ricius*, two Iesuites, trauelled to Chaudegrin, they came to Travilur, where they sawe their Idoll, with a white banner on his backe, and after him three sacred kine, with Drummers on their backes, and after them Trumpetters and many Musicians of other sorts. Then followed thirrie women dauncing, which were also consecrated to the Idolles 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 be seene eating: and at last, one maketh a long Oration of the worthy acts of their God, and then set him againe in his place. This lasted foure houres; and in the mean space many reasoned with the Iesuites, 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 knew not what.

c Melch. Cätg. When the *Naicho* of Tangaor [c] died, three hundred 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.

d Gi. Bot. Ben. The Temples [d] in this Countrey haue great reuenues, which in some places are encreased by the deuotion of women, which prostitute themselues to gaine for their Idoles: and many yong girles are brought vp for this purpose. Many are here in these
c Osor. lib. 4. parts, of the Sect of the *Guzzarats*, which kill no quicke thing, as is spoken [e]. Some haue a stone hanging about their neckes, as big as an egge, with certaine lines drawn through the middle thereof; and this they worship, and call it *Tambarane*: they keep euery Friday holiday.

f Magin. The kingdom of Orissa hath on the sea-coast three hundred and fifty miles, betwixt the richer kingdoms of Bengala and Bisnagar, poore of ports and traffike. Raman [f] is the royall city; from whence the riuer Ganga passeth, and at his fall into the Sea ioyneth his waters with those of Ganges. The Inhabitants (except a few Moores) are
g Summario di. pop. orient. Gentiles, little or nothing (that I can learne) differing in rites from their neighbours, of which yee haue heard. Some [g] ascribe to the Citie Orissa, as the name, so the principalitie of the other Cities of this kingdome.

One

One thing I thought not to omit: That there be [h] whole Villages and kindreds of people, in other things like to other men, but are borne with one of their legges and one foot from the knee downewards, 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 Progenitours 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.

h *Linschot. c.15.*

And thus haue we finished our perambulation of the Continent of Asia. Now let vs ship our selues ouer (for we are not skilful of *Hanimants* leapes) vnto the Ilands: hauing first feasted you with the fruits and other rarities of Nature in Indie.

CHAP. XII.

Of the Creatures, Plants, and Fruits in India.

OF the Elephant and Rhinoceros is alreadie 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, where his stones lie: they binde the burthen with a rope, which at his keepers bidding he 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 yeare and halfe or two yeares. [a] *Christophorus Acosta*, *Linschoten*, and other moderne Authors, as also *Aristotle*, *Pliny*, *Elian* 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 entreatie not preuailing, told him it was for the King of Portugalls seruice, which he would haue him doe: the beast answering hoo, hoo (which in the Malabar language signifieth I will, I will, as *Acosta* interpreteth) fulfilled his request. The same Elephant wanting his meat; his master said it was because his kettle wherein he vsed to boile it was broken, and therefore willed him to carry it to the Tinker; which he did, and brought it againe, but ill-mended: whereupon he was sent againe, and the Tinker to trie him, amended it worse. The Elephant carries it to the riuer which ranne by, to see if it would hold water, and finding it to runne, came back with great noise and anger: the Tinker entreats pardon, and at the third time doth it well; which yet the Elephant would not beleeue, till by triall he saw it held water, and then shewing it to the standers by that it would hold, carried it home. A souldiour hurled a Coco-shell at an Elephant: which (because he could not then repay it) put the shell in his mouth, and a few daies after seeing him in the street, at Cochin, he hurled the same out of his mouth at the souldiour againe. Another souldiour iniured the keeper of an Elephant, which would haue reuenged the wrong, but was forbidden by his said keeper: but after espying the souldiour, when his keeper was absent; he took him vp in his trunke & ducked him diuers times in the water, & then set him downe where he had taken him vp. They are very ambitious. One being vpbraided of lazines by his keeper, when as his burthen was too heauie for him to draw, and therefore they had brought another Elephant to help him; disdaining a companion, thrust him away, & drew himselfe dead in the place. Another in like case fell on his fore-legs, & wept at his keepers chiding, and although he admitted a cõpanion till the greater difficultie was ouercome, yet feeling it thẽ in his own power to draw, he put away the other Elephãt with his head & teeth, to recouer his credit. Of the admirable capacitie, 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. Of the Rhinoceros I haue little further to say: as of other beasts tame & wilde, which Nature yeeldeth in other places as well as here.

a *Christ. Acosta in fine Linschot. lib.1. cap.46. Thomas Lopez, &c.*

As for fowles, they haue abundance of Parrots, & Noyras, more pleasing in beautie,

speech and other delights then the Parrot, but cannot be brought out of that countrey aliue. Of Bats as bigge as Hennes, about Iaua and the neighbour Ilands, we haue alreadie spoken. *Clusius* [b] bought one, of the Hollanders, which they brought from the Iland of Swannes, *Ilha do Cerne*, newly stiled by them *Maurice* Iland; it was aboue a foote from the head to the taile, aboue a foot about, the wings one and twentie inches long, nine broad, the claw whereby it hung on the trees, was two inches, the pisle easily seene, &c. Heere [c] they also found a fowle which they called Walgh-vogel, of the bignesse of a Swanne, and most deformed shape.

b *Clus. Exot. lib. 5. cap. 1.*

c *Cap. 4.*

In [d] 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 feet, and the same exceeding strong: it hath two wings rather to helpe it running, then seruiceable for flight: the legges great and long: they [e] say it hath no tongue, and that it putteth out the pisle backwards, as the Camell: that it deuoureth Oranges and Egges, rendring the same in the ordure, nothing altered.

d *Cap. 3.*

e *De Bry part. 4. Ind. Or.*

Of the birds of Paradise, elsewhere is shewed the falsehood of that opinion, which conceiue them to want feet, whereas they goe as other birds, but being taken, the bodie (for the most part) together with the feet are cut off, and they being dried in the Sunne, is so hardened and closed, as if Nature had so formed them. This is testified by [f] *Pigafetta*, and the Hollanders. Of this, *Clusius* in his *Auctarium* hath a large Discourse, shewing diuers kinds of them, a greater and a lesse: and saith that *Iohn de Weely* of Amsterdam sold one of them, which had feet, 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.

f *Itinerarium. A Pigafet. Holland. Nau.*

They haue Crowes so bold, that they will come flying in at the windowes, and take the meat out of the dish, as it standeth on the table before them that are set thereat: and are such vexatiō to the Buffles, that they are forced to stand in waters vp to the necks, that they may be rid of them. They haue Rats, which the Cats dare not touch, as big as yong 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. Incredible is the scathe which they receiue in Goa by the Pismires, which with such huge multitudes will presently assaile any thing that is fatty, or to be eaten, that they are forced to set their cup-boords and chests, wherein are their victualls 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 twinckling of an eye (saith *Linschoten*) they will consume a loafe of bread. The like cisternes haue they for their beds and tables: and for the pearches wheron they set their Canary birds, which els would be killed by Pismires, yea though it hung on a string frō the roofe of the house. The poorer sort which want cup-bords, hang their fragments 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 doe in mens cloths and bookes, which can very hardly be kept from them. But more hurtful is the *Baratta*, which flieth 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 come vpon apparell they leaue their staining egges behind.

The Salamander is said [g] to be common in the Ile of Madagascar. Of Serpents [h] they haue diuers kinds and very venemous, besides one other kind as big as a Swine, which is destitute of poison, & hurteth only by biting. But the superstitiō of the King of Calecut multiplieth their serpents. For he causeth cottages to be set vp to keep thē from the raine, and maketh it death to whomsoeuer that shall kill a Serpent or a Cow. They think Serpēts to be heauēly spirits, because they can so suddēly kil men. So much hath *that old Serpēt*, both at first & since, deluded mē by this venemous creature. There [i] are hogs with horns in the Moluccas: in Celebes & Mindanao are hogs, which besides the teeth

g *Icones de Bry Ind. Or. part. 4.*

h *L. Vert. lib. 5. cap. 22.*

i *An. Galuano.*

teeth they haue in their mouthes, haue other two growing out of their snouts, and as many behind their eares of a large spanne and halfe in length.

Of fish they haue great plentie and varietie. They haue of *Hayens* or *Tuberons* which deuoure men, especially such as fish for pearles. And others bath themselues in cisternes, not daring to aduenture the riuers for them. Of fish-monsters like men, and like an hogge some write: and as monstrous is that, which *Maffæus* [k] telleth of a Whale, which with the opposition of his huge bodie, stayed the course of a shippe sayling with eight other shippes into India, with so great a noise and shaking, as if they had fallen on a rocke. Neither could the windes, which filled the sailes, further her course. The Marriners, when they saw two elements of Wind and Current, so strongly encountring, looked out and saw this monster, with her sinnes embracing the sides of the shippe, and enterlacing the sterne with her taile, applying her bodie to the keele, which contained about [l] eightie foot in length. They thought presently that some hellish fiend had beene sent to deuoure them; and consulting of remedie, at last sent out their Priest in his holy vestments, with crosses and exorcismes: who (like the greater diuell) preuailed with these weapons, and the Whale forsooke them without further hurt.

k *Maff. hist. Ind. lib. 7.*

l An hundred and fiue *Dodrantes.*

There are [m] certaine fish-shells, like Scalop-shells, found on the shore; so great that two strong men with a leauer can scarse draw one of them after them. They haue fish within them. A shippe (called Saint *Peter*) fell vpon sands, sailing from Cochin, and split. The men saued themselues, and of the wood of the old shippe built a Caruell, wherein to get to the Continent, but in the meane while were forced to make a sconse, and by good watch to defend themselues from certaine Crabbes of exceeding greatnesse, and in as great numbers, and of such force, that whomsoeuer they got vnder their clawes, it cost him his life, as two Marriners of the same shippe told mee.

m *Lluſc. c. 48.*

Crabbes heere with vs haue a sympathy with the Moone, and are fullest with her fulnes: in India there is a contrary antipathy, for at a 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 fathom. These men are naked, and haue a basket bound at their backes, which, being at the bottome, they rake full of Oysters and durt 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 souldiers, a second; the Iesuits, 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 Tortoises so great, that ten men might sit and dine within one of the shells.

Of their fruits, *Ananas* is reckoned [n] one of the best: In taste like an Apricocke, in shew a farre off, like an Artichoke, but without prickles, very sweet of sent. It was first brought out of the West-Indies hither. *Iacas* are bigger then the former, and grow out of the bodie of the tree: they are of many pleasant tastes, but hard to digest. 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 poison so deadly, that yet no remedie hath beene found against it. Of the like bignesse is the *Caions*, of which, of the *Iambos*, *Iangomas*, *Carambolas*, *Iambolijns*, *Papaos*, &c. I leaue to speake, as not writing an Indian Herball, but onely minding to mention such things, which, besides their countrey, haue some varietie of nature, worthie the obseruation. For the rest, *Garcias ab Horto* translated by *Carolus Clusius*, *Paludanus*, *Linschoten*, *Christophorus Acosta* (writing particularly of these things) and others in their generall Herballs, may acquaint you.

n *Paludanus.*

Of this sort is the Indian Fig-tree; if it may may be called a tree, which is not aboue a mans height, and within like to a reed, without any woodie substance: it hath leaues a fathom long, and three spans broad, which open and spread abroad on the top of it. It yeeldeth the fruit in fashion of the clusters of grapes, & 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 only the root, out of which presently groweth another, and within a moneth after beareth fruit, and so continueth all the yeare long. They are the greatest sustenance of the countrey, and are of very good taste, and smell, and in those parts men beleeue that *Adam* first transgressed with this fruit.

o Of this, besides *Linschoten*, see *Garcias ab Horto*. with *Clusius* notes. *Exot. lib. 7. c. 26.*

But of greater admiration is the o *Coquo*-tree, being the most profitable tree in the world, of which in the Ilands of Maldiua they make and furnish whole shippes: so that (saue the men themselues) there is nothing of the shippe or in the shippe, neither tackling, merchandize, or ought else but what this tree yeeldeth. The tree groweth high and slender, the wood is of a spungie substance, easie to be sowed, when they make vessells thereof, with cords made of *Cocus*. For this nut (which is as bigge as an Estridge egge) hath two sorts of huskes, as our Walnuts, whereof the vppermost is hairy (like hempe) whereof they make Occam and Cordage, of the other shell they make drinking-cuppes. The fruit, when it is almost ripe, is full of water within; which by degrees changeth into a 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 *Aqua-vitæ*, and wine. Of it also they make, by setting it in the Sunne, Sugar. Of the meat of the nut dried, 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, mattes, tents, &c. Their apparell, their firing, and the rest of the commodities which this tree (more plentifull in the Indies, then willowes in the Low-Countries) yeeldeth, would be too tedious to recite. They will keepe the tree from bearing fruit, cutting away the blossomes, and then will hang some vessels thereat, which receiueth frō thence that liquor, of which you haue heard. It is the Canarijns liuing, & they wil clime 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.

p *Clusius* describeth this tree out of the Relations of *Pliny lib. 12. Curtius lib. 9. Strabo. l. 5. Theophrastus lib. 4.* and mentioneth like kinds (if not the same) out of *Lopez de Castagneda lib 7. Ouiedo lib. 6. Lopez* or *Pigafetta* of *Congo*, &c. *Clus. Exot. lib. 1. cap 1.*

No lesse wonder doth that tree p cause, which is called *Arbore de rais*, or the tree of roots: *Clusius* calleth it (by *Plinies* authoritie) the Indian fig-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 certaine threads of the colour of gold, which growing downewards to the earth, doe there take roote 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 figs are like the common, but not so pleasant.

q *Garcias ab Horto lib. 2. c. 1. C. Acosta. c. 37.* saith it growes most in Malabar.

The *Arbore triste* q deserueth mention: It growes at Goa, brought thither (as is thought) from Malacca: The Hollanders saw one at Acri in Samatra. In the day-time and at Sunne setting, you shall not see a flower on it: but within halfe an houre after, it is full of flowers, which at the Sunne-rising fall off; the leaues shutting themselues from the Sunnes presence, and the tree seeming as if it were dead.

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 slew her selfe, and of the ashes of her burned carcasse came this tree.

r The Plant *Bettele.*

Bettele r is a leafe somewhat like a Bay-leafe, and climeth 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 kinde 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 iuice, 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 hearbe called *Dutroa*, which causeth distraction, without vnderstanding any thing done in a mans presence: sometimes it maketh a man

sleepe,

sleepe as if he were dead the space of foure and twentie houres, except his feete bee washed with cold water, which restoreth him to himselfe; and in much quantity it killeth. The women giue their husbands thereof, and then in their sights will prostitute their bodies to their lewder louers, and will call them *Cornudo*, stroking them by the beard: the husband sitting with his eyes open, grinning like a foole, and when he returneth to himselfe, knoweth nothing but that he hath slept.

Another strange hearbe is called *Sentida*, or feeling, 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.

But the strangest plant (for so may we terme it) is, that at Goa the homes of beasts slaughtered are throwne together in one place, lest they should be occasion of indignation and reproch to any; the shewing or naming of a horne being there ominous. These hornes thus cast forth, after a certaine time, take roote, and the rootes grow two or three spannes in length.

Pepper (whereof there are diuers sorts) groweth at the foot of *Arecca*, or some other tree, on which it climeth, as *Bettele* or Iuie; growing in bunches like grapes.

Cinamom [f] is the inner barke of a tree as big as an Oliue; with leaues like bay-leaues, and fruit like an Oliue: The drying of the barke maketh it roll together. Within three yeares after, the tree yeeldeth another barke, as before. In Seylon is the best. They of Ormuz call it *Darchini*, that is, wood of China: and selling it at Alexandria, call it [t] *Cinnamomum*.

[f] *Garcias ab Horto l.1.c.15.*

Ginger [*] groweth like yong reeds, or *Gladiolus*, with a roote like a Lilly: it is plentifull in Malabar.

[t] *Quasi Amomum ex Sina delatum.*

[*] Ginger.

Cloues [*] grow in the Moluccos on trees, like Bay-trees, yeelding blossomes, first white, then greene (at which time they yield 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 paile or tub of water should stand in the chamber, when they cleanse them, or any vessell of wine or other moisture, in two dayes the Cloues would sucke it out and drie it. The same nature is in the vnspunne silke of China.

[*] Cloues.

The Nutmegge-tree, [u] 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 Nutmeg, 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.

[u] Nutmegs.

It were an endlesse peece of worke, and not so pertinent to our purpose, to speake of the rest of the spices, drugges, and fruits in India: These (as the rarest or cheefe) I haue chosen so (as it were) to recreate our Reader with a walke, and howres-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 pouertie to talke so much of Iewels. The greatest vertue in any which I haue read of, was of that which *Osorius* [x] saith, would not suffer a droppe of bloud to fall from him that ware it, who yet, without losse of bloud, was slaine by a great wound: and this Iewell was lost by shippe-wracke, when it should haue beene sent to Portugall for a present to the King. He which had this Iewell, was called *Nahodabeguea*, a Prince of Samotra, which was killed in his shippe; and the Portugalls rifling him, found no bloud about him, till they had taken from him a chaine of gold, in which this stone was inclosed, and then hee bled freshly. This stone is taken out of certaine beastes, which the Siamites call *Cabrisiae*. 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

[x] *Osor. de Reb. Em. lib.7. in 8.*

[y] Bezar-stone.

theſe ſtones doe proceed of the paſture whereon theſe beaſts feed. The Amber is found as well in other places as in India. *Garcias* z thinkes it to be the nature of the ſoile, as Chalke, Bole-armenike, &c. and not the ſeed of the Whale, or iſſuing from ſome fountaine in the ſea, as others hold. *Cluſius* tels a probable opinion of *D. Marel*, that it was an excrement gathered in the Whales belly.

z *Garcias ab Horto. in Cluſ. Exot. lib. 7. c. 1.*

† *Diſcou.*

Galmano † writeth of a ſmall vermine in Sian, which cleaueth faſt to the trunke of the Elephant, and thence ſucketh out his bloud and life: his skull is ſo hard that it cannot be pierced with a hand-gun: and 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. He telleth of a tree in Mindanao; the one halfe whereof (which ſtandeth towards the Eaſt) is a good remedie againſt poiſon: the Weſterne halfe yeeldeth the ſtrongeſt poyſon in the world. There is a ſtone, on which whoſoeuer ſitteth, ſhall bee broken in his bodie.

CHAP. XIII.

A generall Diſcourſe of the Sea, and of the Ilands adioyning to Aſia.

AFter our long perambulation of the Aſian Continent, the ſea inuironing doth ſollicite 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 waterie Element. *The Sea is great and wide*, ſaith a the Pſalmiſt: and at firſt *couered the whole earth like a garment*, till for mans vſe b *the drie land appeared*, which for mans abuſe was againe in the dayes of *Noah* couered: And had not GOD c *ſet the Sea a bound which it cannot paſſe*, it would *returne to couer the Earth* for euer. It is his d *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.* For how eaſie were it for the Sea to encloſe the Earth in her watery mantle, and againe to make a conqueſt of the drie Land, hauing ſuch forces of her owne, and ſuch re-enforcements from the Aire, 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 Aire exceedeth the Water, and is it ſelfe exceeded of the Fire; ſo the Water may ſeeme no leſſe to ſurmount the Earth, the loweſt and leaſt of the Elements. And what armies of exhalations doth the Sunne daily muſter in the great airy 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 priuy paſſages, whereby it commeth to paſſe, that albeit e *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 watery World, and that ſuch a World of time together, and yet the Sea nothing encreaſed, but that (as *Salomon* 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, &c. partly by filling the veines of the Earth with Springs, doe both wayes returne againe in Riuers to the Sea. This f 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.

a *Pſal. 104. 25. and 26.*
b *Gen. 1. 9.*
c *Pſalm. 104. 9.*
d *Jerem. 5. 22.*
e *Eccleſ. 1. 7.*
f *Vid. Zanc. de Oper. & G. B. R. Rel. Ariſtot. &c.*

The

The depth of the Sea is holden by ſome to hold proportion to the height of the Mountaines on the Earth. The ſaltneſſe of the Sea ſome aſcribe to the firſt Creation; ſome, to the Sweat of the Earth, roſted with the Sunne; ſome, to the ſaltneſſe of the Earth, eſpecially in Minerals of that nature; ſome, to adуſt vapours, partly let fall on the Sea, partly rayſed from it to the brinkes and face thereof; ſome, to the motion 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 imployed in, and on the bodie, the vrine, and other excrements remaining, doe retaine a ſaltneſſe. I will not determine this queſtion, as neither that of the ebbing and flowing of the Sea, which (g ſome ſay) is the breath of the World; 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 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. But theſe things we leaue to Philoſophers ſearching wits, and better leyſures. The motion of the Sea is manifold; as firſt by ebbings and flowings, theſe alſo differing, according to the courſe of the Moone, in Spring, or Nepe-tides, and according to the diſtance, as they are neerer or further from the Ocean, and according to the deepeneſſe or ſhallowneſſe of the places, beſides other accidents, ouer-ruling them, making them, in diuerſe Seas, to be greater, leſſe, or none at all, longer alſo in ſome place, or oftener, as in Negropont, where the water is ſaid to riſe and fall ſeuen times a day. And beſides theſe hourely, daily, or monethly motions, another (more generall) is aſcribed vnto the Sea, from Eaſt to Weſt, proceeding from the motion of the Heauens, which in the openeſt Seas, as in the Atlantike and South Seas, are apparantly manifeſt, eſpecially betwixt the Tropickes, where they finde a conſtant Eaſterly breath; vncertaine whether it may be tearmed a winde, ariſing of inferiour exhalations, or ſome impetuous violence, cauſed by the ſuperiour motions, which draw together with them the Elements, not of the Fire onely, but alſo of Ayre and Water. And hence are thoſe ſtrong Currents in diuerſe places, as that which runneth in at the great Bay, and out againe with like force, betweene Cuba and Florida, cauſing the Spaniards to goe one way to the Indies, and to returne another. Other particular motions in the Sea, proceeding from eſpeciall accidents of the Ayre by windes, which ſomewhere haue their ſet ſeaſons: of the Sea by Whirle-pooles, and contrarie currents: of the Land by Capes, Iſlands, Indraughts, Riuers, and ſuch like, it would be tedious to relate.

g *Apollonius Phil. l. 5.*

The Sea is commonly diuided into the *Mediterranean* and *Ocean*: and vnder that *Mid-Land* appellation 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 eſpecially is that Sea called *Mediterranean*, which entring at the Straits of Gibraltar, is both larger then any of the reſt (containing aboue tenne thouſand myles 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 Germane Ocean, the Adriaticke, the Redde, White, or Blacke Seas, the Sea of Ladies, the Euxine by a contrarie appellation, for their inhoſpitalitie.

But to contract our ſpeech vnto Aſia, we 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, twi-

twining his louing armes about ſome whole Countries: otherwhere (as it were) by hoſtile vnderminings he maketh Seas farre from the Sea; and eſpecially hath yeelded ſo many Iſlands, as rather may ſeeme admirable then credible. For, to let paſſe the North parts (as not ſo well knowne) where Vaygats, Nova Zemla, and the reſt, would giue vs but cold entertainement: Comming thence to the Eaſt and South, we are encountred with the Iſland, or [h] Iſlands rather, bearing the name of Iapan; the principall whereof are three: of which more afterwards. Theſe are ſeconded by the Iſlands of China, which doe (as it were) hedge and fence it in; of which, there is little in Authors worthie mentioning. In Macao, or Amacan, the Portugalls haue a Colonie, but the chiefe Iſland of China is Anian, in the Gulfe of Cauchin-China.

h Of the Iſlands of Aſia.

Further from the Continent, from Iapan Southwards, are many Iſlands, called by the names of *Leguio*, the greater, and the leſſe, rich in Gold: nigh to the ſame is *Hermoſa*: and next to theſe the *Philippina*, ſo called [i] of *Philip* the ſecond, King of Spaine, by whoſe charge and charges they were diſcouered in the yeare 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 Iſlands *Philippina*, which are betweene New Spaine, and the Gulfe of Bengala, in all, after their account, eleuen thouſand. They begin their reckoning at *Noua Guinea*, where firſt we ſee Cainam. The next Banda, which name is proper to an Iſland ſo called, and common alſo to her neighbours, Roſolarguin, Ay, Rom, Neyra, in foure degrees to the South, which alone in the world are [k] ſaid, by ſome, to bring forth Nutmegs and Mace. The men here are Marchants, the women attend to Husbandrie. The Iſlands *del Moro* abound with Rice and *Sagu* (a fruit which yeeldeth Meale) where [l] are wilde Hennes, which ſit not on their egges, 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 hath a Mahumetane Prince, and is a great Iſland; the people are Men-eaters. Amboino is the name of many Iſlands, rude both in ſoyle and people, which eate their owne parents when they are olde. Neere to theſe are the *Molucca*, fiue in number, *Ternate*, *Tidor*, *Motir*, *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 [m] Selebes abound with Gold, abandoned of goodneſſe, peopled with Idolaters and Men-eaters. The Iſlands of [n] Morataу are more Northerly, where Battata-rootes is their bread, their neighbours fare in the Iſlands of Tarrao, Sanguin, Solor, and others.

i P. Bertij tab.

k G. Bot. Ben.

l A. Pigafetta.

m Selebes.

n Morataу.

In thoſe Iſlands, which more properly beare the Philippine title, Mindano is, of very large circuit, and hath diuerſe famous Cities: Tendaia, for her excellence, is by ſome called the Philippina. Luzzon incompaſſeth a thouſand myles, in which the Spaniards haue built a Towne, called Manilia, and haue thither carried Cattell for breede.

Borneo is reputed as bigge as Spaine, richly attended with many Iſlands of ſmaller circuit. It hath a Citie of the ſame name, founded on Piles, in the ſalt water, with ſumptuous buildings of hewed Stone, couered with Coco leaues. The King is a Mahumetan.

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 Iſland, 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.

* I. Scal.

Betwixt Malacca and Samatra Nature hath (as it were) ſowed that Field of Waters with Iſlands; the principall of which is Bintam. Samatra, within the Countrey, is Ethnikes: towards the Coaſt are Moores; an Iſland large, rich, and populous, diuided into many Kingdomes.

The Gulfe of Bengala is (as it were) garded with a double ranke of Iſlands, which *Neptune* hath ſet as Gariſons of thoſe Seas. But theſe all are not worthie the honour

due

due to Zeilan, called in old times *Taprobana*. if they gueſſe not better which ſo call Samatra. From thence, alongſt the Coaſt of India, are ſeene few Iſlands of any greatneſſe: But further into the Sea are the *Maldiva*, ſo called of Maldiva, one of their number, whoſe name ſignifieth a thouſand Iſlands; ſome of which are diuided by larger Seas, ſome by ſmaller Armes; the Ocean ſomewhere with his greatneſſe threatening 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 Iſland 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 ſhe 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 Iſlands next to the Continent, Moores beare ſway; in the reſt, Pagans. Other Iſlands, of ſmaller reckoning, we reckon not. Diu hath long beene famous for the warres therein, vainely attempted by the Turke and Indians againſt the Fortreſſe of the Portugalls.

The Perſian Gulfe hath left ſome remnants of Land extant; the chiefe is Ormus, a famous Mart, which the Moores there maintained, 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.

In the Diſcourſe of theſe Aſian Seas and this Perſian, amongſt the reſt I thought it worthie relating, which [o] *Luys de Vrreta*, in his *Æthiopian* Hiſtorie telleth of a certaine Iew. He trauelling alongſt the ſhore 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 Winds and Tides, ſeeming to threaten the higher Elements, but euen now readie 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 commaunded the Iew; and Nature (the handmaid of Diuinitie) enioyned the angrie Elements to reſt; a ſudden calme followed, as if waues and winds would accompanie 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 fancie perſuades himſelfe, that this Arme of the Sea was that *Sabbaticall ſtreame*, & that he now ſaw the experimẽt of that relatiõ with his eyes. Fancie had no ſooner affirmed, but ſuperſtition ſware to the truth, & credulitie tickles him with gratulation of diuine fauor to himſelf, that had liued to ſee that bleſſed ſight. Rauiſhed with this conceit, he filles 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 he tells his countrey-men 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 Iudæus Apella*, the Iewes beleeue quickly all but the truth, eſpecially in Portugall, [p] whither he came with this report. Many thouſands 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 waiting for their promiſed Meſſias. One, and a chiefe of this ſuperſtitious Expedition, was *Amanes Luſitanus*, a Phyſitian 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, Germanie, Hungarie, their company (like a ſnow-ball) encreaſing as they went, with the addition of other Iewes of like credulitie. When they came to Conſtantinople, there were of them in many bands or companies thirtie thouſand. *Cabaſſan Baſſa*, the Tur-

o L. *de Vrreta Hiſt. Æthiop. l.1 c.6.*

p Some ſay that the Iewes were expelled out of Portugall before theſe times.

Turkish Commaunder, thought to gaine by this occasion; and would not suffer them to passe ouer the water into Asia, without many hundred thousands of duckats, except they would passe on horsebacke. This example was soone both spread and followed of the other Bassaes and Commaunders 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 Flies, 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 Pilgrims wasted: and *Don Iohn Baltasar* was present, when *Amato* aforesaid being dead with this affliction, his Physicke-bookes were at 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. *Mucas*, one of the wealthiest men which Europe held, died 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.

The Redde Sea, or Arabian Gulfe, seemed vnwilling to be the Oceans subiect: so many small Islands doth she continually muster in resistance, besides her vndermining 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 drie Land in the middest thereof, and with her waterie erected walls to guard these new passengers, till the same hand reuersed it, or rather rewarded the then emptie bellie thereof with the prey of so many thousand Ægyptians. Babelmandel, Camaran, and Mazva are accounted amongst the chiefe of these Isolets: Suachen hath most Soueraignetie, being the Seat of the Turkish Bassa for Abassia.

Socotera is without the Strait. The naturals are Christians, of S. *Thomas* Sect, who is here said to haue suffered shipwracke, and of whose broken shippe was erected a Church. They are great warriours, both men and women, and great Magicians. They haue no vse of Trafficke, Letters, or Nauigation, and yet are esteemed the noblest people in the world.

r *Gio. Bot. Ben.*

Two r other Islands confront this; of which one (they say) is the habitation of men, and the other of women, which sometimes haue entercourse one with the other, but the Ayre (Natures inexorable and heauie handmaid) not suffering any long abode to each, but in their owne allotted portion.

Loth am I to looke any further into that boisterous Sea, and therefore leauing all that huge Tract of Africke, as compassed by a suddaine thought, but vnsaluted, wee shall finde other Asian Islands in the Mediterranean. And because, being now wearied, the *Archipelago* would be too tedious a passage for vs, neither are there many Islands worth naming in *Propontis*, or the *Euxine*, we will speake a little of Rhodes and Cyprus, and then remember how long wee haue forgotten our selues.

The former of those containeth about an hundred and twentie myles: fertile in soyle, and of most pleasant ayre, caused by that loue which *Phœbus* beareth to it; there neuer passing day, in which he doth not, in his bright and shining apparrell, 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 tenne cubits, f or as others tell, a hundred fortie three feet, but it selfe told fourescore cubits in height, which, falling by an Earthquake, the Oracle forbad the Rhodians to erect againe. But nothing forbad *Mubias*, or *Muaui*, the fifth Caliph, after his seuen yeares Warre about Constantinople (as sayth t *Constantinus* out of *Theophanes*) inuading this Island, to carrie away nine hundred (or, as *Constantinus* numbreth, three thousand and fourescore) Camels burthens of this Brazen carkasse.

f This inscription was in the *basis* as *Meursius* translates it: *Rhodo colossum bis quater cubitis decem Superbientem Lindius fecit Laches* which words shew both the author *Lindius Laches*, and the height 80. cubites. *Meursius in translat. Constant.*

t *Constant. Porphyrogenitus de ad. imp. ca. 21. Theophanis Chronicon.*

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The Temple of *Liber* was here enriched with many presents of the Greekes and Romanes, to both which the Citie of Rhodes was had in friendly and honourable regard. Much was their force by Sea in auncient times, and for two hundred yeares space it was the Seat of the Hospitular-Knights, which now reside in Malta; driuen thence by mightie *Solyman*.

These Knights had also, by purchase of King *Richard* the first of England, the Island of Cyprus[u], dedicated by the Poets to *Venus*, to whome 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 rained not. *Trogus* writeth, That the Cyprians prostituted their daughters (before they married them) to Mariners on the shore. Wee haue seene at Rome (sayth *R. Volateranus*) the attendants of Queene *Carlotta*, neuer a whit better then those auncient.

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 Shippe, from the Keele to the Toppe-sayle, with all prouision, furnished to the Sea. Neither grieue I to tell it; the Romanes more greedily then iustly made themselues Lords thereof. For *Ptolomey* the King being confederate with vs, was proscribed without any fault, but the defect of our Treasurie, who therefore poysoned himselfe, and the Isle became Tributarie. *Sextus Rufus* sayth as much. *Amasis* was the first, if wee beleeue *Herodotus*[x], that euer conquered Cyprus, and made it Tributarie. Hee also sayth (*Lib.* 7.) That the Cyprians were partly from Salamine and Athens, partly from Arcadia, partly from Cythnus, from Phœnicia, and from *Æthyopia*. *Plinie* affirmeth[y], That it was sometime the Seat of nine Kings, and was diuersly named, as *Acamantis, Cerastis, Aspelia, Amathusia, Macaria, Cryptus*, and *Colinia*. It was such a Forrest of Trees[z], that when as their Shipping 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 hee had so cleared.

In the time of *Constantine* it was forsaken of the inhabitants, as before forsaken of the Elements, which refused to water with any droppes of raine that Island (sometime accounted happie) the space of seuenteene yeares together, or as others haue it, sixe and thirtie, re-peopled from diuerse parts by *Helena*, the mother of *Constantine**, and remaining to the Greeke Empire, till that *Lion of England* made it a prey, and the Knights purchase, who sold it to *Guido Lusignan*: whose posteritie fayling, the Venetians succeeded, till *Selym* the second, minding to erect a Religious Hospitall, to testifie their Magnificence, began with an irreligious foundation. For whereas their holy Lawes will not suffer any thing to be dedicated to holy vses, which their owne Sword hath not conquered, he brake League with the Venetian, and robbed them of this Island, 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 wee haue taken so large a prospect; where wee are stayed to be transported into the chiefe of those Islands, there to take a more leisurely view of their Regions and Religions.

u *Adrian. Roman. Theat. Urbium, l.* 2.

x *Herod. Thalia.*

y *Plin. l.* 5. *c.* 31.

z *Ortel. Theat.*

* *Quadi Geographia.*

In *Hak.* voyages the taking of Famagusta, &c. is largely related, *To.* 2. *P. Contarenus de bello Turc. & Ven.*

CHAP.

CHAP. XIIII.

Of the Islands of Iapon, and their Religions.

THE Iesuites 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; here seeking to repayre, with their *vntempered Mortar*, the ruines of their *Falling Babylon*: there laying a new foundation of their after-hopes: here, by their Politicke Mysteries and Mysticall Policies, endeauouring to recouer; there, by new Conquests to make supply to their losses: here, 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, while others beleeue, obserue, and admire them.

a *Mat.*23.15. Both here 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, encountering 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: Here with *Truth*, yea, the Soule of *Truth*, *true Religion*; whose *Shield of Faith*, and *Sword of the Spirit*, these (the stronger part of those strongest *Gates of Hell*) *cannot preuaile against*. A Spanish Faction of Spanish humour and successe, more easily conquering a world of the naked Americanes, and effeminate Indians, then keeping all they had in Europe. Such are the armes of the one, and the preaching of the other.

b Benefit by the Spaniard and Iesuite. Yet would I faine be thankefull to the one and the other [b], the first for furthering Geographie with knowledge of a new world; the other, for making a possibilitie of a better World to some, whereas otherwise there was a generall desperation of all.

Neither are the wounds of Popish superstition so absolutely mortall, as the Ethnike Atheisme; the one hauing no foundation at all; the other shewing the *true foundation*: although their *Babylonish slime* euen heere supplieth the roome of better matter, 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 Diuinity, it were inhumanity in vs, not to acknowledge a beholdingnesse to them, for that they giue vs in the knowledge of many peoples, although in all their Discourses this caution is necessary, not to yeelde them a Catholique and vniuersall credite, where we any way may spie them dawbing the walls of their pretended Catholike Church. In relating their Miracles, and such like, wee will remember they are *Iesuites*: in other things not seruiceable to Rome, wee will heare them as Trauellers, when lying doth not aduantage them, nor hurt vs. But as the Labours of the Iesuites may euerie 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 may at last bee acquainted with Iapon, wee will borrow of them to pay your hopes, by their long introduction suspended.

Maffæus (who hath translated and set forth more then thirtie of those Iaponian Epistles) in the twelfth Booke of his Indian Historie, doth thus describe it. Besides other lesse, three principall Islands beare the name of Iapon; which

which the [c] first and greatest most peculiarly challengeth, containeth in it three & fiftie Kingdomes or Principalities, the chiefe Citie whereof is Meaco: The second is Ximum, diuided into nine Segniories: The third, Xicoc, quartered into foure Lordships, so that there are in all of this Iaponian Dominion, threescore and six Shires, or petty Kingdomes. The space of land is measured two hundred leagues in length, in bredth somewhere ten, in other places thirtie, betweene the thirty and thirty eight degrees of Northerly Latitude: Eastward from China. The soile is not very fertile, subiect to much snow, the aire holsome. The bowels of the earth are stored with diuers metals; the trees are fruitfull, and one [d] wonderfull, in that it abhorreth moisture, and if haply it be moistned, it shrinketh & becommeth withered: which they remedy by plucking it vp by the rootes, and after it is dried in the Sun, to set it in drie sand; if a bough be broken off and nailed on againe, it groweth. They haue two high mountaines, one of which casteth forth flames, and in the top thereof the diuell vseth to shew himselfe in a bright cloud: o some, that (by long fasting) haue prepared themselues to this sight: the other, called *Figeniana*, is by some leagues higher then the clouds. They much esteeme a tall personablenesse: they plucke off the haires on their head: children before; the common people halfe way; the Nobilitie almost all) leauing but a little growing behinder to touch which were to offer great indignitie to a man. They can indure much hardship: an infant new borne in the coldest of winter is presently carried to the River to be washed: their education is hard: yet are they neat: they vse forkes (as the Chinois) or sticks, not touching the meate with their fingers, and therefore needs 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 service or change of meate. *Quabacondonus*, against a solemne and festiuall entertainment of his Father, prepared a hundred and thirtie thousand of these tablets. 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, & yet exceedingly diuersified according as they differ in State or Sexe: or as they speake in praise or dispraise, vsing a diuers Idiom. 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 auoide. They mount on the right side of the Horse. They sit, (as wee rise) to entertaine a friend. They giue to the sicke persons, salt things, sharpe, and rawe: neuer let bloud: wee contrary (as in other rites) either to other ridiculous. All their Nobles are called *Toni*: amongst whom are diuers degrees: all of them holding their all *in capite*, to finde so many Souldiours to the Warres, at their owne costs. Generally the whole Nation is witty: pouertie is a disgrace to no man. Reproches, Thefts, periuries, Dice-play are hatefull: very ambitious they are in all things, respective to their credit, full of courtesie each to other, neuer brawling, no not at home with their houshoulds. The Inconstancie of that State learneth them by vse to prepare for, and to welcome, euery State. They are exceedingly subtle, 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 bodie; and in case of distresse, they esteeme it a credit to preuent the sentence of lawe by bloudy execution done on themselues, which they vsually doe in ripping vp their breastes 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. All Japon sometime obeyed one Prince called *Vo*, or *Dairi*, 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

[c] *Mercator* thinkes *Iapan* to be the *Aurea Chersonesus*: which agreeth not with *Ptolomey. l. 7. c. 2.* who placeth it vnder the Line.
[d] A strange Tree.
[e] Customes in things indifferent are comely or vncomely, *pro more loci.*

one seised on his owne prouince, whereof you haue heard there are threescore and six. Leauing the *Dairi* a bare title, and a Heralds Kingdome to giue termes of honour at his pleasure, whence he raiseth great reuenue, otherwise subiect (excepting his Title) as are all the rest, to the Lord of *Tensa* (so they call the noblest Kingdome adioining to *Meaco*) This [f] *Vo* or *Dairi* descendeth by succession from the auncient Kings, out of which he is chosen, and is honoured as a God. He may not touch the ground with his foote, which if hee doe, hee is put by the place: neuer goeth out of his house, seldome is seene of the people. He sitteth in his seate with a bowe 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, he is depriued as well as if he had troden on the ground. All great men haue their factors with him to procure new titles of honour, the onely tewell of his greatnes.

f *Cos. Turrian.*

They haue another generall officer or chiefe Iustice, which denounceth Warre, 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 inioyeth great reuenue and soueraintie, and is aduanced hereto by money and kindred. The *Tundi* giue Priestly orders, and dispense in smaller matters, as eating flesh on daies prohibited.

They haue many Sects, some reckon them twelue; all truely agreeing, in disagreeing with Truth: some of them Epicure-like denying Gods prouidence, & the soules immortalitie. 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* & *Xaca* they preach, as Saiiours, & to be worshipped. Some of their Sects doe beleeue an eternall life, and promise it to all such as call vpon these supposed Deities, as Saints which sometime ledd so austere a life, for the sinnes of mankinde, that for a man to vexe his minde, or macerate his body for his owne sinnes, would not onely be superstitious, but offensiue and derogatorie to their merits. And here the kinde-hearted Iesuite [g] is panged with a fit of Charitie to yoke the Lutherans with them; as if the sufferings of IESVS were but the superstitions of *Amida*, as if either the sufferings of man, imperfect, borrowed, dutie, could be, or the sufferings of God could not be meritorious; or as if the Lutherans denied Christian contrition (whose affect is *Indignation*, [h] 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.

g *Masseus.*

h *2. Cor. 7. 11.*

These were Kings and Noble-men, or Inuenters of Artes, of whom they haue as true tales as *Homer* or the Legend yeeldeth. *Taicosama* that died [i] a few yeares since, (the first which in these many later ages tooke the Title of a King, which, together with the crowne, he receiued of the King of China) ordained 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 [k] his image should be enshrined and worshipped with the Title of *Scinfaciman*, or New *Facimon*, the name of their *Mars* or warlike God: which was also done. Thus he, which in his youth had vsed to cut wood and carry it into the Market to sell for his daily sustenance, for his valure promoted in militarie honours, at last became the greatest Monarch that *Iapon* had seene in eight hundred yeares, and not contented with humane greatnes, 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 deathbed bequeath Godhead 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,

i *An. Dom. 1598 Fran Pasius: Lud. Frois.*

k *Al. Valignam.*

dreadfull, his memory detestable. *Nabunanga* was his predecessour in his state and impietie, arrogating diuine honour to himselfe: but destroying the Temples of their Gods, together with their Temple-keepers, the *Bonzij*. This appeared at *Frenoiama*, a famous Vniuersitie of those *Bonzij*, nine miles from *Meaco*, wherein eight hundred yeares past, a Iaponian King had erected three thousand and eight hundred Temples, with houses adioined for the *Bonzij*: allowing to their maintenance the third part of the reuenue of the Kingdome of Vomen. Hence proceeded their orders and gouernement in affaires both of state and Religion, being a Seminarie of Lawes and Superstitions. But these temples in time diminished to eight hundred, and the Bonzian discipline as much impaired, and altered from austeritie (in some) to wantonnes, (in others) from Artes, 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 preuailing by their suing for peace, fortified themselues for Warre in the Temple of Quanon their God of health and long life, much frequented with Pilgrims from all parts, much solemnized with their pompous processions (like in all parts if ye beleeue the Iesuite to their *Corpus-Christi*-solemnitie) which grew the more famous for that these were but the preamble to the like pompe in the Gibon-festiuall at Meaco. But all preuailed not with *Nabunanga*, who destroyed both Temple and Priestes with fire and sword, burning foure hundred other temples for company, in the yeare 1572. At Meaco hee burned twenty of these Bonzian Cloisters of the greater sort, besides fourescore lesse, and in one of them threescore Bonzian women or Nuns, whose Deuotion was employed in begging for the repatation of the Temple of *Daibud*. Amongst the rest, as the Grecians had their Mercury with his *Caduceus*, so the Iaponians haue their *Izu* with his *Trident*, to conuay soules departed into their allotted eternall residences: The *Bonzij* his Chaplaines by lots enquired whither they should remoue him, he commanded it, and they with great solemnitie performed it, but out of a place, which then escaped, to another [m] wherein, and where with he was burnt. *Facusangin* was another Bonzian Academy adorned with many Colledges which he destroyed. *Xingnen* the King of *Catnochun* shaued his head and beard; and professed himselfe a *Bonzi*, & not only attired himselfe in their habite, but thrice a day did performe their superstitions, hauing six hundred *Bonzij* to his followers. He writ to *Nabunanga*, intitling himselfe *the Patrone of those Religions*: the other in his answere stiled himselfe the *Tamer of Diuels, and enemie of Sects*. But after that he would bee a God, soone did he cease to bee 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 maintenance thrust into Cloisters; *Shauen* (as you haue heard) and *Shauers* couetously pilling and polling the people of their money by many deuises, as by selling them scroles to keepe them (by the Diuell) from hurt of Diuels after death: borrowing of money heere, [n] to repay with great interest in the Future world; giuing the Creditor a bill or scroll of their hands for securitie: by telling of things stollen or lost, (which they doe by Inchantments calling a Diuell into a Child, who being so possessed, answereth their questions) by selling their blessings, and curses like *Balaam*. Some by vow (the most) liue vnmarried: as the Bonzian women.

Another Sect, called *Ianambuxos*, before their admission into that order liue two thousand or more together on a high mountaine, for the space of threescore daies macerating themselues with selfe-inflicted penance; the Diuell in diuers shapes meanewhile 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, marry wiues of their owne kindred, passe ouer great riuers by the diuels help, who on a certain hill at times appointed appeareth to them; of whom by the name of *Amida* hee is worshipped. In another hill hee was wont to appeare to his deuoutest followers, whom then he would leade as they thought

[l] L. *Frois.*

[m] Out of the Frying-pan into the fire.

[n] *Bal. Gagus.*

to Paradise, indeede to destruction, they say that a sonne, not able to perswade his father from this pillage to Paradise, secretly followed him with his bow and arrowes, and when the Diuell appeared shot and wounded a Foxe, whom hee followed by the bloud to a lake wherein hee found many dead mens bones. They haue another Vniuersitie 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 he conuayed himselfe, affirming that he then died not, but after some millions of yeares would returne in the daies of one *Mirozu*, which then should bee 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 bee enriched, and in the other life by *Combendaxis* patronised. In the Colledges here liue six thousand of those *Shauelings*: from whom women are restrained vpon paine of death. At *Fatonochaui*, the *Bonzij* [o] trained vp witty and proper youthes in all trickes of subtiltie and guile, acquainting them with Genealogies of Princes that so they might counterfet to be 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] A Conni-catching Tricke.

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. [p] These worship the Diuell, in visible shape appearing to them, with many and costly Sacrifices.

[p] *Cos. Tur.*

Some hold *Xacas* booke in such Veneration, that without it they hold it impossible to be saued. Other *Bonzij* haue beene in other ages in high reputation of holines, but [q] one especially, not a hundred yeers since, the Author of the Sect called *Icoxos*: 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 ioy, praying him that all their sinnes may bee pardoned, and therewith giue him no small quantitie of their Gold. His yearely festiuall is so honoured with thronging of the people, that in the entry of the Cloyster many are troden vnder foote, 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 praises are sung, there is a great howling and lamentation. *Nequiron* was Author of the Sect *Foquexan*. But of other their superstitions you shall heare more in the next Chapter.

[q] *Ca. par. Vilela.*

CHAP. XV.

A Continuation of the former Discourse touching the Religions of Iapon.

MEaco their chiefe Citie is chiefe also in superstitions, hauing had (if report lye not) on the hill neere to it seuen thousand Cloisters or Abbies: one of which is so famous, that the Kings in their Warres will vow great summes of Gold, and after victory pay the same there: the people also in distresse make it their sanctuarie, where the Diuell 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 followeth the third of his Wife, 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 contrarie deuotion they comfort: and lastly (as if by the peoples mediation) the Litters are ioined together, and carried into the Temple. In the same moneth they haue their Feast of *All soules*, in which they light many lampes

Lampes, at their doores, and all night walke vp and downe the Citie: and many suppose at a certaine place they meete with the walking Ghosts of their deceased friends, and after welcoming ceremonies, they set vittailes[a] before them, at least in that place, where hauing a while attended they inuite them to their houses. The reason of this refreshing they alleadge the long iourney to Paradise, which in lesse then three yeares space cannot bee passed, and therefore they haue neede of heartning. Two daies this Feast lasteth, in which they clense their graues and giue presents to the *Bonzii*. In *March* they haue festiuall playes, in which many meete in the afternoone painted with the Images of their Gods on their shoulders: and parting themselues into two rankes, the boyes begin with stones, the men continue the fray with arrowes, poles, and swords, alwaies with the death of some, and impunitie of the doers.

a Baites in the iourney to Paradise.

At *Sacai* in *Iuly* they keepe the Feast of *Daimaogin*, to whom many Temples are dedicated: in which the Idoll is carried with much pompe on horseback, followed first by the *Bonzij*, then the Nobilitie, after them certaine Witches, whom armed troupes of souldiours follow. Then commeth the Litter of the God, all gilded, carried by twenty men, answering each other in certaine hymnes; the people worshipping.

Some of their *Bonzii* professe a militarie discipline, as the Knights of Malta. The profession called *Neugori* was instituted by *Cacuban* (who is therefore deified) in which some intend their prayers, whiles other fight, and others performe their taske of making fiue arrowes a day. Their gouernment is an Anarchy; 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.

They beleeue diuers Paradises, into each of which their peculiar Gods carrie their owne worshippers: And some make ouer-hastie iourneyes thither on this sort. He watcheth certaine daies, and then out of a Pulpit preacheth of the contempt of the world. Others betake them to bee his companions, while 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 neckes 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 *Vilela*) that had seuen of these 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 strait hole of the earth receiuing breath only by a Reede, and so continue fasting and praying till death. Some of them in honour of a certaine Idoll doe cast themselues downe from a high Tower, where this Idoll is placed, and after their death are reputed Saints.

Others[b] saile to their Paradise (as before) but, when they haue launched into the deep, make holes in the ships keele for death to enter, and the sea to swallow both it and them. *Iosephus Acosta*[c] tells of a strange Confession which is obserued in this order. There are (saith he) in *Ocaca* very high and steepe Rockes, 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 be Pilgrims) to looke vp vnto it: vpon the top of the point there is a great rodde of Iron of three fadome long, placed there by a strange deuise: at the end of this rod is a ballance tied, whereof the scales are so bigge, as a man may sit in one of them. And the *Goquis* (which bee Diuels in humane shape) command those pilgrims to enter therein, one after another, not leauing one of them. [d] Then with an Engine or Instrument, which moueth by meanes of a wheele, they make this rod of Iron to hang in the aire; one of the *Xamabusis* beeing set in one of the scales, which (because there is no counterpoise in the other scale) presently hangeth downe, and the empty one riseth to touch the rod aforesaid, whereupon the ballance hangeth. Then the *Goquis* telleth the poore Pilgrim that hee must

b *Pet. Alcacena.*

c *Ios. Acost. Histor. Indiæ l. 5. c. 25.*

d All this is represented to the eye in pictures by *Theodoret de Bry. America* part 9.

must confesse all the sins that he can remember with a lowde voice, that all may heare: Which he presently doth, some of the hearers laughing, some sighing. At euery sinne mentioned, the other scale falles a little, till that hauing told all, it remaines 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 Pilgrim comes forth, and another enters till all haue passed. If any concealed any sinne, the empty scale yeelded not, and if when hee was vrged to confesse, he grew obstinate, the *Goquis* cast him down from the top, where in an instant he is broken into a thousand peeces. A Iaponian who had seuen times made triall hereof, being conuerted to Christianitie reported this. But the terror was such (said he) that few would conceale any thing. The place hereof is called *Sangenotocoro*, that is, the place of confession. Thus much *Acosta*, whom as I thanke for the Story, so I would a little trouble (for hee would more partiently 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:) into a Colledge of whom *Iapon* hath brought vs, as their names here testifie. The question is, whether euery residence of the Iesuites be not a *Sangenotocoro* of *Ocaca*, that is a place of confession (so doth *Sangenotocoro* signifie) of which we may exclaime ὦ τάλαν, and if you will ὦ τάλαν, the one for the cruell terrour wherewith it filleth the Conscience, aud the later for the fleshly filthines wherein *Ocaca* is not blamed, but their [e] Churches haue beene Stewes, and *Confession*, the Baude. But to let this passe, and consider the former. What Racke or Rocke can *Ocaca* yeeld like to this, which the [f] Councell of Trent hath framed, that full Confession of all mortall sins (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; & (loe here the Rocke) *Anathema* to the gaine-sayers. Tush, your coine is not currant, although you yeeld it profitable, & comfortable, and satisfactorie to the offended Church, except you yeeld all necessary, all diuine. Diuines shall I call you, or Goquis, Diuels in the flesh, that make a hell in the spitits of men? that with your *debita præmeditatione*, & with your *omnia & singula peccata, etiam occulta, tiam circumstantias*, [g] 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 [h] whole volumes for the proofe hereof, yet would I rather chuse to enter the *Sangenotocoro*-scale; then your Confession-schoole. Easie it may be 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 poure out before them the secrets of their soules, and (they are wiser then *Salomon* [i] which esteemed it *vnpossible*) *to search out the Kings heart*. But to such as haue busines enough to know and rule themselues, and doe indeede make Conscience of euery dutie, what intollerable anguish is here prepared? when my 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 neede alway to haue a Priest at mine elbow, to whom to shriue mee? Who knoweth the errours of his life? and who knoweth when he hath made his due premeditation to examine them? This made *Bellarmine* vse the difficultie of Confession [l] as an argument of the diuine Institution thereof. It is so difficult (saith he) 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 backe to the Lawe) but prescribeth an [m] *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, quam vt cogantur etiam viri principes, Reges, potentissimi, sacerdotibus qui & ipsi homines sunt, peccata sua omnia detegere, quamuis arcana, quamuis turpia, &c.* Witnesse experience in such [n] as haue tried it more neerely then *Bellarmines* Controuersies would giue him leisure, yet liuing in continuall disquietnes, and torment of their Consciences, in the vse of their sacrament

[e] Our *Chaucer* in the Friers prologue. *Cor. Agrippa de vanit. c. 64.* and many of the Papists themselues confesse thus much of their cõfessionists. *Aluar. Pelag. Ouand. Iacob. de Graf. &c.* See *Whites* way to the Church. *pag. 229.*

[f] *Concil. Trid. Sess. 14. ca. 5. can. 6, 7.*

[g] *Etiam circumstantiarum minutias, Bellar.*

[h] *Bellar. to. 3. 3. lib. de pœnitentia, totus.*

[i] *Prouerb. 25. 3.*

[k] *Ier. 17. 9.*

[l] *Bel. de pœnit. l. 3. c. 12.*

[m] *Mat. 11. 30.*

[n] *Sheldons Motiues in the Preface.*

" sacrament of Confession, receiuing no rest day nor night, as seruing Gods, who can " not giue it them. These are the words of *Sheldon* (happily brought out of that darkneſſe, wherein, and whereof he was a Priest and Minister, to a clearer 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 necessary to saluation) do leade: " there is no stonie heart which would not pitty them, knowing their torments.

But lest any man thinke, that some *Goquis* hath hurled me out of the seate of my historie, to fall and split my selfe vpon these Iesuiticall rockes, I will returne to our narration of the Iaponites. Diuers of them before their Images in desperate distresse dissembowell themselues in that bloudy manner before mentioned.

To tell [o] of their Idoll *Casunga*, of whom they begge riches, *Tamondea*, *Besomondes*, *Homocondis* and *Zoiolis*: to which foure, their superstitious opinion committeth so many heauens in custody, *Canon* and *Xixi* the sonnes of *Xaca*, *Marisstenes*, *Tvrigis*, and others, would be too tedious to report. *Organtinus* [p] telleth that whiles on a time the feast of this last was solemnizing, a showre of stones rained with such violence, that the company to the number of twenty thousand, betooke them to their heeles. But *Amida* is most worne in their lippes; beggers asking, and blessing in his name; chapmen in buying and selling sounding and singing it: the *Bonzij* promising saluation to all that inuoke it. Admirable are the Temples [q] for matter and workmanship erected to him; one neare *Meaco* is a hundred and forty elles in length, with a huge Image of *Amida*, hauing thirtie Images about it of souldiers, besides Ethiopians and Deuills, 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 thirty armes, two onely holding proportion to his body, the breast adorned with seuen faces; all the Images and other furniture so glittering with golde, that it dazeleth the beholders eyes. 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 works of *Taicosama*, holding sometime a hundred thousand workemen in labour at once, may present to his imagination the incredible buildings which those tyrants, by so many slauish hands, can raise.

[o] L. *Almeida.*

[p] *Organtinus.*

[q] L. *Frois.*

They are very curious and ambitious in setting forth their funeralls; a matter of no small consequence to the couetous *Bonzij*, who follow the corpse, if the party were rich, sometime two hundred in a company singing the praises of that GOD which the deceased had most worshipped, beating a basen in stead of a Bell, till they come to the fire, where so many rites are performed. I should doe you wrong [r] to relate them, hauing beene tedious in the rest. Onely after so much wickednesse of men, let vs adde somewhat of the admirable workes of GOD in Iapon.

[r] In *L. Frois* his Epistle Englished *Hack. to.* 2. of voiages you may reade them.

On the two and twenty day of Iuly in the yeare 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, as it had beene womens haire. And not long after followed an Earthquake that hurled downe Temples and Pallaces, which with their ruines destroied thousands: six hundred gilded images in the temple of *Ianzusangne* were cast down, and broken in peeces, 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, Cascicanaro, the neighbour-townes, attended her in this new voyage, and became Sea. The shippes in the hauen found no more securitie, but were also deuoured. The like happened in the yeare 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 calliuer-shot could scarce reach from the one side to the other, belching out of that yawning passage such a stinke, as none were able to passe by. The Earth and Sea not onely shook 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

and *Taicosama* fell to building of new Pallaces.

He that listeth further to be acquainted with Iaponian affaires, 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 [s], which also is now become an Episcopall Sea. The first of them was *Xauier*, one of *Ignatius* first companions, and like to haue beene canonized before him too. But the first finding of this Iland is by *Galvanus* ascribed to *Anthony Mota* and his fellowes 1542. But before these *M. Polo* writeth of this Iland, which hee calleth Zepangu [t], whither *Cublai* the great Tartarian *Can* in the yeare 1264. sent two Captaines to conquer the Iland. The winds (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 company landed in a little Iland) they were forced to put off to Sea, and scattered with tempests. The Ilanders set forth a nauy to take those Tartarians, which so confusedly ordered that enterprise, that the Tartarians found meanes to make themselues maisters of their enemies nauie, and therewith to saile away. *Marcus Paulus* reporteth like things of their idolatrous Religion, as you haue heard: of Idoles with heads of Oxen, Hogs, and Dogs, and other deformed shapes: and some with many hands, as a testimony of their great power. The enemies which they tooke in warre, not able to redeeme themselues, he saith they did eate in solemne Feasts: He addeth, that in the Iaponian language Mangi was called Cin: as now it is Cina or China.

[s] *Gab. Matosius. 1603. Eman. Acosta.*

[t] *M. Pol. li. 3.*

I haue presumed to adde a peece of a Letter of *Quabacondonus* to the Viceroy of India, which after other things hath these words. Iapon is the kingdome of *Chamis*, whom we esteeme to be 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 Tescineu, *Buppo*. In the obseruation of the Lawes of this *Chamis*, consisteth all the politique gouernement of Iapon, both inward and outward, &c.

The king [u] of Bungo, Arima, and Omur sent their Ambassadours to the Pope (then *Gregorie* the thirteenth) with Letters of their deuotion to his Holinesse, and had audience in the Consistorie the three and twentieth day of March *Anno* 1585. This was the Iesuites policie (saith [x] *Linschoten*) to make the Iaponites to know the magnificence of Europe, & by that meanes principally to enrich themselues withgifts and priuiledges. But for a farewell to these Iaponian Iesuites, Ilike their being there so well, that I could wish all of that society in Europe were preaching in that Iland.

[u] *Hen. Cuyckius.*

[x] *Linsc. li. 1. c. 26*

Touching the kingdome of Iapan, we can not set downe the number and order of their Kings in auncient times. It seemeth, that these last eight hundred yeres they haue beene much disquieted with ciuile warres; euery one getting as many shires or kingdomes, which in Iapan are three score and six, as he could. *Nabunanga* was a great Prince; and *Quabacondonus* a greater: both great tyrants. This last caused his Nephew to be made *Quabacondono*, contenting himselfe with the title of *Taicosama*; but soone after, iealous of his greatnesse, hee forced him (after the Iaponian maner) with his companions, to kill himselfe. He hauing no children but one infant, when he was sicke and neare to death, sent for *Gieiaso* the chiefe of the Iaponian Nobles, Lord of eight kingdomes, and made him administrator of the kingdome till his sonne should be of age; and further to binde him hereunto, he made a marriage betwixt *Gieiasoes* neece, two years old, and this infant of his about the same age, causing the same presently to be consummated. He took an othe of him, & the other nobles for their fealty to his sonne. But after his death there arose [y] great contentions, which *Gieiaso* (now calling himselfe *Daifusama*) appeased, and after some battells against his aduersaries, inuested himselfe in the Empire, *Anno* 1601. This hee did then in yong *Taicosamas* name: but since hee hath seized the Empire fully to himselfe. And calling himselfe *Cubo*, since that time (as the later Epistles testifie) hath entituled his own sonne to the Iaponian Empire. And for that cause fortifieth himselfe in *Quanto*, one of his auncient Kingdomes; and in Gieudo a towne thereof, at the charge of his subiects, of which

[y] *Arth. Dantis. hist. Ind. Orient. cap. 28.*

which [z] he hath had at once there working continually, from Februarie to September, three hundred thousand: hee hath raised strong fortifications, and ruleth with great policie, none daring to molest him.

z *Epist. Japon. 1606. & 1607.*

CHAP. XVI.

Of the Philippina's.

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 yere 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 Cauchin-China & Cambaia, betwixt the seuenth degree and the twentith of Northerly latitude. They are [a] many in number, some of them very great, rich in rice, hony, 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 to the Chinois, [b] vntill they did voluntarily relinquish them: the cause of much ciuile warre amongst themselues, that Anarchy prouing worse to them than a Tyranny, or rather the worst tyranny, euery man becomming a Tyrant, and as he had means 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.

a *G. Bot Ben.*

b Discourse of China.

They worshipped the Sunne and Moone, and the men and women, which in their language they called *Maganitos*, 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 quantity of gold, which they said he had giuen them. Their Feasts and Sacrifices were done by women, which were Witches (of them called *Holgoi*) reuerenced amongst them as Priests. These had ordinary talke with the Deuill, and many times in publique. These wrought strange witchcrafts; they answered vnto all questions that were demaunded of them: (although their answers were often either lies or riddles) they vsed lottes 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 Iesuites. But the wicked life of the Spaniards is so offensiue to the Inhabitants, that the Discourser (himselfe a Frier) telleth heereof a notable Storie. [c] A certaine Ilander soone after his baptisme, died, and appeared after to many of his Countrey-men, perswading them to be baptized, as a way vnto that happines, whereof he now had in himselfe most blessed experience: Onely they must be baptized, and obserue the Commaundements, of 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 because there were Spaniard-souldiers in glory, they would not go thither, because they would not be 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 die a Christian, and so to be capable of heauen: (when hee heard there were Spaniards in heauen) he would rather be in hell with his forefathers 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 Iesuites. *Boterus* [f] saith, that the King of Spaine had thought to haue made Manilla an Archbishopricke, & added three other Bishoprickes. Captaine *Noort*

e *Francis. Valez 1601.*

f *G.B.B. part 4. lib. 3.*

g Oliuer à Noort 1600.

Noort (a Dutch man that compassed the world) lost a ship heere in fight with the Spaniards, & suncke 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. In Mendenao they are Mahumetans, as they are in Burneo.

h *Tho. Candish voyage, Hack. tom. 3.*

In these Philippina's h some carue and cut their skinne, with sundry strakes and deuises all ouer their body. Moreouer, as we haue spoken of Balls worne in their yards, by the men of Pegu, so here, the men and men-children amongst them haue nayles of tinne thrust quite through the head of his priuy part, being split in the lower end, and riueted, which is done when they be yong, 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 bin practised, to auoyde the sinne of Sodomy, whereto before they were prone. The males also are (at least in i some of the Philippina's) circumcised. The people worshippe 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.

i On the Ile Capul.

Heere also be those k blacke people called *Oxpapnas*, Man-eaters and Sorcerers, among whom Deuills walke familiarly, as Companions. If these wicked spirites find one alone, they kill him, and therefore they alwayes vse company. Their Idoles they adorne with Ostrich feathers. They vse to let themselues bloud with a certaine hearb laid to the member, and licked with the tongue: with which they can drawe out all the bloud in their body.

k *Ant. Galuano*

When as *Magellan*, first of all men, by the West discouered these Easterne Ilands, in the Ilands of Buthoan and Caleghaa 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) he 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 hote yron Pensile: he and his people at *Magellan's* perswasion were baptized; and burned their Idoles, 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 fore-part, and nothing behinde.

They weare in their yard a naile of gold. They had many wiues, but one principall. They obserued many Ceremonies in killing a hogge, in sacrifice, as it seemed, to the Sunne. After the sounding of their cimballs, and certaine cates set downe in platters, two olde women came forth with Trumpets or Pipes of Reede, 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 haire-lace or skarfe in her hand, and so began to sound, daunce, and call vpon the Sunne, wherein she is followed by the other, both of them in this manner dauncing about the Hogge, which is there fast tyed. The horned Beldame still muttereth certaine wordes to the Sunne, and the other answereth her: then doth shee take a cuppe 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 litle Torch is burning, which at last she taketh into her mouth, and biteth it: and the other woman washeth the Pipes with the swines bloud, and with her finger, embrewed with bloud, marketh the forehead of her husband first, and then of the rest. Then doe they vntire themselues, and onely with women associates, eate the cheere in the platters: and after singe the Hogge, and eate him.

l *A. Pigafetta. in Mag. Translatio.*

From hence *Magellan* went to Mathan, where in a battell with the Ilanders he was slaine. In Pulaoan they keep 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 bin mouing and sensible) it would stirre and go 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 aire.

In

In Burneo the people are, partly Moores, & partly Gentiles, and according to their Religions, haue two Kings and two royall Cities, situated in salt-water. The Moores when they kill a hen, or a goat, vse first certaine words to the Sunne. The Gentiles [m] worship the Sunne and Moone, esteeming the one Male and the other Female, him the Father, this the Mother of the Starres, whom also they reckon in the Catalogue of their demi-gods. They salute the Sunne in his morning-approch, with certaine verses and adoration: which they also performe to the Moone, and demaund 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 Pallace and attended onely by women and maidens.

m *Mas. Transil.*

In Gilolo [n] they are likewise some of the Arabian Sect, the others Gentiles. The Moores had two kings of their law, each of which had six hundred children. The Gentiles vsed to worship the first thing they encounter in the morning all the day following. They [o] were sometime man-eaters; some of the Ilanders were by the Portugalls conuerted: but the King being poysoned by a Mahumetan, they declined. Yet one Noble man named *Iohn*, first killed his wife and children with his own hands, lest they should apostatize, and then offered himselfe to indure any torment.

n *Pigafetta.*

o *Got. vibut pag.* 396.

The *Moluccos* are vsually reckoned (as before is said,) but many other Ilands are subiect to them, and by some Authors called also by that name. The King of Ternate is said [p] to haue seuenty Ilands vnder his subiection, and in his port representeth great maiesty. Both here and in Banda the Mahumetan superstition hath set footing, and preuailed, 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 with cloues, but of other fruits barren and poore. One [q] tree they haue, which out of the cut braunches yeeldeth a white, holesome, 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 certaine Cakes, which will endure good for foode tenne yeares. The cloue-trees not onely sucke vp all the moysture of the Earth, where they grow, disdaining any other plant should grow neere them (like our Inclosers) sodainely drinking vp all the heauens liberality in showers, but with their thirstie appetite intercept the running waters that descend from the Mountaines, before they can betake them to their mothers lappe, the Oceans refuge. In this Iland [r] are men hauing anckles with spurres, like to Cockes; here are hogges with homes: a riuer stored with fish, and yet so hote, that it flaieth off the skinne of any creature which entreth it: there are Oisters so large, that they christen in the shells: Crabbes so strong, that with their clawes they will breake the yron of a picke-axe: stones which grow like fish, whereof they make lime.

p Sir *Fr. Drake.*

q *Maff. lib. 5.*

r *Galuano.*

In Ternate [s] is a mountaine, which (as it were) angry with Nature, for being fastned to the earth, doth not onely lift vp his high head aboue the airy regions of clouds, but endeuoreth 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 smoake, like prowd Greatnesse, wasting it selfe with it owne flames, and filling the neighboring-valley with ashes, It is not much aboue a hundred yeres, since first the Sect of *Mahumet* entred the Moluccas. But now [t] both heere and in Amboino the Iesuites haue their residences, and haue perswaded many to their Catholike faith. *Stephan* [u] *ab Hagan* in the yeare 1605. wanne this Iland of Amboino, and the fort of the Portugals, to the States: it is a cloue-Iland.

s *Iac. Recciut.*

t *Lud. Fernand. Lo. Masonius.*

u *Got. Arthus pag.* 403.

Much conflict was sometime betweene the kingdomes of Spaine and Portugall, about these Ilands: and some warre since betwixt the Portugalls and Hollanders, ended with the Hollanders losse. These Moluccians are treacherous, faithlesse and iealous: they suffer no man to see their wiues; yea themselues see not their wiues vntill they be contracted.

In Ternate [x] Theft is neuer suffered vnpunished: the Hollanders sawe a boy of eleuen

x *Holland Nauig. 1598. & 99. per Bilibald. Strekium.*

leuen or twelue yeares, for stealing a leafe of Tabacco, led vp and downe with his hands bound behinde him, for a publique spectacle and derision to other boyes. They maintaine deadly warres with the Portugalls, 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 their King, or some great man amongst them will die. 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 solemnly festiuall with publike Procession of old and yong, 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* [y] vsed the simplicity of the Iamaicans to his preseruation: for when they forsooke him he threatned vnto them the anger of GOD, whereof they should see an euident token in the darkening of the Moone within two daies, 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.

y *Gas. Ens li 1. ca. 5.*

The water about Ternate is so cleare, that they fish by the eie, and can see the Ankers in the bottome of the water, at sixteene or seuenteene fadome depth, as if it were but a foote: and espie euerie 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 Kidde: after him follow the Kings souldiors. After them another with a Censer. Next to whom commeth the King with a Tiresol ouer his head, to keepe off the Sunne. When they are come to the dores, 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. Instead of a Bell they haue a great Drumme hanged vp, which they beat with clubbes: 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 [z] are better proportioned then other Indians, haue more beard (which the elder men nourish and weare long for their greater authoritie) browne of colour, and meane of stature. For valour they haue not their like in all India, especially those of Ternate, chusing rather to die then flee, and esteeming it a great credit to fight against greater multitudes. Their shields are of Wood, two spannes broad, and foure foote long. They are exceedingly addicted to slouth and ease, none working in any handicraft; their houses are of timber and reedes, without one naile in them, which their slaues build, and doe also their other labors. They haue no money, and the siluer which they haue is employed to vessells of plate. Their riches are their Cloues, wherewith they prouide them of other necessities. They neuer see their wiues till they be married; nor the wiues them. *Makian* and *Mohex* 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 familie. The king of Ternate calleth himselfe king of Golilo, whereof he hath but a part, and that by conquest. The Birds of Paradise (saith this Author) haue two feet, aswell 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 dried in the Sunne, seeme to be so bred. The Moores [a] made the Ilanders beleeue that they came out of Paradise, and therefore call them *Manucodiata*, or holie Birds, and haue them in religious accompt: They are very beautifull, with variety of fethers and colours.

z *Iac. Neccij Nauig. in octaua part. Ind. orient. de Bry.*

a *Pigafetta.*

Amboyna bringeth forth Orenges, Citrons, Limons, Cloues, Coquos, Bonana's, sugar-canes, and other fruits, being a very fertile Iland. The Inhabitants are simple, liue

liue sparingly, and are attyred like other the Moluccans: They spend much Rice, whereof they make loaues like Sugar-loaues. They haue Gallies[b] after their manner, formed like Dragons, which they row very swiftly: they call them *Karkullen*. 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 pieces of Ordinance in euerie Galley, which they discharged, answered in that kinde by the Hollanders. But two of the Holland-shippes not finding sufficient store of commodities for them all, went to Banta, passing by Poel Setto, an Island not inhabited, bearing Northwest from Banta fiue Dutch myles. They say it is inhabited of Deuils, and whosoeuer must passe by, maketh all possible hast to be gone, much affrighted either by selfe-fancies or deuillish impostures.

b *Nauig. Holland.* 1598. *per B. Strobæum. De Bry, part.* 5. *Ind. Or.* hath the pictures of these Gallies, &c.

Banta is foure and twentie Dutch myles from Amboyna, and diuided into three parts, which comprehend fiue myles. The chiefe Citie is Nera. In this Island 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 loud, that they may be 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 mouing their lippes. They stand vpon Mattes, 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 euerie 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 Lontoor holding together against three other Townes. Two little Islands, Pollerviin and Poelvuay take part with Nera, and when occasion requireth, come thither with their Boats to consultation, where they are entertained in publike Feasts: the manner whereof is, that they sit downe in order; in stead of a Table euery one hath a piece of a leafe of the Bonanas Tree: then is set before each a piece 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 handfulls into their mouthes, deuouring rather then eating the same. In the meane while the Gentlemen arise with their weapons, and exercise themselues in martiall Games, with Daunces. The quarrell betwixt these Islanders grew about the cutting of certaine 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 shouts and cryes, the Gentlemen dauncing on the Hatches very actiuely. They are very bloudie and barbarous, yet burie the heads of their enemies with sweet odours.

If any of their friends die, the women made a shrill and loud 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 corpes 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 feet, toſſing the ſame vp into the Ayre, and taking it one of another with admirable ſleight.

Before we leaue theſe Moluccas and their dependant Iſlands, we may conclude with a Tragedie, wherein blinde Superſtition, and beaſtly crueltie, were principall Actors. When *Meneſius* [c] 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 be greaſ'd 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 behind him, and was baited with two dogges on the Sea-ſhore: 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 failing, he ſunke into the Sea with the dogge, and was drowned.

[c] *Art. Hiſt. Ind. Orient. c. 46.*

In Celebes they [d] eate mans fleſh. [e] The King of the Moluccas was wont to ſend condemned perſons to Celebes, to be deuoured. *Caſtrius* conuerted the King. Southward of Celebes is ſituated a little Iſland, where Sir *Francis Drake* graued his ſhippe. This Iſland is throughly growne with Woods, in which euery night certaine fierie Flyes made ſuch a light, as if euery twigge or tree had beene a burning Candle. Here they found Battes as bigge as Hennes, and plentie of Cray-fiſhes ſo great, that one would ſuffice foure men to their dinner: they digged themſelues holes in the Earth, like Conies.

[d] *Od. Barboſa.*
[e] *Hak. to. 3.*

From hence they ſayled to Iaua; of which name *M. Paulus* and *Nic. di Conti* reckon two great Iſlands, aſcribing to the one two thouſand, and to the other three thouſand myles 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 ſix of which himſelfe had beene, which he 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 [f], the ſecond, acknowledged the great *Chams* Soueraigntie, but payed him no tribute. Here were certaine Vnicornes, headed like a Swine, footed like an Elephant, with one horne on their forheads (with which they doe not hurt any, but to that end vſe certaine 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 certaine Spices, hauing flayed off their skinnes, and left the haire growing in thoſe parts, where Nature cauſeth men to be hairie, 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.

[f] *M. Paul. l. 3.*

In Samara, the third of thoſe Kingdomes, none of the North-ſtarres can be ſeene. They are Man-eaters, and Idolaters; but not ſo brutiſh as in Dragoian, the next Kingdome: where, if a man be ſicke, his kinſmen conſult with their Sorcerers, who enquire of the Deuill, Whether he ſhall eſcape, or no? And if the anſwere be Negatiue, they ſend for certaine 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 remaine, 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 crueltie 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 dogges, a ſpanne long.

The

The last is Fanfur, where they liue of bread made of the pith of Trees, the wood whereof is heauie, and sinketh to the bottome, if it be put in water, like yron, and therefore they make Launces thereof, able to pierce Armour: for it is three-fingers thicke betwixt the hollow and the barke.

To let passe Pentan, Sondar, and other idolatrous Islands, and come to Iaua Maior: This Countrey is very rich, but in times past of most abhominable custome. *Nic. Conti* sayth, That they feede on Cats, Rats, and other vermine, and were most vile murtherers, not sticking to make tryall of the good cutting or thrust of their blades on the next bodie they met with, and that without punishment, yea (if the blow or thrust were deliuered with fine force) with much commendation. *Vertomannus* [g] affirmeth of them, That some obserue Idols, some the Sunne or Moone, others an Oxe, and many the first thing they meet in the morning, and some worship the Deuill. When men were old, and not able longer to work, their children or parents carried 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 these bruitish customes, since wonne to more ciuilitie by the trading of Moores and Christians; especially such as are of the Arabian Law: although, as our owne countreymen report, which haue there liued, a mans life is valued to the murtherer at a small summe of mony. They are a proud Nation: [h] If a man should come in where they are set on the ground after their manner, & should sit on a Chest, or high thing, it were as much as his life were worth.

N. di Conti.

g *Ver. l.6.*

h *Scot.*

When they are sicke, [i] 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 [k] 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 inchanted Armour, safe from others blowes. They abide in expectation of these Martiall minutes, for their coniured Armours, sometimes eight or tenne yeares, before they can finish them. The Iauans [l] say, That their auncestors came from China, which Countrey they forsooke, because of the tyrannie wherewith they were oppressed, & in great multitudes peopled this Island. 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 through their owne bodie, 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 dores to be seene. Their Cities are Ballambua, and Panarucan, (a little from whence is a burning Hill, which first brake forth 1586, and oppressed infinit numbers of men, and cast great stones into the Citie, for three daies space making one continued night of darknesse) Passarua, the King whereof married the King of Ballambuas daughter, and the second night after he had lyen with her, slew her and her attendants, because she would not turne Mahumetan. Ioartam, Surrabaia, Tuban, Matara, are also royall Cities, as are Daunia, Taggal, Charabaon, and many others. But Bantam is of most trafficke, frequented by Portugalls, Dutch, and English, in which euery day are three seuerall Markets. Here Merchants, when they come, may buy a woman for their fleshly & worldly businesse (you may adde the Deuill too, to make vp the nũber) which at their departure they sell againe. Publike affaires are treated and handled by night, at which time the Counsellors of State meet, & ascend some tree, or the roofe of the house, viewing the heauens till the Moon arise, & then goe into the Senat-house.

i *Gio. Bot. Ben.*

k *Od. Barbosa.*

l *Bar. dec. 2. l. 9. cap. 4. Holland. Nau. Arthus. Isacius & alij.*

m *Io. Isac. Pontan. Hist. Amstelodam. Nau. Batau. 1594. ap. De Bry, part. 3. c. 33.*

Not farre from Bantam [m] liue certaine of the Passarrans, which being there oppressed by their King, came hither, and here obtained a piece of ground, to build them a Citie, which is called Sura. 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 eat them.

n *Bilib. Strobans*

The King of Tuban [n] 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 Deuils on their Saddles: they ride and manage their Horses with great skill.

Madura is North from Iaua, a fertile Island of Rice, the soyle whereof is so moist and watersh, that their Buffalls 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 shore, to buy commodities; which they were forced to redeeme at a deere rate. In these parts are Battes as bigge as Hennes, which the people rost and eate.

The Island Bali is very populous, containing (as is thought) fixe hundred thousand inhabitants; they are Ethnikes, and worship that which they first meete in the morning. Here and in Pulo Rossa the women are burned with their dead husbands: one man is said [o] to haue had fiftie of his wiues (for they marrie as many as they please) burned with him, whiles the Hollanders were there. The Island hath many Buls, Buffals, Goats, Swine, Horse, with many kindes of Fowles, Fruits, and Mettalls: The chiefe men are carried by slaues on seats borne on their shoulders, or else in Chariots drawne with Buffalls.

o *Nauig. Bat. 1594. c. 39.*

p *Th. Candish. Hak. to. 3. pag. 812.*

In the Voyage of M. *Thomas Candish* [p] is mention made of a Iauan King, called *Raia Balombam*, very aged, which had a hundred wiues, and his sonne had fiftie. Their custome is, that when the King dieth, they burne the bodie, 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, be it neuer so dangerous. All the race of this King *Ballamboam* was rased and vtterly destroyed by the Passarvan, after a long siege: which Warre was begun in the bloud of the King of *Ballamboams* daughter, whome hee slew, as is before sayd, and added this *Drunkennesse vnto his thirst.*

q *Nauig. Oliuer Noort.*

Iortam, or Ioartam [q], containeth about a thousand households. 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 Deuill-formed *Pagodes.* In this Citie dwelleth the chiefe Pope, or High-Priest, of that Superstition, whose authoritie is great in all those parts. He was a hundred and twentie yeares old, and had many wiues which nourished him with their milke, being not able to take other sustenance: a deadly enemie to the Christians, whome the King did yet with some Priuiledges fauour.

CHAP.

CHAP. XVII.

Of Samatra, and Zeilan.

SAmatra is esteemed by some [a] the greatest of the Easterne Islands, stretching it selfe almost seuen hundred miles in length, in breadth aboue two hundred. The Ayre is not very holesome, by reason of the situation vnder the Line, and the multitude of Lakes and Riuers, whereout the Sunne drinketh more then hee can well concoct, and therefore (as it were) belcheth out here continually such crude and vndigested vapours. Their foode is Millet, Rice, *Sagu*, and Fruits. Their riches are Pepper, Ginger, Cassia, Silke, *Benioyn*, Gold, Tinne, Yron, &c. The Kingdome of Campa is full of 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 beene about these last two hundred yeares: 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 Portugalls 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 Island, 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 Ordinance, such as for greatnesse, length, and workmanship can hardly be matched in all Christendome. Here is a [c] Hill, called *Balalvanus*, which continually burneth; and a Fountaine (as is reported) which runneth pure Balsame. Others [d] thinke, that this was *Chersonesus Aurea*, of the Auntients.

Galvanus [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. Here is said also to grow a Tree, the iuice whereof is strong poyson, and if it touch the bloud of a man, killeth him, but if a man drinke of it, it is a soueraigne Antidote. As for those tailed-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 indeede esteeming the English to be tayled) *Galvano* affirmeth, That the King of Tidore told him, that in the Islands 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.

Nicolo di Conti [g] sayth, in his time the Samatrans were all Gentiles, and the Man-eaters amongst them used the skulls 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 skulls in his house. In *Vertomannus* time they had money in Pedir, marked on the one side with a Deuill, on the other with a Chariot, drawne with Elephants. Their [h] Religion (hee sayth) is the same with those of Tarnasseri, burning their wiues in like manner. The inhabitants are cunning Artificers, Marchants, and Saylers: their Shippes 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 Winde and Channell, which there are verie changeable.

In Acen [i] are Mesquits of Timber and Reede, with the Vessells 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 hee bee sent for by an Officer with a gilded Staffe, or Dagger.

a *Gi. Bot. Ben. Maff. l. 4. G. Arthus Hist. Indiæ Orient. cap. 40.*

b *Linschot.*

c *P. Bertius Tab.*

d *Ortel. Maff. l. 4.*

e Discoueries of the world.

f See *Lambert* perambul.

g *N. di Conti.*

h *L. Vert.*

i *Herman. de Bree. Arthus pag. 359*

To his Palace they passe through seuen Gates one after another, garded with women, expert at their weapon, and vsing both Peeces and Swords. Hee hath none other gard for his person. In saluting the King, they lay their hands foulded on their head, which in other salutations they lay on the forhead. It is thought, that the present King was sometime a Fisherman. He is a Mahumetan.

In Macazar (an Island not farre from the former) the most are Ethnickes, some also Moores, and some Christians. They vse the Malaican, or Malaian, Tongue, which is generall through the Indies. Their Arrow-heads are of Fish-bones, enuenomed with incurable poyson. In Macazar the Priests conforme, or rather deforme, themselues to the fashion of women, nourishing their haire on the head, and plucking it out of the face: they guild their teeth, and vse broken, wanton, and effeminate gestures. They are called *Becos*; they marrie one another. For them to lye with a woman, is capitall, and is punished with burning in Pitch. These Men-monsters, Women-Deuills, were great impediments to the Portugalls, in drawing them to Christianitie.

k *M. Paul. lib. 3.* Zeilan (which some call Seylon, other Ceilan) is by *Barrius* auerred to be *Taprobana*: sometimes (according to M. *Paul* k his Reports) thought to haue comprehended three thousand sixe hundred myles in circuit; since much impaired by his ouer-mightie neighbour the Sea, which hath now left not aboue two hundred and

l *Barbosa.* fiftie myles in length, and a hundred and fortie of breadth vnto it. l The Indians call it *Tenarisim*, or the delitious Land, and some are of opinion, that this was Paradise. So iust are the iudgements of the *Highest*, that, when as man wandered from him, caused him also to wander from himselfe, and from his habitation: yea, the place it selfe hath also wandered, in mens wandering conceits, ouer the World, yea, and out of our habitable World altogether, as before is shewed; men now seeking it as vain-

m *Lib. 1.* ly as before they lost it. It is in fashion m resembling an egge, by a shallow channell separated from the *Cape Comori*. The Heauens with their deawes, the Ayre with a pleasant holesomenesse and fragrant freshnesse, the Waters in their many Riuers and Fountaines, the Earth diuersified in aspiring Hills, lowly Vales, equall and indifferent Plaines, filled in her inward Chambers with Mettalls and Iewells, in her outward Court and vpper face stored with whole Woods of the best Cinnamon that the Sunne seeth, besides Fruits, Oranges, Leimons, &c. surmounting those of Spaine; Fowles and

n *Linschot. An. Corsali.* Beasts, both tame and wilde (among which is their Elephant n, 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 sensualitie haue here stumbled on a Paradise. There, wooddie Hills (as a naturall Amphitheatre) doe encompasse a large Plaine: and one of them, as not contenting his beetle-browes with that only prospect,

o *Maff. l. 3.* disdaineth also the fellowship of the neighbouring Mountaines, lifting o vp his steepe head seuen Leagues in height; and hath in the toppe 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 foote, who (they say) came from Deli thither, to teach them Religion. The Iogues and other deuout Pilgrims resort thither, from places a thousand Leagues distant, with great difficultie of passage both hither and here. For they are forced to mount vp this Hill by the helpe of nailes and chaines fastened thereto, Nature hauing prohibited other passage. *Maffeus* and *Boterus* could perswade themselues, that this foot-steppe is a relike and memorie of the Æthiopian Eunuch: others will haue it farther fet, and father it on *Adam*, the first father of mankinde, of whom the Hill also is

p *Od. Barbosa.* named, *Pico de Adam*. The Moores p call it *Adam Baba*, and say, That from thence *Adam* ascended into Heauen. The Pilgrims are clad in their Palmers-weed, with yron chaines, and skinnes of Lyons, and other wilde Beasts. Vpon their armes and legges they weare buttons with sharpe points, that cut the flesh, and draw bloud, which (they say) they doe in GODS seruice.

Be-

Before they come at the mountaine, 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 legges the bloud-leeches, which else would end their pilgrimage and life before the time. For this durtie and watery passage continueth eighteene miles, before they come at the hill, whose proud top would disdaine climing, 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 foote-stone, and making their prayers, doe thus account themselues cleane from all their sinnes. This holy iourney is generally performed by the Ilanders (saith *Vertomannus*) once a yeare. He addeth q that a Moore told him, that his foot-print was two spannes long: and that *Adam* heere a long time bewailed his sinne, and found pardon. But *Odoricus* affirmeth, that they reported this mourning to haue beene for *Abel*, and to haue lasted three hundred yeares, and of the teares of *Abel* and *Eue* this purifying water to haue proceeded: which *Odoricus* r 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 certaine times of the yeare to poore men to take them, that they might pray for his soule; which they could not doe, but first annointed with Limons, because of the horseleeches in that water. *Adams* hill is supposed to be seuen leagues in height. In Candy s 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.

q *Vert. li. 3. c. 4.*

r *Odoricus.*

s *Hor. de Bret.*

In Vintane, t is a *Pagode* or Idol-temple, the compasse whereof is an hundred and thirtie paces: it is very high, and all white except on the toppe, which hath the spires thereof gilded, in so much that men are not able, when the Sunne shineth, to looke thereon. It hath a Tower or square Steeple of excellent workmanshippe. There are many other Temples, and a Monasterie also of Religious persons, which are attired in yellow, haue their crownes shauen, with Beads in their hands, and alwayes seeme to mumble ouer somewhat of their deuout orisons, being in high estimation of sanctitie with the vulgar, and freed from publike labours and burthens. Their Monasterie is built after the manner of the Popish, being also gilded with gold. In their Chappells are many Images of both sexes, which they say represent some of their Saints: they are set on the Altars, and are cloathed with garments of gold and siluer. Before them are the Images of Boyes, which beare vp great Candle-stickes, with waxe-candles burning thereia 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 rodde therein: the Monkes went two and two before him in order, partly bearing, and playing on many Instruments of Musicke, partly bearing waxlights and torches: the men also, and after them the women and maids, followed 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 Candy, 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 shippe. The people heere, if they haue once touched meate, which for quantitie or qualitie they cannot eat, they cast it to the dogges: neither will any man (be he neuer so meane) eat that which another hath touched. The women goe naked from the waste vpwards. They marry as many wiues as they can keepe.

t *Georgius Spilbergius.*

The King makes vse of their superstition: For pretending to build Temples, hee after leaues them vnperfect, excusing himselfe, that they had not contributed sufficient summes of money, and therefore exacteth a new. There is one statue of great stature, with a sword in his hand, which by illusion of the Diuell (if it be not the delusi-

on

on of fabulous reports) made as though he would ſtrike the King with his ſword, as he was entering 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 Diuell, hauing a boxe 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 wiſedome (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.

u *Herman. de Bree, ap. de Bry: part. 8. Ind. Or.*

George Spilberge was bountifully entertained of the King of Candy, [u] but *Sebald de Weert* was with diuers of his companions ſlaine, after he had receiued much kindneſſe of the King; his importunitie to get the King into his ſhip, making him ſuſpect ſome treacherie.

The King of Motecalo had eares adorned with iewels, and hanging downe (the lappets of them were ſo ſtretched) to his ſhoulders. He was kinde 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. Hee obſerued one *Pagode*, to whoſe feaſt he went while the Hollanders were there, the ſolemnitie whereof was to continue ten dayes, till a new Moone, with great concourſe of deuout perſons.

Of the ſuperſtitions of Perimal, and the worſhippe of the Apes tooth, celebrated in this Iland; we haue alreadie ſhewed in the Chapter * of *Narſinga*. The Cingalan language which they ſpeake in this Iland, is [x] thought to haue beene there left by the Chinois, ſometimes Lords of Zeilan. Yet in *M. 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 Ruby which hee had left him by his Anceſtours, eſteemed the richeſt iewell in the world, being (as he [y] ſaith) a ſpanne long, and as bigge as a mans arme, cleere and ſhining, as if it had beene a fire. In this Iland were reckoned nine Principalities or Kingdomes, but [z] not long ſince their chiefe King was murthered by a Barber, who draue the other Kings out of the Countrey, and vſurped the Monarchie to himſelfe, practiſing hoſtilitie againſt the Portugalls.

* Chap. 10.
x *G. Bot. Ben.*
y *Paul. l. 3. c. 19.*
z *Linſchoten.*

The *Cingalas* are very cunning Artificers in all mettalls. One of them preſented the Arch-biſhoppe of Goa with a Crucifix, ſo cunningly wrought, as if he had giuen life to the Image of one dead. Hee ſent it to the King of Spaine as a rare iewell, not to be equalled in Europe.

The Inhabitants heere are actiue and expert in Iugling, both men and women, trauelling through India with their ſtrange Hobby-horſes, to get money by this vanitie. The Sea-coaſt (as in other Indian Ilands) is inhabited with Moores, the Inland with Pagans.

The Portugalls haue a fortreſſe at Colombo. The Ilanders [a] 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 waight of their iewels to their ſhoulders.

a *Od. Barboſa.*

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* [b] of Taprobane ſeemes more to encline for Zeilan. For hee ſaith, 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 be done to Samatra. Likewiſe the excellencie 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

b *Plin. l. 6. c. 22.*

mirall 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 Part of the World: which (by the gracious goodnesse of his Almightie guide) the Pilgrime hauing passed: before he venture vpon the Monster-breeding Africa, he thinkes it not amisse to repose himselfe in so pleasant an Iland; where he may at leisure looke backe, and view the ruines of so many mightie Monarchies, puissant Kingdomes, stately Cities, and renowned States, which by the wise, iust and prouident hand of the *Disposer of Kingdomes*, haue had their fatall Periods, and giuen place; some to Barbarisme, and some to their succeeding heires (sprung out of their ashes) flourishing in greater glorie then their predecessours.

Heere may he likewise behold many beautious Nymphes (daughters of Asia) lifting vp their Virgin-lookes to view the world: which, putting off their maskes (that haue heretofore veiled their beauties from the bright eye of fairer Europe) doe giue good hope of future discoueries in those parts, which yet lurke vnder that obscure curtaine of *Terra Incognita*. Acknowledging both in the one and the other (as the Almighty power of him that brings all this to passe, so) his bountifull mercie to that land, which he hath separated from the rest of the world; not so much by a sea of waters, as by that boundlesse Ocean of his grace and fauour, from whence flow those eternall waters of life, which this Nation aboue other Nations enioyeth. Heere hath he built a Temple for his TRVTH, and planted Oliues round about it. Heere hath he crowned that TRVTH, with prosperitie and plentie of all things. Heere hath he decreed to establish that TRVTH, to be a faithfull witnesse on Earth, so long as the Sunne shall endure in Heauen; if the ingratitude of such people, so fauoured, doe not compell him to turne away his face in displeasure. Which fearefull Curse to auert, the Pilgrime doth againe betake him to his Beads: beseeching the LORD *of Heauen and Earth*, who *doth whatsoeuer he will both in Heauen and in Earth*, to turne away that wrath (which by manifold examples he hath warned vs of in other parts) which wee haue as deepely deserued as any. And that hee would still be pleased to *lift vp the light of his louing countenance* vpon vs, in vouchsafing vs that Saint (his *Vna Veritas*) to be our guide for euer. To that Saint is this voyage intended: which (after a * *Domini est terra*, and a *Gloria Patri*, for the conclusion of his Orisons) the Religious Traueller shall be readie to prosecute.

* *Psalme* 24.1.

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.*

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, alleadging witnesses of his opinion, *Alexander Polyhistor*, and *Cleodemus*) or of the Sunnes presence, [c] because it is *aprica*, or of the coldes absence, of ἀ and ῥῖγος, as *Festus* saith: or of the word *Farnea* [d] which in the Arabian tongue signifieth to diuide (whereupon they call this part of the world *Ifrichia*) because 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) heere seated himselfe: or if any other [g] can giue more probable Etimologie of the Name, I list not to contend. Nor is it meet for me to be religious in these *questions of names*, in this quest

a *Gen.25.4.*
b *Antiq.l.1.c.15 De his etymis & alijs consule F. Lujs de Vrreta l.4.c.1. Boterus* d *Dom. Nig. G. Arthus hist. Indiæ Orien.c.4.*
e *Io.Leo.lib.1.*
f *Pom.Mela. lib.1.cap.9.*
g Many of the Ancients, and *Leo* ascribe all beyond Nilus to Asia: so *Pol.hist.l.3.c.37. Africa intra Nilum & columnas Herculis sita est.*

queſt and inquirie of *Religions*. It is a great *Peninſula*, by one *Iſthmus*, or necke of land betweene the red ſea and Mediterranean, ioyned to the continent, which with the red ſea aforeſaid is the Eaſterne limit of Africa, as the Mediteranean on the North, and elſewhere the Ocean.

h *Magin.* For Nilus is a more obſcure, and vncertaine vmpire. It is twice [h] as bigge as Eutope, and yet not ſo much peopled: Nature hauing made heere her ſolitarie place of retiring, attended by ſcorching heates, and ſhowers of ſands, as a counterfeit of thoſe heauenly raines, and mouing 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. 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 toppes vnmolten ſnow, whence ſometime it is diſperſed as from a ſtore-houſe, in ſuch incredible quantitie, that it couereth carts, Horſes, and the toppes of trees, to the great danger of the inhabitants; and the fountaines 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 Mountaines of name are thoſe of Sierra, Leona, and the *Mountaines 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.

The Romans reckoned ſixe Prouinces in Africa: *Ptolomey* numbereth twelue. But then was not Africa ſo well knowne as now. *Iohn Leo* [k] (a Moore, both learned and experienced) hauing ſpent many yeares in trauell, diuideth Africa into foure parts; *Barbaria*, *Numidia*, *Lybia*, and the Land of *Negros*. Numidia he calleth *Biledulgerid*, or the Region of Dates: and Lybia, he calleth *Sarra*, for ſo the Arabians call a deſert. But he thus excludeth Egypt, and both the higher and lower AEthiopia, which others [l] adde hereunto, and make vp ſeuen parts of Africa.

k *Io Leo. lib. 1.*

l *Maginus. Pory.*

Many are the [m] Creatures which Africa yeeldeth, not vſuall in our parts. Elephants are there in plentie, and keepe in great herdes 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, [n] and by reaſon of his long legges before, and ſhorter behinde, not able to graſe without difficultie, but with his high head, which he can ſtretch forth halfe a pikes length in height, ſeemeth to feed on the leaues and boughes of trees. The Camels in Afrike are more hardie then in other places; and will not onely beare great burthen, but continue to trauell fiftie dayes together, without carrying with them any corne to giue them, but turne them out at night to feed on thiſtles, boughes, and the little graſſe they finde: 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 deſerts without dread of any Prince.

m *Io. Leo lib. 9.*

n *P. Bellon. l. 2. cap. 49.* doth largely deſcribe him.

Of Camels they haue three ſorts: the firſt called *Hugrun*, of great 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 one, called *Bechet*, of which they haue onely in Aſia. The third ſort, called *Ragnahil*, 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 docile: they will more be perſwaded to hold on a iourney further then ordinary by ſongs, then blowes. In the ſpring they are mare-wood, & mad of copulation,

copulation, in which time they are very ready both to hurt their followers, and to kill their maisters, or any that haue whipped or hurt them. Of horses they haue both wilde (which they entrap by subtiltie) and tame: of which the Barbary 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 Ramme. They haue other sheepe, whose Tailes weigh twenty pound, and sometime fourescore or more, carried on little Carts behinde them. But those *Adimmain* are found in the Deserts and kept to profit, yeelding them Milke and Cheese. The Females onely haue hornes. The Lyons in cold places are more gentle, in hotter are more fierce, and will not flee the on-set of two hundred horsemen armed. Mr. *Iohn Vassall*[n] (a friend & neighbour of mine) tolde mee that he brought once out of Barbary a Lyons skinne, which from the snoute to the top of the Taile contained one and twenty foote in length. Strange it is that a Lioneste by shewing her hinder parts to the Male, should make him run away. In time of their coupling, eight or ten will follow one Female, with terrible & bloudy battels amongst themselues.

n Of Eastwood in Essex.

They engender backward, [p] as doe the Camel, Elephant, Rhinoceros, Ounce, and Tyger. 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, hauking, Fishing, or other meanes, to take and learne the Natures of creatures, that *Aristotle* might by them bee informed thereof, who wrote almost fiftie Treatises of that Subiect, whereof it seemeth most are lost. He citeth out of [q] him, that Lyons bring forth small deformed lumpes, at the first time fiue, and (euery yeare after) one lesse, after the fift burthen remaining barren. It cannot stirre till it be two monethes old, nor goe till it be six, if you beleeue him. The Lybians beleeue that the Lyon hath vnderstanding of prayers, and tell of a Getulian woman, which lying at the Lyons 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 [r] of a Spanish Dogge, of one *Didacus Salazar* a Spaniard. This man, according to the bloudy practise of that Nation, minding to fill his Dogges belly with an olde 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 Mastife, who presently had ouer-taken her. The woman terrified, prostrates her selfe to the Dogge, and sues for her life; Good Maister Dogge, Maister Dogge (saith she) in her language, I carry this Letter to the Gouernour (and shewes it him.) Be not fierce on me Maister Dogge. The Dogge (hauing changed, it seemes, with his maister 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.

p *Plin. l.8. c.16. Solinus c.36.*

q *Aristot. histor. animalium.*

r *Ouied hist. Ind. l.16. c.11. Vrban. Calueto in Benzon. l.3.*

But to returne to the King of beastes. His Taile seemeth to be his Scepter, whereby he expresseth his passion. He shrinkes not at danger, except some couert of Woods shroude him from witnesses, and then he will take the benefit of flight, which otherwise he seemes to disdaine. *Mentor*, a man of Syracusa, was encountred with a Lyon, which in stead of tearing him, fawned on him, and with his dumbe eloquence seemed to implore his aide, shewing his diseased foote, wherein *Mentor* perceiued a stubbe sticking, which hee pulled out. The like is reported by *Gellius*, out of *Polyhistor*, of a Fugitiue seruant, who hauing performed this kinde of office to a Lyon, was by him gratified for a long space with a daily portion of his prey, But after the man was taken and presented to his Maister (a Roman Senatour) who exhibited games to the Romanes, wherein seruants and condemned persons were exposed to the fury of the beasts, amongst whom he placed this seruant; and by a wonderfull Fate, this Lyon also was a little before taken & bestowed on him for this solemne spectacle. The beasts running with violence to their bloudy encounter, sodainly this Lyon stayed, and taking a 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

s *A Gellius Noct. Attic.*

the streetes, the people pointing and saying; *Hic est homo Medicis leonis, hic est Leo hospes hominis.* One *Elpis* a Samian performed a cure on another Lyon, pulling a bone out of his throate, at the Lyons gaping and silent mone: and in remembrance hereof built a temple (at his returne) to *Bacchus* at Sango, whom before he had invoked, being in feare of a Lyon. *Pliny* and *Solinus* among other African beasts mention the *Hyæna*, which some thinke to be Male one yeare, and Female another, by course: This *Aristotle* [t] denies. This beast hath no necke-ioint, and therefore stirres not his necke, but with bending about his whole body. He will imitate humane voice, and drawing neere to the sheepe-coates, hauing heard the name of some of the shepheards wil call him, and when he comes, deuoure him. They tell that his eyes are diuersified with a thousand colours, that the touch of his shadow makes a dogge not able to barke. By engendring with this beast, the Lioness brings forth a *Crocuta*, of like qualities to the Hyæna. Hee hath one continued tooth without diuision throughout his mouth. In Africa also are wild Asses, among which, one Male hath many Females: a iealous beast, who (for feare of after encroching) bites off the stones o the yong Males, if the suspicious female preuent him not by bringing forth in a close place where he shall not finde it. The like is told of *Beuers*, [u] 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, [x] a stone found in the Hyæna's eye, that being put vnder the tongue of a man, he shall foretell things to come, except he fore-tell this, That no man will beleeue what our Authour before hath told.

t *Arist. hist. animal. l. 6. 32.*

u *Plin. l. 8. c. 30. Whitney Embl. Solinus.*
x *Marbodæus de Gemmis.*

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: [y] so foolish, that with a song, & a Taber, they which know his haunt will bring him out of his denne, and captiue his eares with their musicke, while another captiuateth his legges with a Rope.

y *Sol* in *c.* 33. calleth them *Celphos.*

The *Zebra* of all creatures for beauty and comelinesse is admirably pleasing: resembling a horse of exquisite composition, but not all so swift, all ouer-laide with partie coloured Laces, and guards, 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 yeares, and for the space of some monethes liued on the flesh of this Beast, which hee killed with his peece. For vpon some quarrell betwixt the Portugales (among whom he was a Sergeant of a band) and him, he liued eight or nine monethes in the woods, where he might haue view of hundreds together in heards both of these, and of Elephants. So simple was the Zebra, that when he shot one, hee might shoote still, they all standing still at gaze, till three or foure of them were dead. But more strange it seemed which hee told mee of a kinde of great Apes, if they might so be termed, of the height of a man, but twice as bigge in feature of their limmes, with strength proportionable, hairie all ouer, otherwise altogether like men and women in their vvhole bodily shape. They liued on such wilde fruites 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 they then looke vpon them. This slaue after a monethes life with them conuayed himselfe away againe to his Maister. Other Apes there are store, and as *Solinus* reporteth, [z] Satyres with feete like Goates, and Sphynges, with breasts like women, and hairie, whereof *Pierius* saith hee saw one at Verona, and a kinde of Conies also at the same time, foure times as bigge as the ordinarie, & (which is more incredible) had each of them foure genitall members. *Philippo Pigafetta* speaketh in his Relation [a] of Congo, of other beastes in Africa, as of the Tyger as fierce and cruell as Lyons, making prey of man and beast, yet rather deuouring blacke men, then white: whose Mustachios are holden for mortall poison. 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, Deere, (Red and Fallow) Robuckes, Ciuet-Cats. Sables and Marterns. They haue Snakes and Adders, whereof some are called

z Satyres (if there be any such) are thought to be conceiued of humane copulation with Goates. *Draudius* in *Solin.*

a *Congo* translated by A. H.

called *Imbumas* fiue and twenty spannes long, liuing in Land and water, not venemous but rauenous, and lurke in trees (for which taking purpose, Nature hath giuen it a little horne or claw within two or three foote of the Taile) waiting for their prey, which hauing taken, it deuoureth hornes, hoofes, and all, although it be a hart. And then swollen with this so huge a meale, it is as it were drunke and sleepie, and vnweldie for the space of fiue or six daies. The Pagan Negros rost and eate them as great dainties. The people doe eate them. The biting of their Vipers killeth in foure & twenty howers space. Africa for monsters in this kinde hath beene famous, as in the Roman Historie appeareth. *Attilius* [b] *Regulus* the Romane Consul in the first Punike 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 twenty foote, 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 Souldiours before they could with a stone out of an Engine destroy the destroyer. The Riuers of Niger, Nilus, Zaire, and others, haue store of Crocodiles, whereof some are of incredible bignes and greedy deuourers. Mount *Atlas* hath plenty of Dragons, grosse of bodie, slow of motion, and in biting or touching incurably venemous. The Deserts of Lybia haue in them many Hydra's. *Dubb* is the name of a kinde of great Lizard, not venemous, which neuer drinketh, and if water bee put in his mouth hee presently dieth. He is counted dainty meat, and three daies after hee is killed, at the heate of the fire hee moueth as if he had life. In Congo is a kinde of Dragons like in bignes to Rammes, with wings, hauing long Tailes, and Chappes, and diuers iawes of Teeth, of blew and greene colour, painted like scales, with two feete, and feede on rawe 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 aerie sustenance, (although they also hunt and eate Flies) and for the changeablenes of their colours. [d] The *Tarandus*, a beast somewhat resembling an Oxe, liuing in Aethiopia, is of like fearefulnes and changeablenes. 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.

b *A Gel. l. 6. c. 3*

c *Oros. l. 4. c. 8.*

d *Solinus c. 33.*

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,) & 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 honoured) 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, needes must their motion bee crooked, when there are two heads, and therefore none. The Scythale is admirable in her varied iacket. The Dipsas killes those whom shee stingeth, with thirst. The Hypanale with sleepe, as befell to *Cleopatra*. The Hemerois with vnstanchable bleeding. The Presser with swelling. And not to poison you with names of many other of these poisonfull creatures, the Basiliske is said to kill with her sight or hissing. *Galen* describes it: and so doe *Solinus* and others. It is not halfe a foote long, and hath three pointells (*Galen* saith) on the head, or after *Solinus*, strakes like a Mitre. It blasteth the ground it toucheth, the Hearbes, and trees, and infecteth the ayre, 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 killes 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 Golde, to preserue the same from birds and Spiders. The Catoblepas is said to bee of like venemous nature, alwaies going with her head into the ground, her sight otherwise being deadly. As for the monsters, that by mixt generations of vnlike kindes Nature vnnaturally produceth

e *Gallen. lib. de Theriaca. Pliny* saith it is twelue fingers long, and nine inches. l. 8. c. 21.

ceth f I leaue to others discourse. *Leuinus* g *Lemnius* tels, that of the marrow in a mans backbone is engendred a Serpent; yea of an Egge which an old Cock will lay after he is vnable to tread Hennes any longer, is (saith he) 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.

f *Io. Baptista Porta, &c.*

g *Lemnius de occultis. l. 4. c. 12.*

Ostriches keepe in companies in the Deserts, making shewes a far off as if they were troupes of Horsemen: a ridiculous terrour to the Caruans of Marchants: 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, Parots, and other Fowles. But none more strange then that which is tearmed *Nisr*, bigger then a Crane, preying vpon Carrion, and by his flight burieth his great body in the clouds that none may see him, whence he espyeth his prey: and liueth so long that all his fethers fall away by age, and then is fostered by his yong ones.

Other fowles they haue too tedious to relate. Grashoppers doe here often renew 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 behinde (worse then their predecessors) 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, & Lybians eate them before they haue spawned, to that end gathering them in the morning, before the Sunne haue dried their wings, and made them able to flye. One man can gather foure or fiue bushels in a Morning. h *Orosius* tells that once they had not onely eaten vp Fruits, Leaues, and Barke, while they lined, but being dead, did more harme: for beeing carried by a winde into the Sea, & the sea not brooking such morsels, vomiting them vp againe on the shore, their putrified carkasses caused such a plague, that in Numidia died thereof eight hundred thousand: and on the Sea coast neere Carthage and Vtica, two hundred thousand: and in Vtica it selfe thirtie thousand souldiours, which had beene mustered for the Garrisons of Africa. In one day were carried out of one gate one thousand & fiue hundred carkasses. They are said to come into Barbary seuen yeares togither, & other seuen not to come, at which times corne before so deare, is sold for little, and sometimes not vouchsafed the reaping, such is their soile and plenty. The iuice of the yong is poison. *Aluares* in his 32. and 33. Chapters, tells of these Grashoppers in Aethiopia, 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 desert 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 bankes. This he saw with his eyes.

h *P. Oros. l. 5. c. 11.*

But 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 bignes an Asse: The Sea Kine, lesser then the land Kine, the Tartaruca a tortuise, which liueth in the Deserts, of huge bignes, &c.

The people which inhabite Africa are Arabians, Mores, Abissines, Aegyptians, and diuers sorts of the Heathens, differing in rites from each other, as shall follow in our discourse. The Monsters which *Pliny* and others tell of, besides *Munster* and *Sabellicus* out of them, I neither beleeue, nor report.

CHAP.

CHAP. II.

Of Egypt and of the famous Riuer Nilus: and her first Kings, Temples, and Monuments, according to Herodotus, Diodorus, and others.

AFter our generall view of Africa, Egypt may iustly challenge the principall place in our African discourse, as being both in situation next to Asia (whence wee are lately come) and consequently from thence first peopled; besides that *Religion*, our Load-Starre, hath here found the sooneſt and solemneſt entertainement. And not in Religion alone, but in Politie, Philosophie, and Artes, the Græcians [a] which would seeme the first Fathers of these things haue been Disciples to the Aegyptians, as [b] *Am. Marcellinus* and *D. Siculus*, *Plutarch*, and many others affirme. Hence *Orpheus*, *Musæus*, & *Homer* fetched their Theologie; *Lycurgus* and *Solon* their lawes; *Pythagoras*, *Plato*, *Anaxagoras*, *Eudoxus*, *Democritus*, *Dædalus*, 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 rills which hence haue flowed among the Greeke and Latine Poets and Philosophers) in surueying these Aegyptian 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 bee tedious vnto vs to behold (in this historicall Theater) those Aegyptian Rarities; the sight whereof hath drawne not Philosophers alone, but great Princes too, and mighty Emperours, to the vndertaking of long and dangerous iourneyes: As [c] *Seuerus*, who though hee forbade Iudaisme and Christianitie, yet went this Pilgrimage, in honour of *Serapis*, and for the straunge sights of *Memphis*, *Memnon*, the *Pyramides*, Labyrinth &c. *Vespasian* also and others did the like.

a *Iamblichus.*
b *Am. M. l. 22. D. S. l. 1. Plin. de Of. & Is. Volat. l. 12. Lact. 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*, and the Egyptians of themselues *Mesrai*. So the Arabians at this day call it (as *Leo* [d] affirmeth) but the inhabitans they call *Chibth*. This *Chibth* they say was hee 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. The Turkes [f] call both the countrey it selfe, and principall Citie (*Cairo*) by the name of *Misir*. The name Egyptus is deriued from *Ægyptus* brother of *Danaus* after the common account: as others say, of [g] *Ai* and *Copti*.

d *Antiq. l. 1. c. 6. Broughtons Concent.*
e *Io. Leo l. 8.*
f *D. Chytr.*
g *Ai Copti*, the land of *Copti*, (a chiefe Citie of Egypt) so *Lydius* and some others.

Egypt hath on the East, the gulfe, & some part of Arabia; on the South the falles and mountaines of Aethiopia; on the West, the Deserts of Libya; on the North, the Mediterranean Sea: all which Nature hath set not onely as limits, but as fortifications also to this Countrey. Nilus runneth through the middest thereof, threescore miles from *Cairo* making by diuision of himselfe that *Delta*, to which some appropriated the name of Aegypt, refuted by *Iupiter Ammon*, whose Oracle (saith *Herodotus*) reckoned all that Aegypt, which Nilus ouerflowed. *Ptolomæus* [h] numbreth three of those *Deltas*. Touching the head of Nilus; *Bredenbachius* (as *Adrichomius* citeth him) affirmeth, that many Soldans haue sent men on purpose furnished with skill and prouision for the Discouery, who, after two or three yeares, returning, affirmed that they could finde no head of this Riuer, nor could tell any certainety, but that it came from the East, and places not inhabited: both of like truth. For indeede this Riuer ari-

h *Ptol. l. 4. c. 5.*

seth (as by late discoueries is found) out of a Lake in twelue degrees of Southerly Latitude, out of which not onely this Riuer runneth Northwards into the Mediterranean, but *Naire* also, Westward, *Zuama*, and *Spirito Santo* Eastward into the Ocean, as is said: all ouer-flowing 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 Antiquitie herein: [k] *Fracastorius* and *Ramusius*, haue bestowed their discourses on the Subiect, as *Goropius* also and others of later yeares haue done. The most probable cause is the raynes, which *Gorop.*[l] in his *Niloscopium*, deriueth from a double cause. For the Sunne, in places neere the line, doth shew more mighty effects of his fierie presence, exhaling abundance of vapours, which in terrible showers he daily repaieth, except some Naturall obstacle doe hinder (as in some places of *Peru*[m] 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 six monethes continuall serenitie and faire weather; not then raising (by reason of his further absence) any more exhalations then are by himselfe exhausted and consumed, which time for that cause they call Summer. *Goropius* therefore out of his coniectures telleth vs of a two-fould Winter, vnder both Tropikes at the same time; vnder *Cancer* the rainie Winter, which in manner (as yee haue heard) attendes on the same; vnder *Capricorne* the Astronomicall Winter in the Sunnes absence, where also he supposeth it to raine at that time by reason of the high hils there situate, & the great Lakes, which minister store of moisture, besides that *Cancer* is then in the house of the Moone. Againe, the Windes[n] *Etesij* (that is to say *ordinarie euery yeare*) in their annuall course, euery Winter lift vp the cloudes to the toppes of the hilles, which melt them into raine, whereby all the Riuers in Æthiopia are filled: and cause those ouerflowings, which in Nilus is strangest, because it is in Egypt, furthest off from the raines that cause it. The like ouerflowing is common to many other Riuers; as to Niger, in Africa; to Menan of *Pegu*; and the Riuer of Siam in Asia; and to the Riuers of *Amazones*, and *Guiana* in America. Frier *Luys*[o] *de Vrreta* ascribeth the ouerflowing to some secret passages and pores, whereby the Ocean and the Mountaines of the Moone hold mutuall commerce. This increase of Nilus beginneth about the middest of *Iune*, continuing forty daies, after which followeth the decrease as long. In the middle of Nilus, (saith [p] *Leo*) ouer against the olde Citie of Cairo, standeth the Ile *Michias*, or the measuring Ile, containing one thousand, and five hundred Families, and a Temple, and a foure-square Cisterne of eighteene cubits depth, whereinto the water of Nilus is conuaied by a certaine sluce vnder the ground, in the middest whereof is a pillar marked also with eighteene cubits, to which Officers for the purpose resort daily from the 17. 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 yeare. The Cities and Townes of Egypt, whiles this inundation lasteth, are so many Ilands. And thus saith *Herodotus*, The land of Egypt doth not onely owe the fertilitie, but her selfe also, vnto the slimie encrease of Nilus: for [q] raine is a stranger in this Countrie seldome seene, and yet oftner then welcome; as vnholsome to the inhabitants. But *Goropius* reasoneth largely in confutation of the opinion of *Herodotus*. The mouthes or falles of Nilus, numbred by the Prophet *Esay*[r] and other in olde times, seuen, and after *Pliny* (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*, *Balbitina*, *Damiata*, where the saltnes of the earth, and shelles found in it, may seeme to confirme *Herodotus* opinion, that Nilus hath wonne it from the Sea. Egypt was anciently diui-

ded

k Pb. Pigafetta. l. 2. c. vlt. apud Ram.

l Gorop. in Becc. Niloscopium.

m Acosta. hist. Ind.

n P. Pigafetta. l. 1. c. 2.

o Historia de la Etiopia. l. 1. c. 28.

p Leo Lib. 8.

q Raine is infectious if at any time it fall in Egypt: except in and about *Alexandria*, where *Pigafetta* saith it raineth.
Terra suis contenta bonis, non indiga mercis, Aut Iouis, in solo tanta est fiducia Nilo. Luc. Bel. Sac. l. 19.
Nilus solus ex amnibus vniuersis nullas expirat auras. Solin.

r Isay 11. 15.

ded into *Thebais*, *Delta*, and the region interiacent: and these subdiuided into six and thirtie *Nomi*, which we may call shires, whereof *Tanite* and *Heliopolite* were the assignement of *Iacobs* familie [f] then called *Goshen*, from whence *Moses* after conducted them into *Canaan*, as *Strabo* [t] also witnesseth. The wealth of Ægypt, as it proceedeth from *Nilus*, so is it much encreased by the fit conueyance in the naturall and hand-laboured channells [u] thereof. Their harueſt beginneth in Aprill, and is threshed out in Maie. In this one Region were sometimes (by *Herodotus* and *Plinies* report) twenty thousand Cities: *Diodorus* [x] *Siculus* saith eighteene thousand: and in his time, three thousand. He also was told by the Egyptian Priests, that it had beene gouerned about the space of eighteene hundred yeares, by the Gods and *Heroes*; the last of whom was *Orus*: after whom it was vnder kings vntill his time, the space almost [y] of fifteene hundred yeares. To *Herodotus* they reported of three hundred and thirtie kings from *Menas* to *Sesostris*.

The Scripture, whose Chronologie conuinceth those lying Fables, calleth their Kings by one generall name, *Pharao* (which some [z] interpret a Sauiour, *Iosephus* saith signifieth Authoritie) and maketh auncient mention of them, in the dayes of *Abraham*. Some beginne this royall Computation at *Mizraim*. If our *Berosus* which *Annius* hath set forth were of authoritie, [a] he telleth, that *Cham*, the sonne of *Noah*, was by his father banished for particular abuse of himselfe, and publique corruption of the world, teaching and practising those vices, which before had procured the Deluge, as sodomy, incest, buggery: and was therefore branded with the name *Chemesenva*, that is, dishoneſt *Cham*, in which the Egyptians followed him, and reckoned him among their Gods, by the name of [b] *Saturne*, consecrated him a Citie called *Chem Mm*. The Psalmes [c] of *Danid* doe also thus entitle Egypt, *the land of Cham*: which name was retained by the Egyptians themselues in *Ieromes* [d] 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 cubites which he sometimes ware. They celebrate festiuall games in his honour, after the Greek maner. *Herodotus* also mentioneth an Iland called *Chemmis*, with the Temple of *Apollo* in it.

Lucian [e] sayth, the Ægyptians were the first that had Temples, but their Temples had no Images. Their first Temples are reported [f] to haue beene erected in the times of *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 Caelestis*, and *Iupiter Ammon*, or *Cham*, which we before spake of, instituting vnto them Priests and golden Statues. *Menas* is reckoned the first King after those Demi-gods [g], 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 said [h] to haue a 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. Of foure Temples, there was one containing in circuit thirteene furlongs, in height fiue and fortie cubits, the wall foure and twentie foot thicke. *Cambyses* robbed it. Amongst the seuen and fortie Sepulchres of their Kings, that of *Simandius* was reckoned most sumptuous, the gates whereof were two hundred foot long, and fiue and fortie cubits high: within was a square Cloyster, containing in each square foure hundred foot, 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. This cost, although it might happily be enlarged in the telling, yet doth not disagree to that Ægyptian opinion, esteeming their houses their

[f] *D. Chyt.*
[t] *Str. lib. 16.*
[u] *Sesostris, Ptolomæi, Traiani fossæ.*
[x] *Diod. lib. 1.*
[y] *Olymp. 280.*
[z] *Morn. de ver. Ios. Antiq. libr. 3. ca. 2.*
[a] *Pseudo-Berosus.*
[b] *Xenoph. de æquinoctii*, calleth *Cham Saturnus Ægyptius.*
[c] *Psal. 75. & 108.*
[d] *Hier. in Gen. Brought. Conc.*
[e] *Lucian. Dea Syr.*
[f] *Diod. Sic. li. 1*
[g] *Morn. de vera Christ. rel. ca. 26*
[h] *Herodot. li. 2.*

their Innes, and their Sepulchres their etern all Habitations. Of the race of *Simandius* was *Ogdous*, that built [c] Memphis (called in the Scripture *Noph*) compassing a hundred and fiftie furlongs, at the parting of Nilus, into that *Delta*-diuision, where the succeeding Kings abode, forsaking Thebes, till Alexandria was after built by *Alexander*.

[c] *In 69.51.& 29.50*

Thebes was called *Diospolis*, or *Iupiters* Citie, where (as *Strabo* [d] reporteth) was consecrated to *Iupiter* a beautifull Virgin of noble birth, who, vntill the time that shee had her naturall purgation, had the carnall companie of whomsoeuer she pleased, and at this her menstruous accident was bewailed as dead, and after married. Such Virgins the Greekes (sayth he) called *Palladες*. Many yeares after *Ogdous*, succeeded *Sesostris*. *Iosephus* [e] is of opinion, That *Herodotus* erred in the name, and ascribed the deeds of [f] *Shishak* to *Sesostris*; to which also the computation of *Herodotus* doth agree reasonably in the time. [g] 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 Citie of Ægypt a Temple to their chiefe God at his owne costs; and offered a shippe of Cedar, two hundred and eighty cubites in length, siluered on the in-side, guilded on the out-side, to the chiefe god at Thebes, and two Obeliskes one hundred and twenty cubits high, wherein were ingrauen the greatnes of his Empire and reuenues. At Memphis in the Temple of *Vulcan* he dedicated Statues of himselfe and his wife, thirty cubites high, of his children twenty. And when he went to the Temple, or through the Citie, his Charriot was drawne by Kings, as *Lucan* singeth:

[d] *St. lib. 17.*

[e] *Antiq. lib 8.4*
[f] *2. Chron. 12.9.*
[g] *Volater. li. 12. Lud. Reg. libr. 4.*

Venit ad Occasum mundi, extrema Sesostris;
Et Pharios currus Regum cernicibus egit.

Sesostris in the Westerne World, by warre
Compelled Kings to draw his Memphian Carre.

Thus we reade in our owne Chronicles [h] of *Edgarus Pacificus*, sometimes King of England, rowed in a Boate by eight Kings, himselfe holding the Sterne.

[h] *Mat Westm. Fox Act. & Monument. Stow. chron. &c.*

Tacitus [i] telleth of *Rhamses* an Ægyptian King, who conquerd the East and South parts of the world, helped heerein, (as the Priests tolde *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 Roman or Parthian Empires. *Pheron*, the sonne and successour of *Sesostris*, enraged at the rage of Nilus, swelling aboue eighteene cubits, cast a dart against the streame, [k] 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, failing 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*, *Rhamsinitus*, and *Cheopes*. This last shut vp all the Temples in Egypt, and busied them in his owne workes, one hundred thousand by course ten yeares together, in building a Pyramis for his Sepulchre. The least stone was thirtie foote, 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. [l] *Belonius* out of his owne sight reporteth, that the *Pyramides* (yet remayning) doe exceed that which Histories haue related of them. Hee measured one of the foure squares of one of them, which contained three hundred and foure and twenty large paces. This was hollow, the other solid. They did it (saieth hee) in hope of the resurrection. For they would not interre their dead bodies, because of the worms; nor burne them, because they esteemed Fire a liuing creature, which feeding thereon, must together with it perish. They therefore with nitre and cedar thus preserue them. Some also re-

[i] *Annal. 2. 15.*

[k] *Her. lib. 2.*

[l] *Bellon. l. 2. c. 42*

port

port, [m] That they vsed hereunto the slimie Bitumen of the dead Sea, which hath preserued an infinit number of Carkasses in a dreadfull Caue (not farre from these *Pyramides*) yet to be seene, with their flesh and members whole, after so many thousand yeares, and some with their haire and teeth. *Bellonius* thinketh the fables of *Lethe* and *Styx* to haue flowed from that Lake, by which the dead bodies were brought hither. Of these is the true *Mummia*. Not farre hence is that *Sphynx*, a huge Colosse, with the head of a Maid, and bodie of a Lion, supposed by *Bellonius* to be the monument of some Sepulchre. It yet continueth all of one stone, and is a huge face, looking toward Cairo. The compasse of the head, sayth *P. Martyr* [n], an eye-witnesse, is 58. paces. *Pliny* [o] numbreth 8. *Pyramides*, and saith, That the compasse of this *Sphynx*, about the head, was 102. foot, the length 143. 360000 men were 20. yeares in making one of the Pyramides, and three were made in 78. yeares and foure moneths. The greatest (saith he) couereth eight acres of ground; and *Bellonius* affirmeth, That the Pyramides rather exceede then fall short of the reports of the Ancient, and that a strong and cunning Archer on the toppe is not able to shoot beyond the fabricke of one; which *Villamont* being there, caused to be tried and found true. 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*, *Eneshams*, *Villamont*, and other eye-witnesses haue largely written.

Mycerinus is reckoned the next King, better beloued of his subiects, whose daughter was buried in a wooden Bull in the City Sai; to which euery day were odors offred, & a light set by night. This Oxe once a yeare 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 reigned 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, & of the sacred Crocodiles: all was of stone, and grauen. The lake of Mæris was not lesse wonderful, compassing 3600. furlongs, & 50 fadom in depth, made by *Maris*, whose name it beareth. In the midst were 2. Pyramides 50. fadom aboue, & as much beneath water, one for himselfe, the other for his wife. The water flows 6 months out, & 6 months in, from *Nilus*. The fish were worth to the kings coffers twenty of their pounds a day the first 6, & a talent a day the last 6 months. Of *Neeus* whom the Scripture calles *Pharaoh Necho*, & of his victory against the Syrians in Magdolo, or Magiddo, where he slue king *Iosiah*. He also makes this *Neeus* author of that trench, from Nilus to the red sea, which *Strabo* ascribes to *Sesostris*. *Plin.* [r] makes *Sesostris* first author, seconded by *Darius*, who in this busines was followed by *Ptol.* 100. foot broad, 37. miles long; but forced to leaue the enterprise, for feare of the red sea ouerflowing Egypt, or mixing his water with Nilus.

Tremellius thinks it to be the labour of the Israelites, in that seruitude, from which *Moses* freed them. He consumed in this work 120000. Egyptians. After him reigned *Sammi*, & then *Apries*. About these times [s] *Nabuch.* conquered the Egyptians, according to *Ezech.* prophecy, *Ezec.* 30. But they had also ciuil wars. *Amasis* [t] depriued *Apries*, who, being of a base birth, of a great bason of gold in which himselfe & his guests had vsed to wash their feet, made an Image, & placed it in the most conuenient part of the city; & 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 maintaine his prodigall expenses, he vsed to steale from others: and when they redemaunded their own, he committed himselfe to the censure of their oracles. Such oracles as neglected his thefts, he being a king, did neglect. He brought from the city Elephantina 20 daies sailing, a building of solid stone, the roofe being of one stone, 21 cubits long, 14 broad, and 8 thicke, and brought it to the Temple at Sai. He ordained, that euery one should yerely giue account to the Magistrate, how he liued, & maintained himself. *Psammenitus* his son succeeded, whom *Cambyses* depriued.

m *Gi. Boi. de eu*

n *Leg. Bab lib. 3*

o *Lib. 36. ca. 12.*

p *Hont. Cos. li. 3.*

q *Reg. 23. 29.*

r *Plin. li. 6. c. 29*

s *Anton. Galua.*

t *Philostrat. de vita Apollon. lib. 5. ca. 15.* saith that *Apollonius*, seeing a Lion (which one had tamed) offer to fawn on him, withall, vttering certaine murmurings; interpreted that speach of the Lion to the people, saying, that he sometime had been *Amasis* the Ægyptian King: whereupon he was sent with pompous procession of the Priests, to Leontopolis, and there placed in the Temple.

CHAP.

CHAP. III.

Of the Ægyptian Idoles, with their Legendary Histories and Mysteries.

IF wee stay longer on this Ægyptian Stage, partly the varietie of Authors may excuse vs which haue entreated of this subiect, partly the variety of matter, which, adding some light to the Diuine Oracles, (not that they neede it, which are in themselues a *light* [a] *shining in a darke place*; but becaus of our need, whose owly eyes can not 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 we reade of Egyptian rites practised, and heere mystically of like superstitions in the Antichristian Synagogue reuiued, therefore [b] *called spiritually Sodome and Ægypt*. No where can Antiquitie pleade a longer succession of errour; no where of superstition more multiplicitie; more blind zeale, in prosecuting the same themselues, or cruelty in persecuting others that gainesaied. Oh Ægypt! wonderfull in Nature, whose *Heauen is brasse*, and yet thine *Earth* not *Tron*, wonderfull for Antiquitie, Arts and Armes, but no way so 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*, famous for many ancient Fathers, more infamous for that *Arrian heresie*, which rising heere, eclipsed the Christian light; the world wondring and groning to see it selfe an Arrian: I speake not of the first Monkes, whose egge, here layd, was faire, and beginnings holy: but (by the Deuills brooding) brought forth in after-ages a dangerous serpent: Thy Mahumetisme entertayned with like lightnes of credulity, with like eagernes of deuotion, 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 sayd) which had taken deepe rooting in the dayes of *Ioseph* the Patriarch, and in the dayes of *Moses*; their Priests [c] Wisemen and Soothsayers, 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 hewd *Osiris* into so many peeces, as these vaine *Theologians*, and *Mythologians* haue done. They are forsooth in the Egyptian throne, King and Queene: in the heauens, the Sunne & 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*. In *Macrobius* and *Seruius* she is the nature of things; he, *Adonis* and *Attis*: *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 *Uenus*, *Diana*, *Bellona*, *Hecate Rhamnusia*: and *Heliodorus* nearer home, maketh *Osiris* to be *Nilus*, the Earth *Isis*. So true is it that [e] *an Idoll is nothing in the world*, and Idolaters *worship they know not what*.

But to search this fountaine further, you may reade 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 hardned by the Sunne, whose violent heate begat of her slimie softnesse certaine putride swellings, couered with a thinne filme, which beeing by the same

a 1.Pet.1.19.

b Apoc.11.8.

c Gen.41.8. Exod.7.7.

d Her. Asc. Iep.

e 1.Cor.8.4. Ier. 4.22.

f Diod. Sic. li.1.

same heate ripened, brought forth all manner of creatures. This *muddy generation* was (say they) first in Egypt, most fit, in respect of the strong soile, temperate ayre, Nilus ouerflowing, and exposed to the Sunne, for to beget and nourish them: and yet retaining some such vertue. at the new slaking of the riuer, the Sunne 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 forepartes are seene mouing before the hinder are formed. These newly-hatched people could not but ascribe Diuinitie to the Author of their humanity, 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, Aire, Water, & Earth. These eternall Gods begot others, whom not Nature, but their owne proper merite made immortall, which reigned in Egypt, and bare the names of those celestiall Deities. Their Legend of [g] *Osiris*, is, that he hauing set Egypt in order, leauing *Isis* his wife gouernour, appoynting *Mercurie* her Counsellour (the inuenter of Arithmetike, 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 Dogge and a Wolfe, creatures after for this cause honored, 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 when 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 peeces, into which *Typhon* had cut him, she gathered and committed to the Priests, with iniunction to worship him, with dedication vnto him of what beast they best liked, which also should be obserued with much ceremonie, both allue and dead, in memory 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, *Nunquamq́; satis quæsitus Osiris*; alway seeking (saith *Lactantius*) and alway finding. To establish this *Osirian* Religion she 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 souldiours. 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 six and twenty parts, which she found so many Images of *Osiris*, all buried in seuerall places: his priuities, which *Typhon* had drownd in Nilus, were not without much labor found, & more solemnity interred. And that the deuil might shew how far he can besot 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 *Phallophon* issued out of this sincke, together with their membrous monster *Priapus*. *Athenæus* [k] telleth of *Ptol. Philadelphus* in a solemnitie wherein he 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) hee among many sumptuous spectacles presented a [l] Phallus of gold, painted, with golden Crownes, of one hundred and twenty cubites length, hauing a golden starre on the top, whose circumference was six cubites. This was carried in a Charriot, as in others the Images of *Priapus*, and other Idoles.

Of the Isiacall rites, [m] that brazen Table (supposed to haue been some Altar-couer) after possessed by *Card. Bembus*, full of mysticall Characters, explaned by *Laurentius Pignorius* in a Treatise of this Argument, may further acquaint the desirous Reader. *Diodorus* thinketh this the cause why they consecrated Goates, and erected Images of Satyres in their Temples; affirming that their Priests are first initiated in these bawdie rites. Their canonized beasts, of which the Egyptians and Syrians, (sayth [n] *Tully*) conceiued

g Some think that this *Osiris* was *Mizraim* the sonne of *Cham. Moru.*

h *Lactant. lib. 1*

i *Arnob. contra Gent lib. 5. aliam refert causam obscœnissimam. Natalis Com. li. 5: ca. 3. aliam.*

k *Athen. l. 5. c. 5*

l *Phallus* is the Image of a mans yard.

m *Laur. Pig. Mens. Isiac. exposit.*

n *De Nat. Deorum lib. 1.*

ceiued stronger opinions of Deuotion, then the Romans of their most sacred Temples, were [o] Dogges, Cattes, Wolues, Crocodiles, *Ichneumaons*, Rammes, Goates, Bulles, and Lions, in honour of *Isis*: their sacred Birds were the Hawke, *Ibis*, *Phanicopterus*: 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 [p] *Iuuenall*,

[o] *Philo. Iud. de decem præc. Ios. cont. App.*

[p] *Iuuenal.*

Porrum & cœpe nefas violare & frangere morsu:
O sanctas gentes quibus hæc nascuntur in hortis
Numina.
Onions or Leekes by old Egyptian Rite,
It was impiety to hurt or bite:
Oh holy people! in whose gardens grow
Their Gods, on whom deuotion they bestow.

For this cause some [q] 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 *Ptolomey* gaue entertainement to the Romans, whose friend he was declared; a Roman, at vnawares hauing killed a Cat, could not by the Kings authority, sending Officers for his rescue, nor for feare of the Romans, be detained 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 causes of this blinde zeale, were the metamorphosis of their distressed Gods into these shapes; secondly, their ancient Ensignes; thirdly, the [r] profit of them in common life. *Origen* [s] addeth a fourth, because they were vsed to diuination, and therefore (saith he) forbidden to the Israelites as vncleane. *Eusebius* out of the Poet citeth a fift cause, namely, the Diuine Nature diffused into all creatures, after that of the Poet:

[q] *Trem & Iun. in Genes. 43. Exod. 8.*

[r] *Tusc. Qu. li. 5.*

[s] *Orig. contra Celsum lib. 4.*

Deum namq; ire per omnes
Terrasq; tractusq; maris cælumq; profundum.
God goes through Sea, and Land, and lofty Skies.

I might adde a sixt, that μετεμψύχωσις or transanimation which *Pythagoras* (it seemeth) here honoured. If I might, with the Readers patience, I would adde somewhat of their *Mysterie of iniquitie*, and the 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, *Porphyrius*, *Iamblicus*, *Plutarch* and the rest. Such is the *deepnesse of Satan* in the shallownesse of humane both reason and truth. Water and Fire they vsed in all their Sacrifices, and do them deuoutest worship (saith [t] *Porphyry*) 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 holde some affinitie with the Sunne. Euen that stinking Beetle or Scarabee did these more blinde then Beetles in their stinking superstitions obserue, as a liuing Image of the same, because forsooth, all Scarabees are of male sex, and hauing shed their seede in the dung, do make a ball thereof, which they rowle to and fro with their feet, imitating the Sunne in his circular iourney. *Eusebius* followeth this Argument in the seuerall beasts which they worship; but to auoid tediousnesse, I leaue him, to looke on *Plutarchs* paines in this Argument. [u] He maketh *Isis* to be deriued of the verb 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.

[t] *Apud Euseb. de Præp. li. 3. c. 2.*

[u] *De Os. & Is.*

The

Their Priests shaued their owne haire, and ware 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 meats 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 at all before *Psametichus* 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 also either of the Priests, or of the souldiours; 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* [x] 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 voices 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*.

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 needs be absent, which is but One: and these may rather seeme subtle fetches of their Priests, to gull their 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 diuell happily would teach them an apish imitation of that sacrifice of the red Cow, *Numb.* 19. The Priests abhorre the sea, as wherein Nilus dieth; and salt is forbidden them, which they call *Typhons* spittle. In Sai, in the Porch of *Mineruaes* Temple, was pictured an Infant, an old man, a Hauke, a Fish, and a Sea-horse. The mystery was, O yee that are borne, and die, GOD hateth shamelesse persons. The Hauke signified GOD, the Fish hatred, the Sea-horse impudencie.

By their *Osiris* and *Typhon*, they signified the good and euill, whereof we 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 Deuill: the good, *Orimazes*; the bad, *Arimanius*. This opinion is fathered on *Zoroastres*. Betwixt these 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* & *Mercury*. *Empedocles* called the one Friendshippe, the other Discord: the Pythagoreans [y] 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 [z] *the Naturall men perceiue not the things of* GOD, *nor can know them*: and hence grew the Manichæan heresie.

All [a] the deformitie and defect of things, *Plutarch* ascribeth to *Typhon* (whome they also called *Seth*, *Bebon*, and *Smy*, saith *Pignorius*) that which is good, to *Osiris*,

x Ἄμυς. *Opifex intellectus qui veritatis est dominus & sapientiæ, quatenus in generationem progrediens occultam latentium rationem producit in lucem,* Amum *Ægyptiaca lingua vocant: quatenus autem sine mendacio peragit omnia* Pita *nuncupatur: quatenus effector bonorũ,* Osiris *aliasque denominationes habet propter potentias actionesque differentes. Iamblichus de Mysteriis.*

y *Vid. Soc. lib. 1. cap. 17.*

z 1. *Cor.* 2. 14.

a *Nat. Com. lib. 6. & 8.*

and *Isis* [b], 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-daies. But when they sacrificed any of their sacred beasts, it was done closely, and at vncertaine times. He that would further 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. Hee 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. *Marsilius* [c] *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 Captaine of the heauenly Deities. The fift, Captaine 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 daintie traueller: they that will, may reade *Iamblichus*, *Proclus*, *Porphyrius*, translated by *Marsilius Ficinus*.

[b] The hornes of *Isis* (for so they picture her) are by *Suidas* ascribed to that fable of *Io*, which some say is *Isis*.

[c] *M. Fic. in Iamb.* translated according to *Proclus*.

Mercurius Trismegistus (so called, [d] becaufe he was thrice greateft King, Priest, and Philosopher) was (saith [e] *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 Ciuit. Dei. lib.* 8. *cap.* 26. illustrated by the Annotations of *Viues*, will further acquaint you.

[d] *Gen. Dier. lib.* 2. *cap.* 8.

[e] *Lact. lib.* 1. *c.* 6.

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 he) hath with no lesse industry published twenty bookes of *Hermes* or *Mercury Trismegistus*. He affirmeth that there were two of that name, the one Grand-father to the other: the elder of which was councellour and instructer of *Isis*, and the scholler of *Noah*. He had a son named *Tat*, which begate the second *Hermes*, which *Hermes* had a son also called *Tat*, by which likenes in name great confusion and vnlikelihoods haue happened in historie. This second *Hermes* (hee supposeth) liued in the dayes of *Moses*, but was somewhat more ancient. Both the elder and yonger were writers, as he sheweth out of their workes: and called *Trismegists*, not for that he was greatest King, Priest, and Philosopher, as *Ficinus* saith, nor for their cleare 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 of *Asclepius*: of which name were three learned AEgyptians, *Asclepius Vulcani*, inuenter of Physike, *Asclepius Imuthes*, inuenter of Poetry, and another which had no sur-name, to whom *Hermes* dedicated some of his bookes; and the same *Asclepius* in the beginning of his first booke, calls himselfe the scholler of *Hermes*. In the writings of these AEgyptians, translated into Greeke, and explaned by the AEgyptian Priests, the Greeke Philosophers, especially the Platonikes and Pythagoreans, learned their Diuine, Morall, and Naturall Philosophy. Antiquitie and Learning hold vs longer in these mens companie; the more curious may haue recourse to their owne workes. Twenty thousand bookes are ascribed to *Hermes*: some say thirty six thousand fiue hundred twentie fiue.

Franc. Patricij Zoroaster.

F. P. Her. Trismegist. Graecolat.

Asclepius de sole & daemonib. l. 1.

He in his *Asclepius*, [f] translated by *Apuleius*, thus writeth. AEgypt is the Image of heauen, and the Temple of the whole world. But the time shall come when the AEgyptiã deuotiõ shall proue vaine, & their pietie frustrate: for the Diuinitie shall returne to heauen, and AEgypt shall be forsaken of her gods. And no maruell, seeing that these gods were Idols, *the workes of mens hands*, as himselfe [g] after sheweth: and when as they could not make soules, they called, [h] or coniured into them the soules of diuels or angels, by which the Images might haue power to doe good or euill. For thy Grand-father, O *Asclepius*, saith he was the first inuẽter of Physike, to whom is a Temple consecrated in a mountaine of Libya, where his worldly man (his body) resteth: for the rest

[f] *Asclep. cap.* 9.

[g] *Cap.* 13.

[h] *Origen. cont. Celsum lib.* 4. saith, that among other spels they vsed to adiure diuels in the name of the God of Israel, God of the Hebrewes, God that drowned the Egyptians in the red sea.

of

or rather his *whole selfe* is gone to heauen, and doth now heale men by his Deitie, as then by his Physike. The same doth [i] *Mercury* my grandfather, preseruing all such as resort to him. Much may the willing Reader learne further of their superstitions, which he thus freely confesseth in that Author, whose prophecie, GOD bethanked, *by the bright and powerfull Sunne-shine of the Gospell*, was long since effected.

i This might be that *Merc.* of whom *Tully* saith, *Quem Ægyptij nefas putant nominare. De N. D. lib. 3.*

CHAP. IIII.

Of the Rites, Priests, Sects, Sacrifices, Feasts, Inuentions; and other obseruations of the Ægyptians.

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 this *Apis* represented the Celestian Bul, and other beasts which they worshipped, other signes in the Zodiake. They that respected the Constellation of *Pisces*, did eate no fish, nor a Goat, if they regarded *Capricorne*, *Aries* a heauenly Constellation, was their heauenly deuotion: and not heere alone, but at the Oracle of *Iupiter Ammon*. [b] *Strabo* saith, That they nourished many, which they accoũted sacred, but not gods. This nourishment, after [c] *Diodorus*, was in this sort: first they cõsecrated 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 Haukes they fed with gobbets of flesh, and birdes catched for them. The Cats and Ichneumons, with bread, and milke, and fish: and likewise the rest.

a *Lucian. de Astrologia.*

b *Strabo lib. 17.*

c *Diod. Sic. l. 1.*

When they goe their Processions, with these beasts displayed in their Banners, euery one falleth downe and doth worshippe. When any of them dieth, it is wrapped in fine linnen, salted and embalmed with Cedar and sweete oyntments, and buried in a holy place, the reasonlesse men howling and knocking their breasts, 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 die in a house, all in that household shaue themselues, and make great lamentation. If Wine, Wheate or other food be found, where such a beast lieth dead, superstition forbiddeth further vse of it. Principall men, with principall meats, are appointed to nourish them in the circuit of their Temples.

They bathe and annoint them with odoriferous oyntments. And they prouide to euery one of them a female of his owne kinde. Their death they bewaile no lesse, then of their owne children: In their funeralls they are exceeding prodigall. In the time of *Ptolomæus Lagi*, theis *Apis* or Bull of Memphis being dead, the Keeper bestowed on his funerall, ouer and aboue the ordinarie allowance and offerings, fiftie talents of siluer borrowed of *Ptolomey*. And in our age, saith *Diodorus*, an eye-witnesse of these his relations, some of these Noutishers haue bestowed an hundred talents on this last expence. 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*, saith [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 Citie Nilus, and there nourished fortie dayes. Then they conueyed him into a close shippe, 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] onely women were permitted to see him, who I know not in what hellish mysterie, 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 seuenth dayes festiuall, with great concourse of people. His consecration was done by one wearing a Diadem on his head. They made the people beleeue

d *Luc. de Sacrd.*

e *Solin. Am. Marc.*

f *Euseb. præpar. Euang. lib. 2. c. 8.*

beleeue he was conceiued of lightning. He [g] had a Chappell assigned to him, and called by his name. He 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 collosses, or huge statues of twelue cubits, in stead of Pillars, and grauen full of figures. Once a yeare [h] he had sight of a female, chosen by especiall markes, and slaine the same day. On a set day, which he might not outliue, according to their rituall bookes, they drowned him in the bottome of a sacred fountaine: and then buried him as aforesaid, with much mourning. After this solemnitie it was lawfull for them to enter into the Temple of *Serapis*. *Darius* to curry fauour with the AEgyptians, offered an hundred talents to him that could find out a succeeding *Apis*. Of this *Apis*, thus writeth [i] *Augustine*. *Apis* was the King of the Argiues, who sailing into AEgypt, and there dying, was worshipped by the name of *Serapis*, their greatest god. This name *Serapis* was giuen him (saith *Varro*) of his funerall Chest called in Greeke σορος, and from thence *Sorapis*, as if one should say, *Sorosapis*, 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 AEgyptian Temples *Harpocrates*, an Image holding his finger on his mouth, is ioyned a companion to *Isis* and *Serapis*, in token of concealing their former humanitie. *Suidas* [k] saith, that *Alexander* built vnto him a magnificent Temple, of which, and of this *Serapis* we shall largely declare in the next Chapter. *Viues* out of *Nymphodorus* saith, that this carkasse in that Chest, whereof the name *Serapis* was diuided; was of a Bull, not of a man. *Eusebius* [l] nameth two Kings called by this name *Apis*, one a Sicyonian, the other of Argos: the first more ancient; the other the son of *Iupiter* and *Niobe*, called after *Serapis*. But *Apollodorus* affirmeth him the son of *Phoroneus*, and brother of *Niobe*. And therefore the Sicyonian King is more likely to be the AEgyptian *Apis*, builder of Memphis: for the other (saith [m] he) died in *Peloponnesus*, which of him was called *Apia*. The markes [n] of the next *Apis* were these; All his body was blacke, with a white starre in his forehead, after *Herodotus*, or in his right side, saith *Pliny*, like vnto a horned Moone. For he was sacred to the Moone, saith *Marcellinus*. On his back he had the shape of an Eagle, a knot on his tongue like a Beetle. If such an one, might seeme to some impossible to be found, as no doubt it was rare, and therefore costly; *Augustine* [o] attributeth it to the diuels working, presenting to the Cow in her conception such a fantasticall apparition, the power of which imagination appeareth [p] in *Iacobs* example.

But what a beastly stirre haue we heere (me thinkes I heare some whining Reader say) about beasts [q] and Bulls. I answere that it deserueth the more ful relation, both for the multitude of Authors, which mention something of this History, for the antiquitie, and especially for the practise of the same superstition, [r] in *Aarons* & *Ieroboams Calues*, after their returne from AEgypt, the schoole of this Idolatrie. Besides this *Apis* of Memphis, they in other places obserued others, as *Mueuis* a blacke Bull, consecrated to the Sunne, as *Apis* was to the Moone: with his haires growing forward, worshipped at Heliopolis. *Bacis* [s] another that was fained to change colour euery houre, at Hermunthus besides Onuphis, and Menuphis other where. Thus by sinne beastes became gods, men became beasts, if this be not a baser degree of basenesse to worship beasts, and in them diuels: to content themselues with meane houses, and neuer to be contented with the magnificence and sumptuousnes of their Temples to beasts. [t] *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, ye shal see nothing but a Cat (or some such Carrion) worshipped, &c.

We are further to know, that although AEgypt worshipped beasts, yet not all, the same: These [u] only were vniuersally receiued: three beasts, a Dog, a Cat, a Bull: two fowles; the Hauke & the Ibis: two fishes; *Lepidotus* and *Oxyrinchus*. Other beasts haue their sects of worshippers; as a Sheepe among the Thebans and Saits; the fish called *Latus* among the Latopolitans: a *Cynocephalus* at Hermopolis (which is a kind of great Ape

g *Strabo l.17.*
h *Solinus. Plutarch.*
i *De Ciuit. Dei. lib.18. cap.5.*
k *Suidas.*
l *Euseb. Chron.*
m *Scal. in Eus.*
n *Viu. in Aug. de Ciu. Dei. lib. 18. cap.5.*
o *Vbi supra.*
p *Gen.30.39.*
q *Varijsq; coloribus* Apis. *Ouid. Met.9.*
r *Bulling. Orig. Error.*
s *Macrob.*
t *Orig. cont. Cel. sum. lib.3.*
u *Strabo lib.17. Stuckius de sacris sacrificijsq; Gentilium, de his fusius.*

Ape 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 Dog, partly a Beare: likewise other Cities, other beasts, which caused great dissention, whereof [x] *Iuuenal.*

Ardet adhuc Ombos & Tentyra, summus vtrinq;
Inde furor vulgo quod numina vicinorum
Odit vterq; locus------
Ombos and *Tentyra* doe both yet burne
With mutuall hate, because they both doe spurne
At one anothers gods, &c.

x *Iuuen. Sat. 15.*

Strabo saw, in the *nomus* or shire of Arsinoe, diuine honor giuen to a Crocodile, kept tame in a certaine lake by the Priests, and named *Suchus*, nourished with bread, wine, and flesh, which the Pilgrimes that came to visite 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* [y] 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. [z] The Ombites (more beastly) esteemed themselues fauoured of their Crocodile god, if he filled his paunch with the flesh and bloud of their deerest children. 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 [a] abstained from Cheese, some from Beanes, some from Onions, or 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.

y *P. Bell. ob.*
z *Volat.*
a *Diodor. Sic. lib. 1.*

They held Serpents in so sacred account, [b] that *Osiris* is neuer painted without them: and *Iosephus* [c] saith, That it was reckoned a happines (which I thinke few would enuy them) to be bitten of Aspes, as also to be deuoured of Crocodiles. Venemous was that *old Serpent*, which both heere, 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 despite both of GOD and Man, in that Creature whereby man perished, and which GOD had cursed: except we will rather attribute it to a diuellish malice, or apish imitation of that *brasen Serpent set vp by* MOSES [d] *in the wildernesse*, the figure of CHRIST crucified, *who brake this Serpents head. Ieremy* the Prophet was stoned (some [e] say) at Tanis in Egypt, and was after worshipped of the Inhabitants there (such was their difference of Sects) for his present remedying the Stings of Serpents.

b *L. Pig. menf. Ifiac. exp.*
c *Ios. cont. Ap. lib. 2.*
d *Iohn 3. 14.*
e *Vincs in Augst.*

I thinke by this time, either my relation, or their superstition is tedious: and yet I haue not mentioned other their gods, both stincking and monstrous. Loath am I to search the waters for their deified Frogges, and *Hippopotami*, or play the scauenger, to present you with their Beetle-gods out of their priuies: yea their priuies [f] and farts had their vnsauoury canonization, and went for Egyptian Deities; lettice sutable to such lippes. Lesse brutish, though not lesse Idolatrous, was it in *Ptolomæus Philopator*, [g] to erect a Temple to *Homer*, in which his Image was placed, comely sitting enuironed with those Cities which challenged him for theirs.

f *Ortel. ex Clement. & Min. Fœlice.*
g *Æl. Var. lib. 13. cap. 22.*

Their sacrifices were so diuersified in their kinds, that *Peucer* [h] saith, They had six hundred threescore and six seuerall sorts of them: some they had peculiar to speciall gods, [i] as to the Sunne, a Cocke, a Swanne, 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* [k] is said to haue offered *Thrasius* (first author of that counsell, worst to the counseller) thereby to appease angry Nilus, that in nine yeares had not ouerflowed. They offered euery day three men at Heliopolis, in stead of which bloudie Rites *Amasis* after substituted so many waxen Images.

h *Peuc. de Diuinat.*
i *Sard. lib. 3. 15.*
k *Tristess. Busiridis ara.*

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 clouts (so resembling *Orus*) with heads of Dogges or other creatures. *Osiris*[l] is sometime seene with the head of a Hauke, *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 mishapen figures, of mishapen monstrous mysteries.

l *Tab. Isiaca Bembi.*

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. They so abhorre Swine,[m] that if one by the way touch them, he presently washeth himselfe and his garments. Neither may a Swineheard haue accesse into their temples or marry with their daughters. Yet doe they offer wine to the Moone and *Bacchus* (*Isis* and *Osiris*) when the Moone is at full. In this sacrifice they burne the taile, milt and leafe: and (which on another day would be piacular) on that day of the full they eat the rest. The Egyptians[n] sware by the head of their King, which oath, whosoeuer violated, lost his life for the same, without any redemption.

m *Herod. lib. 2.*

n *Drus. de 3. sectis lib. 2.*

Their Priests in old time renowned for their learning, in *Straboes* time were ignorant & vnlearned. No woman[o] might beare Priestly function. These Priests might not eat egges, milke, or oile (except with sallads) they might not salute mariners, nor looke vpon their children or kinsfolks. They[p] washed themselues in the day-time thrice, & in the night twice: they were shauen, ware linnen garments alwayes new washed, were daily allowed sacred meats. [q] Of their ancient Priests, thus *Du Bartas* singeth in *Sylueſters* tune;

o *Io. Boem. lib. 1. cap. 5.*

p *Sard. l. 3. c. 18. Herod. lib. 2.*

q *Du Bartas Colonies.*

The Memphian Priests were deepe Philosophers,
And curious gazers on the sacred Stars;
Searchers of Nature, and great Mathematickes,
Ere any letter knew the ancient'st Attickes.

When they sacrificed, they made choice of their Beastes 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 Græcians, if they would buy it, or cast into the Riuer, with imprecation, That whatsoeuer euill was imminent to them or their countrey, might be turned vpon that head. This ceremonie [r] seemeth to haue come to them with many other from the Iewes. And they haue been as liberall of their rites since to the Catholikes (for so they will be called) as appeareth both by this relation, and by the testimony, not only of *Moresinus* [s] a Protestant, but *Maginus*, [t] *Polidorus*, *Boemus* and *Beroaldus*, Popish writers, although daubed ouer with new mysticall significations, as in *Bellarmine* and other the purest Catholikes is seene. Their Priests [u] were their Iudges, the eldest of which was chiefe in pronouncing sentence. He ware [x] about his necke a Saphire-iewel, with the Image of TRVTH therein ingrauen. The Priests [y] of *Isis*, besides their shauings and linnen garments, had paper-shooes; on their heads, *Anubis*; in their hands, a Timbrell, or a branch of seawormewood, or a Pine-apple. They had one chiefe Priest, or Primate of Egypt, as appeareth [z] by *Iosephus* and *Heliodorus*, who maketh *Thyamis* to succeed his father *Calasyris* in this high Priesthood at Memphis. *Manetho* also enioyed this Pontificall Hierarchy, as appeareth by his Epistle to *Ptolomæus*, which after shall follow. *Philostratus* [a] speaketh of Gymnosophists, which some ascribe to India; *Heliodorus* to Aethiopia; he to AEthiopia & Egypt. These, saith he, dwelt abroad without house, on a hil a little off the banks of Nilus, where grew a Groue, in which they held their general Assemblies, to consult of publike affaires, hauing otherwise their studies & sacrifices apart, each by himself. *Thespesion* was the chief of this monkish Colledge, when *Apollonius* after his visitatiō of the Babylonian *Magi*, and Indian *Brachmanes* [b] came thither. These held the immortality of the soule, and accounted *Nilus* for a god. If a man at Memphis had by chance-medly killed a man, he was exiled till those Gymnosophists absolued him.

r *Grammay. Af.*

s *Moresin Dep. rel.*

t *Magini. Ptol. Pol. de inuentoribus. Beroal. in Apuleium.*

u *Draudius in Solinum.*

x *Ælian. Var. hist. lib. 13.*

y *Alex. ab Alex. Gen. dier. l. 2. c. 8.*

z *Ios. cont. Ap. lib. 1. in qui super Ægyptiaca sacra erat constitutus. Hel. hist. Æth. lib. 7. Herod. lib. 2. saith that they had 341 Priests and as many Kings before his time.*

a *Phil. ſt. de vit. Apoll. lib. 6. c. 3.*

b *Domitiano imperatore.*

c *Pius 2. Asia.*

d *Pol. Vir. l. 3.*

Hercules Temple at Canopus was priuiledged with Sanctuary, to giue immunity to fugitiues, and malefactors: thus elsewhere *Osiris*; *Apollo*, in Syria; *Diana*, at Ephesus; euery Cardinals house (saith [c] a Pope) in Rome; Saint *Peter*, [d] at Westminster; and other Popish Oratories, priuiledged dennes of theeues.

Their

Their Feasts were many: of which, [c] *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 shoutings; and as they came to any Citie on the waters side, they went on shore, and the women, some daunced, 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 yeare 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 beat themselues, was not lawfull to relate. The Carians that inhabited Egypt did also cut their forheads with swords, signifying thereby, that they were foreiners. This Citie was in the middest 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 & Oyle, & therewith went about the walls of the Citie: This solemnitie was called [f] *Light-burning*, or if you will, Candlemasse. This night they which came not hither, yet obserued the setting vp of lights throughout Egypt. A fourth was at Heliopolis, in honor of the Sunne. A fift at Butus, of *Latona*, wherein only sacrificing was vsed. At Papremus was obserued the solemnitie of *Mars* with sacrifices, but till Sunne-set, only a few Priests were busied about the Image: a greater number of the stood before the dores of the Temple with woodden clubbes, & ouer-against them aboue a thousand men that payd their vowes, each with clubbes in their hands, who the day before caried the Image out of a gilded Chappell of Timber into another sacred roome; those few which were chosen for the Idoll-seruice, drawing a Wagon with 4. wheeles, on which the Chapell & Image were carried. Those that stood at the Porch, forbad these to enter; but the Votaries, to helpe their God, beat & draue them backe. Here began a great clubbe-fray, in which many were wounded, & many (although the Egyptians concealed it) died of the woūds. The cause (forsooth) was, because here was shrined the mother of *Mars*, to whō her sonne, at ripe age, resorted to haue lyen with, but was repelled by her seruants: whereupon, he procuring helpe elsewhere, was reuenged of them. Hence grew that solemnitie.

On the 7. day of the moneth *Tybis* (which answereth to our Ianuarie & December) was solemnised the cōming of *Isis* out of Phenicia, in which many things were done in despight of *Typhon*. The *Coptites* then hurled downe an Asse frō a steepe place, & abused ruddie men for this cause. They had [h] also, in their Bacchanall-solemnities, most filthie Rites, in which being drunken, they carried Images of a cubit length, with the priuie member of a monstrous size, with Musicke, accōpanied with the elder Matrons. This yard, which they called *Phallus*, was vsually made of Figge-tree. *Herodotus, l. 2.* saith, That besides their Swine-Feast they obserued another to *Bacchus*, without Swine, in like sort as the Grecians: in which, they had cubitall Images made of sinews, or, as *Cœlius* [i] readeth it, made to be drawne to and fro with sinewes or strings, carried by women. In the moneth *Thoth* (which most-what agreeth to September) the 19. day [k] was holy to *Mercurie*, in which they did eate Honey and Figges, saying withall, *Truth is sweet*. On the 9. day of this moneth they obserued another Feast, wherein euery man before his dore did eate rosted Fish: the Priests did not eate, but burne the same. Before was mentioned the seeking of *Osiris*, alway sought (sayth *Lactantius*) and alwaies found. This was an Egyptian Feast obserued in the moneth *Athyr* (which answereth some what to Nouember) from the seuenteenth day (in which they imagined that *Osyris* perished) foure dayes were spent in mourning: the causes were foure; Nilus slaking, the Windes then blowing, the Dayes shortening, the Winter approaching. Here is the mysterie vnfolded. On the nineteenth day they went by night to the Sea, and brought forth a sacred Chest, in which was a golden Boxe, into which they poured water, and made a shout, That *Osyris 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 [l], in remembrance of the Sunnes circuit, which in the 7. month would be in the Summer Solstice.

[c] *Herod. lib. 2.*

[f] λυχνοκαΐα.

[g] *Hoſpin. de Feſt. c. 7.*

[h] *Plut. de Oſ.*

[i] *Cœl. Rhod. l. 7. c. 16.*

[k] *Plut. ibid.*

[l] *Hoſp. c. 27.*

The

The originall of *Iſis* ſeeking *Oſiris*, is before ſhewed. Some make *Typhon* the husband of *Iſis*, which ſlew *Oſiris* her ſonne, or brother (as diuers diuerſly eſteeme him) for Inceſt committed with her, and cut him in pieces. *Anubis* her Huntſman, by helpe of his dogges, found out the pieces againe. This (ſaith *Minutius* [m] *Felix*) is reſembled euery yeare, *Nec deſinunt annis omnibus vel perdere quod inueniunt vel inuenire quod perdunt. Hæc Ægyptia quondã nunc & ſacra Romana ſunt.* Truly the Playes of CHRIST his Crucifying and Reſurrection, which is obſerued in all Churches of the Romane Religion yearely, might ſeeme to haue had this Egyptian originall. Once, *Index expurgatorius* hath cut out *Vines* Tongue, where he ſpeaketh againſt them, in *annot. Aug. de Civ. Dei, cap. vlt.* This Feaſt is alſo mentioned by *Iulius Firmius* and others.

m *M. F. Octav. Arnob. contra gentes, l. 2.*

They had another Feaſt called *Pamylia*, of *Pamyle* the nurſe of *Oſiris*, who going to fetch water, heard a voice, bidding her proclaime, That a great King and Benefactor was borne. On this holiday was carried in Proceſſion an Image with three ſtones, or (as *Plutarch* [n] ſayth) with a three-fold yard, in which beaſtly Rite he findeth a fooliſh myſterie, not worth the telling. But I thinke this Feaſt of *Feaſts* hath glutted euery man.

n *de Oſir.*

The Egyptians had many Oracles of *Hercules*, *Apollo*, *Minerua*, *Diana*, *Mars*, *Iupiter*, and others. The Oracle of *Latona* at Butys [o] told *Cambyſes*, That he ſhould die at Ecbatana, whereby he ſecured himſelfe for Syria, and yet there died, 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 Memphis a Cow, at Heliopolis the Bull *Mneus*, at Arſinoe the Crocodiles were their Oracles. But it were too tedious to relate the reſt.

o *Peucer de Diuinat.*

Somewhat of the Egyptian inuentions. Husbandrie [p] by ſome is aſcribed to them, but falſely, *Adam*, *Cain*, *Noah*, and others were in this before them. Aſtronomie alſo is not their inuention, but [q] taught them by *Abraham*. Geometrie is more like to be theirs, driuen to ſeeke out this Art by Nilus ouerflowing. Idolatrie to the Starres was firſt here practiſed (ſayth *Lactantius*:) for lying on the roofes of their houſes (as yet they doe) without any other Canopie then the Azure Skie, firſt they beheld, then ſtudied, laſtly adored them. Magicke is alſo aſcribed to them; of whoſe timely profeſſors *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, where of *Horopallo* an Egyptian, *Pierius*, *Goropius*, beſides *Mercerus* and *Hoeſchelius*, with others, haue written. *Ælianus* [t] 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 houſehold-taske. This Elogie or commendation is giuen them by *Martial*:

p *Laur. Corv.*
q *Ioſ. Ant. l. 1. 8.*
r *Dom. Nig. Aph. Com. 3. Cic. de div. l. 1. A. Thevet. de mundo nouo, c. 4.*
t *L. 14. 34.*

Nilnacis primum puer hic naſcatur in oris,
Nequitiæ tellus ſcit dare nulla magis:

From Egypt (ſure) the boyes birth may proceede,
For no Land elſe ſuch knauerie can breede.

And *Propertius*: *Noxia Alexandria dolis aptiſſima tellus,*

The place where Alexandria doth ſtand,
Is noyſome, and a Conny-catching Land.

We may here adde out of *Flauius Vopiſcus* [t] a teſtimonie of the qualities of the Egyptians. They are (ſaith he) inconſtant, furious, braggarts, iniurious; alſo vaine, licentious, deſirous of nouelties, euen vnto common Songs and Ballads, Verſifiers, Epigrammatiſts, Mathematicians, Wiſards, Phyſicians both for Chriſtians and Samaritans; and alway things preſent, with an vnbridled libertie, are diſtaſtfull to them. He bringeth alſo, for witneſſe of this aſſertion, *Ælius Adrianus*, who in an Epiſtle to *Servianus*, affirmeth thus.

t *Flav. Vopiſc. Saturnius. Trebellius Pollio* teſtifieth the like in his *Triginta Tyranis.*

I haue

I haue learned all Egypt to be 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 annointer of Champions.) This kinde of men is most seditious, most vaine, most iniurious: 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-fingered 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 be fedde with their owne Pullen, which how they make fruitfull, I am ashamed to tell. Thus much *Adrianus*.

The Pullen he speaketh of, it seemeth, are such, as euen to this day they vse to hatch (not vnder the Henne, but) in furnaces of dung and ashes, wherein thousands of Egges are layd for that purpose. That which hee speaketh of the Christians, is either of some Heretikes, or luke-warme Time-seruers to be vnderstood: or else remember, that it was *Adrian*, an Ethnicke, whose intelligence was from such as himselfe, in those times hating the Christians; of whome, through blinde zeale of their Idolatrie, 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 belye them. Let him that loues me, tell my tale.

But a man would maruell to heare *Adrian* blame the Egyptians so much for that, for which himselfe in Authors is so much blamed; namely, Superstition and Sorcerie. For hee made Images of *Antinous*, which hee erected almost in all the World, sayth[u] *Dion*. This *Antinous* was in high estimation with him (some thinke, his minion:) He died in Egypt, 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 Egypt newly repaired from the ruines, and dedicated in his name. Yea, [x] hee reported hee saw a new Starre, which (forsooth) was the Soule of this *Antinous*. The Greekes made a God of him, and a giuer of Oracles.

u *Dionis Nicæi Adr.*

x *Ælius Spartianus in Adriano.*

Ammianus Marcellinus [y] ascribeth to the Egyptians a contentious humour, addicted to lawing and quarrells, *assuetudine perplexius litigandi semper latissimum.*

y *Am. Marc. l.22.*

Their vanitie and superstition may further appeare by that which *Diophantes* [z] 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 [a] 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.

z *Diophantes Lacedem. apud Stuckium de sacris.*

a *Calius Rhodig. Lectionum antiq. l.16.3.*

When a man proued more in shew then in substance (as hypocrites, whome the Truth it selfe calleth Whited Tombes) the Prouerbe tearmed 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 [b] and crueltie vsed amongst the Egyptians, hath also made them infamous among Authors, both Prophane and Diuine. But least I also should impose too cruell a taske on my more willing Readers, I will proceede to other obseruations. I haue here, in this Egyptian Relation of their Rites, Manners, and Mysteries, beene the larger, both because Authors are herein plentifull, and

b *Polyb. Hist. l.15. c.31. Exod. a. &c.*

and especially because Ægypt hath beene an old storer and treasurer of these mysticall Rites for that later vpstart, the *Mysticall Babylon*, in the West; which, as she is spiritually called *Sodome* and *Ægypt*, so, like that strumpet mentioned by [c] *Salomon*, hath not a little *decked her bed with the Ornaments, Carpets, and Laces of Ægypt*. Wiser were the Romans [d] of old, which made diuerse Lawes to expell the Ægyptian Rites out of their Citie, which the later Popes entertaine.

c Pro.7.10.
d *Dion.Cass.l.54*

CHAP. V.

Of the manifold alterations of State and Religion in Ægypt by the Persians, Gracians, Romans, Christians, Saracens, and Turkes: with the Ægyptian Chronologie, since the beginning of that Nation till our Times.

THe last Ægyptian *Pharao* was *Psammenitus*, vanquished by *Cambyses*, sonne of *Cyrus* the Persian, who quite extinguished that Ægyptian Gouernment, and much eclipsed their superstitious solemnities. For [a] *Cambyses* proclaimed defiance, not to the persons onely of the Ægyptians, but to their Gods also: yea, he set their sacred Beasts in the forefront of his battaile, that being thus shielded by their owne deuotion, he might easily ruinate the Kingdome. Such a disaduantage is Superstition to her followers, being indeede 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 Commaundement) 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.*

Cambyses hauing pulled downe their Temples in Ægypt, intended [b] as much to the Oracle of *Iupiter Ammon*, in which Exploit he employed 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 Æthiopians; in which, Famine making her selfe Purueyor for the Armie, fedde them with the flesh of each other; euery tenth man being allotted to this bloudie seruice.

b *Iustin.l.1.*

Thus with a double discomfiture altogether discomforted, he retyreth to Memphis, where he found them obseruing their festiuall solemnitie of the New-found *Apis*, and interpreting this ioy to haue proceeded from his losse, hee slew the Magistrates, whipped the Priests, commaunded 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 Sepulchres they esteemed Sacred, as their eternall Habitations: (and no greater securitie could any Ægyptian giue vnto his Creditour, then the dead bodies of their Parents:) The Temples [c], euery where accounted holy, here were many, and those magnificent.

c *Strab.l.17.* describeth the forme of their Temples.

At Memphis they had the Temples of *Serapis*, *Apis*, *Venus*, and the most antient of them all, of *Vulcan*, with the Pigmey-Image of *Vulcan* in it, which *Cambyses* derided: of *Serapis* at Canopus, where Pilgrims 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 Heliopolis, whose stately building and spacious circuit *Strabo* describeth, as likewise at Thebes.

They

They write, That after, as he was taking Horse, his sword, falling out of the Scabberd, wounded him in the thigh (where he before had wounded *Apis*) and slew him. [d] In the time while the Persians enioyed Ægypt, the Athenians, by instigation of *Inarus*, King of Libya, inuaded Ægypt, wonne Nilus and Memphis: but after six yeares 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 Ægyptian (one of his Eunuches) that he murthered *Ochus*, whome hee hurled to bee rent and torne of Cats, that this Beast, sacred to *Isis*, might reuenge the indignitie offered to *Apis*. But this Eclipse of the Ægyptian Superstition, caused by this Persian interposition, had an end, together with that Monarchie. For *Alexander* [e] did not onely leaue them to their wonted Rites, himselfe [f] sacrificing to their *Apis*, and solemnizing Games in his honour, but added further glorie to their Countrey, by erection of that famous Citie, named of himselfe Alexandria (where, as some [g] thinke, the Citie *No* had before stood, destroyed by *Nabuchodonosor*) second in reputation to Rome, the [h] receptacle of Iewish, Græcian, and Ægyptian Religions, adorned with many Temples and Pallaces, his Successours, *Ptolomæus Lagi* (of whome the following Kings were all called *Ptolomæi* and [i] *Lagidæ*) *Philadelphus*, *Euergetes*, *Philopator*, *Epiphanes*, *Philomator*, *Euergetes* the second, *Physcon*, *Lathurus*, *Auletes* the father of *Cleopatra*, whome *Iulius Cæsar* made Queene of Ægypt (the price of her honestie) and *Anthonie* his wife, whome, together with her selfe, her ambition ouerthrew, adding to the greatnesse of Alexandria. As for the deuotion there [k] practised, wee may reade in *Ruffinus* of the Temple and Image of *Serapis*, in his time destroyed by *Theophilus*, successour to *Athanasius*, Bishop of Alexandria.

e *Curt. l. 4. Arrian. l. 3.*
f *Adrichom. Theat. T. Sanct.*
g *Lydyat. Em. Temp.*
h *Herodian. l. 7.*
i *Lagidarum imperium & regum series: Strab. lib. 17. Niceph. patr. Eutrop. l. 6 & 7.*
k *Ruff. l. 2. c. 23. Theod. l. 5. c. 22.*

This Temple was borne vp with Vault-worke, with great lights and secret passages, the space of an hundred steppes: on the toppe whereof, round about, were lofty Roomes, in which the keepers of the Temple, and they which made themselues chaste (ἐγκρατεῖς) remained. 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*, sayth [l] another: Except the Capitoll, the world hath not a statelier Peece. 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 kindes of Wood and Mettalls. 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 Sunne-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 yron Image of the Sunne, as if it did then bidde *Serapis* Farewell.

l *Am. Marcell. l. 22. Inter Serapidis templa celeberrimum apud Alexand. Vetustiss. Memphi. hoc fanum subire nec hospitib. nec sacerdotib. licet priusquam Apin sepelierint. Pausan. At.*

The superstitious Ethnickes 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 suddainely fall. All this notwithstanding, a Christian souldior dismembred the same, and burned *Serapis* openly, the Mice running out of his diuided trunke.

Some (sayth *Ruffinus*) esteemed this *Serapis* to be *Iupiter*, and that hee ware a Measure (*Modius*) on his head, as hee which gouerned all thinges in measure, or else did liberally feede men with the Fruites of the Earth. Others coniecture him to be Nilus; others, *Ioseph* [m], that fedde Ægypt in the seuen deare yeares.

m *Oros. l. 1. c. 8.* affirmeth, that of *Iosephs* act Ægypt is still witnesse vnto his time, continuing the payment of the fift part of their profits to the King.

Others thought him to be one *Apis*, (a King in Memphis) who in the time of famine, with his owne store, supplyed 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 Husbandrie and Tillage had nourished them. This Beast they called also *Apis*.

He

* Storie of *Tyrannus*, *Saturnes* Priest.

He * mentioneth the Temple of *Saturne*, whose Priest called *Tyrannus* (vnder pretence of *Saturnes* commaundement) would demaund the companie of what Ladie he liked, to beare the God companie 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 he held conference a while with the woman, and after by a deuise putting out the lights, satisfied his lust in committing those workes of darknesse, which after being brought to light, caused the Temples destruction.

They had Breast-plates of *Serapis* in euery house, in the Walls, Entries, Posts, Windowes; in stead whereof they after fastened Crosses. The Crosse in the *Ægyptian* Mysteries signified life to come. They had a tradition, That their Religion should continue, till there came a Signe, in which was Life. n And by this occasion many of their Priests were conuerted. *Sozomen* o reporteth the same, That in purging of *Serapis* Temple at Alexandria, the Crosse, being found among other their Hieroglyphickes, was occasion of the conuersion of many vnto the Christian Faith. This p Temple, and the Temple of *Bacchus*, were turned into Christian Churches.

n *Socrat. l. 5. c. 16.*
o *Soz. l. 7. c. 15.*
p *Niceph. l. 12. 26.*
Theodor. l. 5. 22.
Hist. trip. l. 10. c. 29.

Olympius a Philosopher, with a companie of seditious Ethnickes, 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 playster.

Ruffinus addeth, That in destroying the Temples, they found Reliques of their bloudie Superstition, the heads of infants cut off, with the lippes gilded. The deuotion of *Canopus* was not inferior to that of Alexandria. Here, through the subtletie of the Priest, the Chaldæans were vanquished. For whereas they challenged their God *Fire* to be the strongest, as deuouring other Woodden and Mettall-Gods, he 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 fierie 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.

q *Cor. Tac. l. 4. c. 35.*

Tacitus q reporteth certaine miracles wrought at Alexandria by the instigation of *Serapis*: the curing of a lame and blinde man, whom that God had moued to seeke this helpe at *Vespasians* hand; which hee also perfourmed. Hee consulting with this Oracle, saw sodainely behinde him in the Temple one *Basilides*, whom by present enquirie he found to lie sicke foure score 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 (saith he) 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, sodainely after vanishing in a flame of fire. When the *Ægyptian* Priests could not satisfie him in the interpretation of these things, *Timotheus* an Athenian, whome hee had sent for to be chiefe Maister 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, enforced to assemble and perswade his people to suffer the carrying away of their God. But whiles they resisted this enterprise, the ambitious Idole, without once taking leaue, conueied himselfe into the shippe, which also, together with himselfe, he made to arriue at Alexandria in three dayes, where was this Temple built to him, in the place wherein

wherein sometime had stood *Isis* Chappell. Some [r] esteemed him *Æsculapius* for his cures, some *Osiris*, some *Iupiter*, some *Pluto*, but *Serapis* was his Ægyptian appellation. *Ptolomeus* [l] *Philadelphus*, his sonne, bestowed cost in that famous Librarie at Alexandria containing seuen hundred thousand volumes, and amongst the rest he caused the Law, as *Iosephus* saith, as other hold, the Old Testament, wholly to be translated into Greeke by the threescore and twelue Interpreters. This Library was by [*] *Cæsars* Souldiers casually burned. *Cornelius Tacitus* [t] telleth no lesse miracle of *Memnons* stonie Image at Thebes, or as others say, at Abidus, which being stricken with the Sunne-beame at the Sun-rising yeelded a vocall sound. This Image was halfe cut off by *Cambyses*: *Pausanias* [u] saith that he saw it, & largely describeth it. *Augustus*, hauing destroied *Antonie* and *Cleopatra*, brought [x] Egypt into a Prouince, and scowred all the Trenches of Nilus. He caused the body [*] of great *Alexander* to be brought forth, which he crowned with a Crowne of Gold, and strewing with flowers, worshipped it. He built *Nicopolis* in memory of his Actian victory: instituted there Quinquenniall games: enlarged *Apollos* Temple: and consecrated the place where he had pitched his tents, to *Neptune* and *Mars*, adorning it with spoiles.

Onias, [y] one of the Iewish Priests (according to the Iewish manner) literally interpreting *Esais* [z] prophecy of the *altar in Egypt*, built a Temple at Bubastis in fashion of that at Ierusalem, but lesse, by the permission of *Philometor*, 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* saith, that *Diocletian* the Emperour bestowed Elephantina and the parts adioining on the *Blemi* and *Nobatæ*, whose Religion was a mungrell of the Greekish, Ægyptian, and their owne: but he caused them to cease humane sacrifices which they vsed to offer to the Sun. And thus was the state of religion in Egypt during the cõquests of the Persians, Greeks, and Romans, each rather seeking to settle heere their Empires then opinions. But when the *Sunne of Righteousnes*, the *Sonne of* GOD, *the Sauiour of man*, *appeared to the World*, he honoured Egypt with his infancie, 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 prophecied and *Mercurie* foretold. Alexandria became a Patriarchall Sea (the first Bishop whereof was Saint *Marke*) enioying in Lybia, Pentapolis, and Egypt, the same power that the Roman Bishop had in Italy, by decree of the [c] first Nicene Councel. Heere also liued the first Heremites (the [d] first & cheefe of which was *Antony*, an Egyptian, inuenter of this order) in the sandy Deserts, by occasion of those bloudy persecutions wherein many thousands lost their liues. Of these Eremites read *Io. Cassianus* and *Severus Sulpitius de vita Martin. l.* 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.

These Saracens diuided Egypt into three parts; Errif, from Cairo to Rosetto; Satrid, from Cairo to Bugia; Maremma, as Nilus runneth to Damiata. It was [f] subdued vnder the conduct of *Hamrus* the sonne of *Hasi*, Generall of the Arabian forces to *Homar* or *Aumar* the second Caliph. He onely exacted tribute, permitting freedom of their conscience to all. He built vpon the bankes of Nilus a Towne called by the Arabians *Fustato i.* Tabernacle, because that in the desert places, through which he passed, he was constrained to lie in tents. The common people call this Towne *Mesre Hatichi*, the antient Citie: for so it is in respect of Cairo, [g] which was after built, two miles from hence, by one *Gehoar*, who of a Dalmatian slaue had been aduanced to be a Counsellour vnto *Elcain* the Mahumetan *Calipha*, and was Generall of his Armie about the foure hundred yeare of their *Hegeira*. He called it *Elchahira*, which signifieth *an imperious mistresse*. [h] He walled it round, and built in it that famous Temple called *Gemib Hassare*, as Hamrus had done before at Fustato. In this Towne of Fustato standeth the Sepulcher 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 either

r *Athen. l.* 5. *ca.* 5. 6.

l Of *Philadelphus* incredible pomp, and *Philopators* thippe read *Athen. li.* 5. *ca.* 5. 6.

[*] *A. Gell. l.* 6. *c.* 17. *Ado. Vien.*

t *Corn. Tac. An.* 2

Of *Memnons* image see *Ortel. in exped. Alexandri Mag.*

u *Pausan. Attic.*

x *Sex. Aur. Victor. Sueton. Tran. Aug.*

[*] This body *Ptolom.* tooke from *Perdiccas* and buried it at Alexandria in a golden tombe. *Strab.* 17.

y *Ios. Ant.* 13. 6.

z *Isa* 19. 19.

a *Ios. ant. li.* 12. 2.

b *Procop. de bello Persico li.* 1.

c *Con. Nic. Can.* 6.

d *Hist. Tripar. l.* 1. *c.* 11. *Paul. Diac. l.* 8.

e *Vincent. Spec. li.* 24.

f *Leo Afric. l.* 8.

g The Arabians & Turkes doe call Cairo, *Misyr*: the reuenue whereof amounteth to aboue a million, and runneth into the *Hasnad* or priuate Treasurie of the great Turke, and not into the publike Treasurie. *Lazaro Soranzo.*

h He hath vnder him therefore 16 Sanzackes & 100000 Timariots, or horse-mens fees, to maintaine so many horse for the Turkes warres at their owne charge. *Knolles.*

either by Water or Land but he adoreth this Sepulcher, and offereth thereat, insomuch that the yearely oblations and almes heere offered for the releefe of the poore kindred of *Mahomet*, and maintenance 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 Ianisaries rifling this Sepulcher, found in it fiue hundred thousand *Saraffi* in ready coyne besides other riches. Some report that this *Nafissa* being a dame of honour, yeelded her body, without reward, to any that required the same, [i] bestowing (as she said) this almes for the loue of the Prophet *Mahomet*. Lettuce sutable to such lippes: Like Prophet, like Saint. But *Leo* would haue you thinke her an honester woman. Fustato is reckoned as as suburb to Cairo, containing (in *Leo's* time one thousand fiue hundred twentie six) fiue thousand families: besides many Sepulchers adored of the fond people, which couer the pauement with rich carpets. Hither resort euery Friday great multitudes for deuotion, and bestow liberall almes: [k] They heere sprinkle cold water with sweete herbes and leauie boughs.

[i] Pilgrim to Mecca *apud Hak.*

[k] P. *Mart. Leg. Bab. l.* 3.

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 Colleges. Beb Eiloch 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 Pallace. Beb Zuaila, another Suburb, containeth twelue thousand families. Cairo, it selfe within the Walls 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 yearely 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 hotte at Cairo, that there die twelue thousand persons daily. This was the state of Cairo in *Leo's* time. *Salomon Schweigher* affirmeth that at his being in Cairo *An.* a thousand fiue hundred eightie one, there died daily betweene seuen and ten thousand: nor is any place more plagued with the French disease. Besides that Hospitall, and *Nafissas* Sepulcher, are three other famous, *Zavia della Innachari, Imamsciafy*, and *Giamalazar*. This is the generall Vniuersitie of all Egypt. [m] In this place, *An.* one thousand fiue hundred threescore and six, in the moneth of Ianuarie, by misfortune of fire were burned nine thousand written bookes of great value, wrought with gold, worth three or foure hundred ducats a peece one with an other. 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 be remoued to Rosetto. *Neander* [n] his conceit is ridiculous, that Cairo should hold as much people as all Italy, and that there are two & twentie thousand Temples. *Iohn Eversham* out of their owne regisiters numbreth but two thousand foure hundred: and though Cairo considered together with these suburbes is great, yet is it not all the way continued with houses and buildings, [o] but hath Gardens also and Orchards betweene.

[l] *Sal. Schu.*

[m] *Hak.* pilgrim. to Mecca.

[n] *Neon. Or. Terra. Par.* 3.

[o] P. *Mart.*

Alexandria is very vnholesome, as the graue of that Alexandria we 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 cisterns sustained with mighty Arches to receiue the inundation of *Nilus*. When the Saracens had spoyled it, it remained long desolate vntill a subtle Caliph proclaimed that *Mahomet* had left great indulgences to such as would heere inhabit. And thus hee repleniished the Citie with inhabitants, building houses for them, as hee did colleges for the Students, and Monasteries for the Religious. Heere yet remaineth a little Chappell, wherein they say that the high prophet, and King *Alexander* the great, lie buried: to which resort many Pilgrims that adore the same, and bestow there their Almes. Thebes, that sometime was so famous a Citie, containeth not now aboue three hundred families: and still retayneth some bones of the carkasse of old Thebes, many Pillars, Walls, inscriptions in Latin, Greeke, and Egyptian characters. Memphis, her next successour, is vtterly ruinate. The Mahumetans entred Egypt a-

bout

bout *Anno* six hundred thirtie seuen. After, their state sinking vnder the weight of it selfe (which is the ordinarie sicknes of greatnes) they grew to dissentions and sects, as is said in our Saracen Historie. For the seate of the Saracenicall *Caliphas* beeing by Mamamat remoued to Bagdat, which he had builded, there arose new Caliphs in Damasco; in Egypt (whose seate was after at Cairo:) in Cairoan, to whom the Africans yeelded subiection, and after at Marocco. But in *Eleains* time, while he sought to win the East from the Caliph of Bagdat, his Lieutenant rebelled against him, and hee was faine to liue in Egypt, where *Gehoar* had built Cairo. The Sect of *Hali* had before also preuailed in Egypt, for which cause *Nasissas* father was forced to flee the Countrey, yet this Sect after was restored by *Asmulmus*, and *Solmus* his sonne, first Caliph of Egypt. But when the Westerne forces, vnder *Godfrey* of *Bullen*, grew terrible to the East, [p] the Egyptians paied tribute to the Christians, which *Dargan* the Sultan detaining was by *Almericus* King of Ierusalem ouerthrowne in battell. [q] *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 successor slew the *Caliph*, and rooted out his posteritie to settle his owne. This Historie is diuersly reported. *Peucerus* [r] maketh the Egyptian *Chaliphs* to bee Schismaticall from their first entrance, which was (as he saith) in *Anno* 703. which raigned in Egypt, foure hundred fortie and seuen yeares, of the profession of *Hali*. *Curio* writeth otherwise, as [s] in their Historie wee haue shewed. So also doth *Leo* dissenting from them both, a man learned in his owne Religion. Hee saith that the Caliph of Cairo had continued two hundred and thirtie yeares, when as *Saladine* slew him and subiected himselfe to the Caliph of Bagdet [t], the onely Caliph then remaining. This Saladine was Nephew to Saracon, who chased the Christians out of Syria. His Children reigned after him, of which *Melechsala* was last, who first inuented the order of the Mamalukes, which were Circassian slaues, bought in their youth, and trained vp to Armes, Artes, and Religion of the Saracens, whom hee made of his guard. But they slew their Maister, and vsurped the Kingdome to themselues, alwaies electing one of their company, the first of which Mamaluke Kings was *Turquemenius*, who was slaine of his fellow *Cothus*, and he of *Bendocader*, who was also poisoned &c. *Leo* saith, that *Saladines* Family reigned a hundred and fiftie yeares, and *Piperis* was (saith he) the first Mamaluke King. *Campson Gaurus*, and *Tomumbeius*, the last of these Kings were ouerthrowne by *Zelim* the Turke. *Anno* 1517. whose successors still hold Egypt, and haue a Bassa resident at Cairo, from whence vvas carried by water many ornaments to Constantinople. The Caliph as at Bagdet, so here retained some spirituall preheminence. So saith *P. Mart.* [u] that the Caliph sells the Soldan this dignitie at a price, and ascending the Throne, doth giue 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 & power of the Caliph, all the time of the Mamalukes (as the Ghost of it selfe) had some almost breathlesse shadow left: the life & substance being in the Soldan. There is (saith *Leo*) in Cairo, & in all Egypt 4 Sects, differing frō each other in Canon & Ciuill laws, all Mahumetans. He 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 lieth an appeale to a higher Iudge, being gouernour of the Sect called *Essasichia*. Whosoeuer attempteth ought against the precepts of his owne Sect, is secretly punished by the iudge thereof: And although the Priests of these seuerall Sectes vse differing Liturgies and rites, [x] yet doe they not take 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 reproch any of the foure Doctors, first authors of those foure sects. There is one Sect of religious men in Cairo, called *Chenesia*, which liue vpon horse-flesh: therefore are lame Iades bought & set vp a fatting, & sold to these *Chenesians*, which sect is rife in all Asia. There goe certaine women vp & down the citie crying, whose office is to excise

The first succession of the Egyptian Caliphs vncertaine

[p] *Car Chron. l. 4. 10. 11. 53.*
[q] *Knolles T. H.*
[r] *Peuc Car. Chro.*
[s] *Read. l. 3. c. 2.*
[t] *Leg. Bab. 3.*
[u] Example for Christians, in ending Controuersies of Religion.

or circumcise the women, which is obserued in Egypt and Syria, both by the Mahumetans and Iacobite Christians. Neither haue the Turkes (although in superstition by themselues acknowledged short of the Arabians and Aegyptians) beene altogether idle in their deuotion, which they testifie by their Pilgrimages, and [x] Almesworkes. *Bellonius* telleth of one Turke that caused water to be brought daily on Camels backes for the ease of Trauellers in that Desert 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 Marchants. Wee haue had amongst vs Vagabonds, which call themselues Aegyptians, the dregges of mankinde. Of these Aegypt it selfe hath, no lesse forreine to them then to vs. They wander (saith *Bellonius*) through all the Turkish Empire, and are cunning in Iron-workes. They seeme to be Christians of *Wallachia*. Thus wee see the iudgements of God by the Persians, Grecians, and Romans for their pristine Idolatrie: and a greater iudgement for their hæresie, hatched by *Arrius*, punished by a Saracenicall Apostasie.

x Good works among Turkes.

Among the differing Sects of the Mahumetans, (of which wee haue spoken in the third booke) Africa, and specially Egypt, and herein Cairo most of all is pestered with them, which may be called the naked, or the wicked Sect, roguing vp and downe naked, and practising their fleshly villany, in the open sight of the people, who yet hold them for Saints.

[y] *Leo l. 3.*

The iust hand of diuine iustice, that when men forsake God, not Religion and Truth alone, but reason, but sense shall also forsake them. As for the Christians in Egypt, ye may reade in the Histories [z] 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*, [a] and Maister *Pory* in his additions to his Englished *Leo*, may acquaint you. Besides, the forraine 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 *Cofti*, and *Christians from the Girdle*, because of their Circumcision, which together with Baptisme they admit. In their Liturgie they vse the Chaldean language. But they reade the Gospell againe, in the Arabian. They are accounted of *Eutuches* hæresie. Their Patriarchall Sea is Alexandria: [b] which 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 Patriarches from Saint *Marke*. How Christian Religion was first planted in Egypt by Saint *Marke*, and the Apostles, and their successors, and how persecuted by the Ethnikes: after by the Arrians; 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 [c] olde and new Authors. *Zaga Zabo* an Aethiopian Bishop saith, that the Patriarke of Alexandria resideth at Cairo: Where their Aethiopian Metropolitane [d] receiueth of him his confirmation. And in their Aethiopian 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 Aegyptian Prelate, as a taste of that which is to be declared in our Christian Relations. *Adrianus Romanus*, [e] in his *Theatrum Vrbium* saith, that besides the Patriarch of the Coptites, here is also a Patriarch of the Greekes and Arabians, which haue their Liturgie in Greeke, but scarse vnderstand the same.

[z] *Hist. Sar. G. Tyr. Foxe Act. & Mon.*

[a] *G. Bot. Ben. Pory in Leon. Chytr. Chron.*

[b] *Abdias Fab. Dorotheus. Baron. t. 6. White 55. 2.*

[c] *Baron. annal. Pappus, Euagr. Pantaleon. &c.*

[d] *Dam. a Goes. Fran. Aluares c. 98. Hemingii Catechismus in fine. Catholike Tradit.*

[e] *Theat. Vrbium.*

CHAP.

CHAP. VI.

The Egyptian Chronologie, out of Manetho high Priest of the Egyptians, and others.

AFter this so long a Historie of Aegyptian affaires, I haue here added the order of times, wherein those things happened, that this our Relation might bee the more complete, although perhappes it may seeme to some more then tædious already. *Varro* diuided times into three sorts; the first he called Vncertaine: the second, Fabulous: the third, Historicall: *Ioseph Scaliger*, a man happily more studious in this Subiect of times, then all Times before haue yeelded vs, reckoneth the two former for one, as not easily to be 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, he could finde both of *Eusebius* Chronicle in Greek, (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 cousened the world with counterfets of *Berosus*, *Manetho*, *Metasthenes*, with other Fabulous tales, falsely fathered on the auncients: Hee hath helped vs 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 Aegyptian Historie vnto *Ptolomaus Philadelphus*: his Greeke Epistle Dedicatorie, being but short, I haue thus translated.

[a] *Excerpta Barbaro-Lat. Manusc. Chron. Causab. Collectanea bist. &c.*

To the Great King Ptolomaus Philadelphus [b] *Augustus, Manetho High Priest and Scribe of the sacred sanctuaries, throughout Egypt, of the Sebennite Family, a Heliopolitan, to my Lord Ptolomaus, Greeting. It behoueth vs (mighty King) to giue account of all those things which you counsell vs to search out. The sacred Bookes, written by our forefather Trismegistus Hermes, which I haue learned (according as you, enquiring what things shall come to passe in the world, haue commanded me) shall bee declared: Farewell, my Lord King.*

[b] Σεβαστὸς i. *Venerable*, appropriated after to *Augustus*, and his successors.

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 Grecian King.

*He first setteth downe the yeares of the raignes of their Gods. *Vulcan*, *Sol*, *Agathodæmon*, *Saturne*, *Osiris* and *Isis*, *Typhon*. Then of the demigods: *Orus*, who raigned fiue and twenty yeares: *Mars*, three and twenty: *Anubis*, seuenteene: *Hercules*, foureteene: *Apollo*, foure and twenty: *Ammon*, thirtie: *Tithoes*, seuen and twenty: *Sosus*, two and thirtie: *Iupiter*, twenty. Things both false in themselues and in the copie imperfect. After these he reckoneth in order two and thirtie [c] *Dynastiæ*, Lordships, or gouernments in Egypt.

*Patricius out of a holy book setteth downe this Genealogie; *Horus*, the sonne of *Osiris*, he of *Chus*, and he of *Cham* or *Chamephes*.

c Ægyptian Dynasties.

1 The first of the Thinites; of eight Kings, whose names and yeares of raigne are, *Menes*, threescore and two: he was slaine of an Hyppopotamus, or Riuer-horse. *Athothis* his sonne, seuen and fiftie. Hee built a Palace in *Memphis*, and wrote of Anatomie. *Cencenes*, his sonne, one and thirtie. *Enephes*, his sonne, three and twenty. In his time was a great Famine. He built the *Pyramides* in *Cochon*. *Saphædus*, his sonne, twenty: *Semempsis*, his sonne, eighteene: *Bieneches*, his sonne, six and twenty. *Sum. tot.* two hundred threescore and three.

2 The second Dynastie of the Thinites; vnder nine Kings. Whose names and yeares of their raigne are in order as followeth, *Boethus*, eight and thirtie yeares.

Catechos, nine and thirtie: in his time was ordained the worſhip of *Apis*, at Memphis, and *Mneuis* at Heliopolis. *Binothris*, ſeuen and fortie: *Tlas*, ſeuenteene: *Sethenes*, one and fortie: *Cheres*, ſeuenteene: *Nephercheres*, fiue and twenty: in his time Nilus is ſaid to haue had his waters mixed with honie. *Seſochris*, eight and fortie: *Cencres*, thirtie. Summe three hundred and two.

3. The third of the Memphites. *Echerophes*, eight and twenty: *Toſorthros*, nine and twenty. He is ſuppoſed to be *Æſculapius* for his skill in Phyſicke; ſtudious of painting and Architecture. *Tyris*, ſeuen: *Meſochris*, ſeuenteene: *Zoyphis*, ſixteene: *Toſertaſis*, nineteene: *Aches*, two and fortie: *Siphuris*, thirtie: *Herpheres*, ſix and twenty.

4 The fourth Dynaſtie of the Memphites. *Soris*, nine and twenty: *Suphis*, threeſcore and three: he made the greateſt *Pyramis*. *Suphes*, threeſcore and ſix: *Mencheres*, three ſcore and three: *Ratoeſes*, fiue and twenty: *Bicheres*, two and twenty: *Zebercheres*, ſeuen. *Tamphthis*, nine: *Seſochris*, eight and fortie.

5 The fift of the Elephantines. *Vſercheres*, eight and twenty: *Sephres*, thirteene: *Nephercheres*, twenty: *Siſiris*, ſeuen: *Echeres*, twenty: *Rathuris*, one and fortie: *Mercheres*, nine: *Tacheres*, fortie and foure: *Vnos*, three and thirtie.

6 The ſixt of the Memphites. *Othoes*, thirtie: *Phios*, three: *Methuſuphis*, ſeuen, *Phiops*, a hundred: *Menthesuphis*, one: *Nitocris*, twelue: ſhe built the third *Pyramis*.

7 The ſeuenth of ſeuentie Kings that raigned ſo many daies a peece

8 The eight of ſeuen and twenty Kings which raigned a hundred forty & eight yeares. Their names are not expreſſed.

9 The ninth Dynaſtie was of the Heracleopolitans: of which were nineteene Kings, that raigned foure hundred and nine yeares. The firſt of them was *Achthoes* a cruell Tyrant, deuoured by a Crocodile.

10 The tenth was of nineteene Kings: whoſe raigne endured a hundred foureſcore and fiue yeares.

11 The eleuenth of the Dioſpolitans: whoſe ſixteene Kings raigned three and fortie yeares. Here endeth the firſt Tome of *Manetho*: whoſe ſecond Tome containeth
Dynaſt. 12. the twelfth Dynaſtie of the Dioſpolitans; The firſt of which was *Ceſongoſes*, ſix and fortie: *Ammamenes*, eight and thirty: *Seſoſtris* the great Conquerour, eight and fortie: *Lachares*, eight *Ammares*, eight; *Ammenenes*, eight: *Semiophris*, foure.

13 The thirteenth, of threeſcore Kings which raigned foure hundred fiftie & three yeares.

14 The fourteenth of threeſcore and ſeuenteene Kings, contained a hundred foureſcore and foure.

15 The fifteenth of Phœnicians, Shepheards, the firſt of which was *Saites*, nineteene: *Anon*, three and fortie: *Pachnan*, threeſcore and one: *Staan*, eight: *Arcles*, fortie nine: *Aphobis*, threeſcore and one: In all two hundred fortie and two. And the totall ſumme of the yeares of theſe fifteene Dynaſties is three thouſand three hundred and ſeuenteene.

16 The ſixteenth Dynaſtie was of other ſhepheards whoſe thirtie two Kings raigned fiue hundred and eighteene yeares.

17 The ſeuenteenth was of other Shepheards vnder thirtie three Kings, and the Theban Dioſpolites, a hundred fiftie and one yeares.

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 thirtie. This is ſuppoſed to be *Memnon* and the ſpeaking Statue. *Oros*, ſeuen and thirtie: *Acherres*, two and thirtie: *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: *Rhapſaces*, three ſcore and one: *Ammenephthes*, twentie: *Rameſes*, three ſcore: *Ammenemes*, fiue: *Thuoris*, ſix.

20 In the third tome. The twentieth Dynaſtie laſted one hundred and fiue and twenty yeares. The Kings were twelue.

21 The

21 The one & twentith, of the Tanites: *Smerdes*, six and twenty: *Psusennes*, two and fortie: *Nephelcherres*, foure: *Amenophtis*, nine: *Opsochon*, six: *Psineches*, nine: *Susennes*, foureteene: called *Sesac* in Scripture: in all, one hundred and ten.

22 The two & twentith, of the *Bubastites*: *Sesonchis*, one and twenty: *Vsorthon*, fifteene. The third, fourth, and fift, are not named: to them are ascribed fiue and twentie yeares: In this space *Zara* the Ethiopian ouer-ranne these parts. *Takellothis*, thirteene: his successor, two and fortie: in all, one hundred and sixteene.

23 The three & twentith of the Tanites: *Petubastes*, forty: *Osorchos*, eight: *Psammus*, ten: *Ze*, -- one and thirty: in all, foure score and nine.

24 The foure and twentith, of *Bocchoris* the Saite, who reigned foure and forty yeares, was taken and burned of *Sabbacon*.

25 The fiue & twentith, of the Ethiopians: *Sabbacon*, eight: *Senech*, foureteene: *Tarach*, eighteene: in all, forty.

26 The six & twentith, of the Saites: *Stephinates*, seuen: *Nechepsos*, six. Thus farre out of *Manetho*: heere follow out of *Herodotus*; *Psammeticus*, forty foure: *Necbao*, seuenteene; he slew *Iosias*: *Psammis*, sixteene: *Vaphres*, fiue & twentith; with him *Zedekiah* entred league. *Herodotus* calleth him *Apnes*. The Masorites, by their Hebrew points (through ignorance of foreine Historie, as *Scaliger* saith) haue made it *Hophra*, of whom *Ieremie* [d] prophecied that destruction which *Amosis* executed (as *Herodotus* reporteth) who reigned foure and forty yeares. The summe of the yeares of this Dynastie is one hundred fifty and nine.

d *Iere.* 44. 30.

27 Here followeth againe out of *Manetho*: The seuen and twentith Dynastie of the Persians: *Cambyses*, foure: *Darius Hystaspes*, six and thirtie: *Xerxes*, twenty: *Artabanus*, seuen moneths: *Artaxerxes Longimanus*, fortie: *Xerxes*, two moneths: *Sogdianus*, seuen: *Darius Nothus*, eleuen: in all, one hundreth and thirteene.

e *Cont. Ap. Theoph. lib. 3.*

28 The eight and twentith, of the Mendesians; *Amyrtaus Saites*, six.

29 The nine & twentith, *Nepherites*, six: *Achoris*, twelue: *Psammites*, one: *Nepherites*, two moneths.

30 The thirtith, of the Sebennites; *Nectanebis*, eighteene: *Teos*, two: *Nectanebos*, eighteene.

31 The one & thirtith, of the Persians: *Artaxerxes Ochos*, ten: He recouered Egypt in the seuenteenth yere of his raigne: *Arses*, foure: *Darius Codomannus*, six: subdued by *Alexander*. Hitherto *Manetho*. The whole summe of whose one and thirtie Dynasties amount to fiue thousand three hundred fiftie and fiue yeares.

32 The two and thirtith Dynastie, of the Macedonians: *Alexander Mag.* fiue. *Ptolomaus Lagi*, fortie: *Ptol Philadelphus*, eight and thirtie: *Ptol. Euergetes*, six and twentie: *Ptol. Philopator*, seuenteene: *Ptol. Epiphanes*, foure and twenty: *Ptol. Philometor*, fiue and thirtie: *Ptol. Euergetes* 2. nine and twentie: *Ptol. Physcon*, seuenteene: *Ptol. Alexander*, ten: *Ptol. Cleopatra*, eight: *Ptol. Dionysius*, thirtie: *Cleopatra*, two and twenty: in all, three hundred and one.

If the former Catalogue doe not agree with the relations of *Iosephus*, [e] *Theophilus* or others, who haue cited some parts of *Manetho* in their workes, it is not much marruell; the Græcians being alway audacious, ready to peruert Authors to their owne purposes; besides the ouersights of Writers, through negligence or ignorance in foreine names. Neither is *Manetho's* word an Oracle, who reckoneth so long times before any time was: but either it is to be ascribed to the arrogancie of the Egyptian Priests desirous to be accounted no lesse ancient then the Chaldæans: for *Berosus* and *Manetho* (as if they had been agreed) deriue their Histories from like Antiquitie (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 we 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 partes of Egypt, as in so small a Region as Canaan, *Iosbua* destroyed one and thirty Kings. This *Scaliger* [f] coniectureth, *Lydyat* [g] affirmeth. Neither yet is *Scaliger* to be blamed for acquainting the world with these fragments of *Manetho*, considering that the middle part

f *Can. Isagog. l. 3*
g *L. de emen. T.*

Some suppose the first of these Dynasties were soon after the Creation, & soone after the flood: see the History of the World.

part thereof 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 be deceiued themselues. The like historie of prodigious Antiquities *Augustine* [h] relateth of an Egyptian Priest that told *Alexander* of the continuance of the Macedonian kingdome eight thousand yeares, whereas the Græcians accounted but foure hundred and foure score. 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 yeares to the Hebrew Text, either of purpose, as some [i] suppose, or as *Augustine* [k] thinketh, by errour of him that first copied the Scriptures out of *Ptolomeis* Library.

That which we reade of the Dynasties of the Shepheards, *Scaliger* interpreteth of that baser seruile sort, which *Moses* [l] saith *were abhominable to the Ægyptians*, and seeme to haue beene strangers, that inhabited some Fenny places which Nature had fortified, if we beleeue *Heliodorus* [m], and thence made forrages into the Countrey (the custome of Borderers) and were called therefore *Robbers*. These (it seemeth) driuen to their shifts, by the hard and tyrannous vsage of the Egyptians, procured (as we reade of the Tartars) their owne freedome, and thraldome of their Lords. The Romans in their times were forced to maintaine a garrison against them, therefore called [n] βουκολικοὺς. And *Hierome* mentioneth [o] the *Bucolia* where no Christians dwelled, but onely a fierce nation. *Iosephus* and *Eusebius* thinke them to be the Israelites, which is vnlikely, because they liued in seruitude, and neuer reigned there. *Lydyat* supposeth the Philistims vnder *Abimelech* and *Phicol* to be the men.

Nothing is more obscure in this Egyptian Chronologie, then the time of the departure of the Israelites thence vnder *Moses*, whom *Iustin* [p] *Martyr* affirmeth out of *Diodorus* to haue beene the first that wrote the Egyptian Lawes. *Tatianus Assyrius* [q] (who after became an heretike) saith (and alleadgeth *Ptolomey 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* [r] out of *Manetho*, in the reigne of *Tethmoses*: *Eusebius* [s] in the reigne of Cenchres: Others [t] otherwise, according to the diuers interpretation of *Manetho*. The Scripture sheweth, it was after foure hundred and thirtie yeares, from the promise first made to *Abraham*, as all that I know both elder and later, Greeke and Latin Chronographers, except *Genebrard* and *Adrichomius*, reckon it. *Lydyat* thinketh that the drowning of the Egyptian *Pharao* was the cause of those tumults in Egypt, about succession, which are ascribed to *Ægyptus* and *Danaus*. Of this *Ægyptus* some deriue the name of the Country: which hee supposeth rather to be compounded of Ai and Capti or Copti, that is, the Region of Copti the chiefe city, as of Ai & Thebets or Thebais, *Æthiops*. [u] *Ignatius* the Patriarch of Antioch, in his Arabian Epistle to *Scaliger*, calleth Egypt the land of Copti, where he saith, by a cruell edict of *Dioclesian*, were slaine one hundred forty foure thousand, and other seuen hundred thousand were by the same Tyrant exiled. *Orosius* [x] reporteth that the prints of the Charriot-wheeles of the Egyptians, then pursuing the Israelites through the Sea, doe yet remaine in the sands on the shore, and vnder-water, which no curiosity or casualty can so disorder; but that Diuine Prouidence doth re-imprint them in their wonted forme.

Hard it is to apply the yeares of the Egyptian Chronologie, to the true accompt of the worlds generation, by reason of the disagreement of Authors, touching the Egyptian Kings, vntill *Sesacs* time: which (after *Lydyat*) 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 yeare 3975. Vnder which Roman gouernement it continued vntill the Saracens conquered it, in the time of *Omar* the third Chalipha, who beganne his reigne, after *Scaligers* computation, in his Catalogue [y] of the Chalipha's, in the yeere of CHRIST 643. The names of the *Cæsars* belong to another place, and were tedious heere to relate the yeares of their seuerall reignes. *Otmen* the fourth Chalipha beganne in the yeare of CHRIST 645: whom the rest succeeded in order, vntill the yeere 869. And then the Chalipha's were diuided.

h *De ciu. Dei lib. 12. c. 10.*

i *Brou. Concent.*
k *De ciuit. li. 15. ca. 13.*

l *Genesis 46. 34*

m *Hist. Aeth. l. 1*

n *In vita Hilar.*

o *Ios. cont. Ap. Euseb. Chron.*

p *Parænæ ad gen.*

q *Orat. contra Græc.*

r *Theopb. lib. 3.*
s *Eus. Niceph. pat.*
t *Ado Funst. Beroal. Perk. Bunt. Codom. More. Pont. Phrigio. Wolph. epit. Chron. gr. Dogli. Munst. &c.*

u *Scalig. de Em. Temp. lib. 5.*

x *Or. lib. 1. c. 10*

y *Ios. Scalig. Can. Isag. lib. 2.*

uided. *Mutemad* reigning in Bagded[z], and *Tolon* in Egypt, who died 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* slew, about the yere 907. Afterwards, about the yeare 943. *Achshid Muhammed* sonne of *Tangi* reigned in Egypt, to whom a few yeares after succeeded his sonne *Abigud*, whom *Meaz Ledin Illahi* of the posteritie of *Phetima*, *Mahumets* daughter, depriued in the yeare of our Lord 971. to whom succeeded his sonne *Aziz*, 975. * *Elhacham*, in the yeare 996. *Etaher Laazizdin Illahi* 1030. *Musteratzor Billahi* 1035. *Musteale* 1095. *Elamir Bahacam Illahi* 1101. he was but fiue yeares olde: the Protectour of the kingdome was *Aphtzala Wizir*. *Elhaphit Ladin illahi* 1135. *Ettaphar* succeeded, and hee being slaine, *Elphaiz*, who died in the yeare 1160. and *Etzar ledin illahi* his sonne was the last of the Phetimæan race. To him succeeded *Asareddin Shirachoch* of the familie of *Aiub* (which were *Curdi*) after his death *Iusaph tzelat eddin* was constituted king by the *Chalipha*: & the Bagded Chalipha's were againe acknowledged in Egypt. This is that *Saladine* that tooke Ierusalem, in the yere of CHRIST 1190. *Heg.* 586. He conquered Mesopotamia, &c. he died in the yeare of our Lord 1193. *Elaphtzal* succeeded him in the kingdome of Damascus, *Melich Elaziz* in Egypt, *Taher Giazi* in Halep, or Aleppo; *Melich Elazis* exchanged Egypt for Damascus, with his vnckle *Eladel*. The Egyptians made *Aphtzal* their King, in the yeare of our Lord 1202. After *Eladel* succeeded *Elchamel* 1219, who died in the yeare of our Lord 1237. *Hegeira* 635. *Essaloch* followed: and after him *Elmutam* 1242. The Turkemen conspired against him: hee 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 Ibik* was made king in his place, in the yeare of our Lord 1245. Here beganne the reigne of the Mamalukes or slaues. He being slaine an other slaue succeeded whom they called *Melich Elmutaphar*. This seemeth to be hee 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 Chalipha's, which with much labour (little auailing) I had sought.

These Kings were not called *Chalipha's* (as the posteritie of *Phetima* or *Fatima*) but Sultans. A certaine catalogue of the names, times, and affaires of these Mamaluke-Sultans, I can not perfectly exhibite. *Peucerus*[a] nameth in order these names; *Turquemenius*, *Cothus*, *Bendocader*, *Melechsait*, *Elpis*, *Melech seraph*, *Melechnasar*, *Melechadel*, and after many others, *Caithbeius*, a stout enemy of the Turkes[b]. This *Caithbeius* was chosen Sultan, in the yeare of our Lord 1465. and reigned three and thirtie yeares. 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 voices amongst themselues, *Campsous* fearing lest *Achardin* should haue succeeded after *Caithbeius*, fained that his maister 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 hee 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 yeres after *Caithbeius* his death the Sultans throne was fiue times vacant. *Tomumbeius* kills *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 succeeding in authoritie, tyrannie, and destinie.

After *Tomumbeius*, was elected *Campson Gaurus*, whom *Zelim* the Turke ouerthrew, and slew in battell, in whose place an other *Tomumbeius* was chosen; but soone, together with his whole state, came into the Turkes power. Thus being diuided in many factions amongst themselues, and exercising all cruelties and pillages vpon the people, they

z Among all the 13. procinces subiect to the Chalipha of Bagdet, Egypt had the second place, as *Constantinus Porphyrogenitus* sheweth out of *Theophanes*. *Constant. de admin. Imp. ca.* 29.

* *Leo* calleth him *Elcain*.

a *Peuc. Chron. lib.* 4.

b *P. Mart. Leg. Bab. li.* 3.

e Of the Ægyptian misery in these times, reade *Vertoman.* and *Mere.* eye-witnesses.

e they made themselues a prey to their neighbour, who, like a Vulture, watched this opportunitie to seize on these Lions, hauing nowbled out their strength in mutuall and ciuill conflicts, in the yeare of our Lord 1517. *Soliman* succeeded, in the yeare of our Lord 1519; or 1520 (as others say.) *Selim* the second 1566. *Amurat* the third 1574 and in the yeare 1595. *Mahomet* the third, to whom *Achmet*, who now is the Egyptian and Turkish Souldan. Of these you may bee more fully informed in Maister *Knolles* his Turkish Historie, as also in our former relations.

CHAP. VII.

Of the Oracle of Iupiter Ammon; and of Cyrene: and the Regions adioyning.

a Li.1.ca 8.

b Plin.li.5.c.5.

ALl that lieth betweene Africa *Minor* and Egypt, a *Pomponius Mela* doth call *Cyrenaica*, including vnder that title *Marmarica*, which *Pliny* b reckoneth by it selfe: who also calleth the former *Pentapolitana*, and saith it is renowned by the Oracle of *Hammon*, which is fiftie miles distant from Cyrene, by the fountaine of the Sunne, and those fiue cities, Berenice, Arsinoe, Ptolemais, Apollonia, Cyrene. This is now called Barca and Mesrata c, of which, this is inhabited, and rich: the other is most-what desert, 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. Berenice d was sometime sacred, famous for the garden of the *Hesperides*, neare 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 medicinable against their poysons both by touching the wounded party, and by sucking out the poyson, and by enchaunting the Serpent.

c Leo li.6. Io.Boem.

d Dom.Nig.

The Oracle of *Iupiter Ammon* is famous among the auncient. The place, where this Temple was, hath on euery side vast and sandy Desarts, in which they which trauelled, as we find in *Arrianus* e 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 windy motions of the Aire: Water was hence banished, neither clouds nor springs ordinarily affording it. A fiery 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 * *Lucus fatidicus*) not aboue fiftie furlongs in circuite, full of fruit-bearing trees, watered with wholesome springs, seasoned with temperate aire, and a continuall spring. The Inhabitants, called Ammonians, are dispersed in cottages, and haue the middest of the Groue fortified with a triple wall. The first munition containeth the Kings Pallace; the second, the *Serail* or lodgings for his women, where is also the Oracle; the third the Courtiers inhabite. Before the Oracle is a fountaine, in which the Offerings were washed before they were offered. The forme of this God was deformed with rammes hornes crooked, as some paint him: But according to *Curtius*, without forme of any Creature, but like a * round Bosse, beset with Iewells. This, when they consult with the Oracles, is carried by the Priests in a gilded shippe, with many siluer Bells on both sides of the ship. The matrons follow, and the Virgins singing their dis-tuned Procession, by which they prouoke their GOD to manifest what they seeke. These Priests were about foure score in number. Rammes hornes are said to bee ascribed to him, because *Bacchus* wandering in these Desarts with his army, was guided to this place by a seelie Ramme. Likewise *Pausanias* f in his *Messenica* saith, that one *Ammon* (which built the Temple) a shepheard, was

e *Arrian. lib.3. Curt. lib.4.*

* The fortune-telling Groue.

* *Vmbilicus.*

f *Pausan. lib.4.*

Author

Author of this name to their God. *Plutarchs* g reason of *Amus* we haue before shewed. Others deriue this name from Ἄμμος the sand; which may well agree with all Idol-deuotion, as being a *sandy foundation*, although it is here intended to the situation. h But that which I haue before noted of *Ham*, the sonne of *Noah*, foundeth more probable, as being Progenitor of all these Nations, and of this mind also is i *Pencerus*. This *Strabo* k in his time saith was not in request, as no other Oracles besides. For the Romans contented themselues with their *Sibills* and other diuinations. This Oracle was not giuen by word, but by signes. This defect of Oracles in generall, and especially of this, occasioned that treatise of *Plutarch* l of this subiect, enquiring the cause of the Oracles failing. Neuer had he read that m *the Gods which had not made heauen & earth should perish out of the earth*: nor had he eyes to see that Sun of Righteousnes, the light of the world, whose pure beames chased and dispersed the mists of darkenesse. And therefore are his coniectures so farre from the marke, as not able with a naturall eye to see *the things of God*. The n 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. Besides this Groue, o there is another of *Ammon*, which hath in the midst a well, they call it the fountaine 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 midnight, by degrees exchangeth that coldnesse with heate, holding a kinde of naturall Antipathy with the Sunne; hotest in his furthest absence, coldest in his neerest presence. *Plinie* and *Solinus* place this fountaine in Debris, a Towne not very farre from those parts amongst the Garamants. The Ammonian women haue such great breasts, that they suckle their children ouer their shoulder; the breast not lesse, if *Iuuenal* be beleeued, then the childe;

g *De Os. & Is.*

h *Drusius* addeth another reason of the name *Hammō*, the Ægyptian name of the Sunne: *Iupiter idem qui Sol*, saith *Arnobius*, & *Minutius Felix quæst. heb. l.* 3

i *Pencer. de Diuinat.*

k *Strabo* 17.

l *Plut. de defect Orac.*

m *Ierem.* 10. 11

n *Diod Sic. li.* 3 *ca.* 5.

o *Curt. ibidem. Pompon Mela. Plin. Solin. &c.*

In Meroe crasso maiorem infante mamillam.

In Meroe, the monstrous Pappe
Is bigger then the childe in lappe.

Pausanias p reckoneth an Ammonian *Iuno* among the Libyan deities, 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.

p *Pausan. lib.* 3.

Ortelius who hath bestowed a Description of this Temple, supposeth that his Image was painted with hornes, but that *Umbilicus* was accounted the Deitie it selfe, or the signe of his presence, which shapelesse shape he sampleth by many like in other Nations. The shippe he coniectureth to signifie, that the Religion was brought from some other place. But if *Ammon* be that sonne of *Noah*, it might rather be 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.

q *In Typo Expeditionis Al. Mag.*

r *Sic bona posteritas puppim formauit in ære,*
Hospitis aduentum testificata Dei.

t *Pub. Ouidius.*

So well-dispos'd Posteritie did frame
A ship, to shew which way their *strange God* came.

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 mountains, 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 practise not vnlike to the women of Angola at this day, who (as *Andrew Battle* my friend told me) salute the new Moone when they first see her, by holding

ding vp their naked bumme against her, as the cause of their troublesome menstruous purgation.

These *Atlantes* haue no proper names, nor feed of such things as haue life. He affirmeth of the *Garamantes*, that they had no wiues, but liued in a beastly communitie. The *Angilæ* acknowledge no other Gods but Ghosts, or soules departed, by which they sweare; with which they consult as Oracles; to which they pray at their tombs, receiuing answers 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 feed on Serpents, and rather make a sound or noyse, then humane voyce: they vsed circumcision: they named not their children by the parents names, but by the names of sheep or other beasts which yeeld the nourishment. And vnto these doth *Pliny* adde the *Blemmyæ*, with faces in their breasts, the *Satyres*, *Ægypanes*, *Himantopodes* and other monsters, scarse worthie relation or credite. 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. The Arabians which vnder *Eleam* about the foure hundreth yeere of their *Hegeira* gaue a ducat a man to passe into Affricke, are Lords and Inhabitants of the deserts to this day, liuing (as wee say) *a Dogges life*, in hunger and ease, professing *Mahumets* Sect.

‖ *Fa. Roem. G. Draudius in Solinum. Cælius Rhod. lib. 18. ca. 38.*

The *Adrimachidæ* ‖ liued neare to the Egyptians both in situation and custome. The *Nasamones* had many wiues, with which they had company 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 she had found Louers. The *Machlyes* ware the haire on the hinder part of their head, as the Iaponians now doe. The *Auses* vsed the contrary: whose Virgins in the yearely feast of *Minerua*, diuided themselues into two companies, and skirmished with staues and stones. If any Virgins died of the wounds, they accounted them false maides. The most martiall *Virago* of the company, they arme and crowne, and place in a Charriot, with great solemnitie. They vsed not marriage, but had women in common: the childe being reckoned his with whom he choosed 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 abstained both from beefe and hogges flesh. They feared † the crownes or temples of their children, to preuent the distilling of the rheume. 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* feed on Apes, whereof they haue plenty.

† The like doth *Villamont* report of the Turkes.

The *Megauares* make no account of Sepulchres, in stead whereof they couer the corps with stones, and set vp a Goats horne on the stone-heape. They haue many skirmishes for their pastures, which are ended by the mediation of olde 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 heards, 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 *Maca*, *Celius* thinks 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.

CHAP.

CHAP. VIII.

Of that part of Barbarie, now called the Kingdomes of Tunis and Tripolis.

ALl the Tract of Land, betweene Atlas and the Sea (stretching in length from Egypt to the Straits) is [a] 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 [b] both Mauritania's, *Africa Minor*, *Libya Exterior*, beſides Cyrenaica and Marmarica, whereof we haue ſpoken. The inhabitants ſome fetch from Paleſtina, ſome from Arabia. It was conquered by the Romanes, and taken from the Greeke Emperours 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.

a *Leo, l.1.*

b *Magin.*

The Kingdome of Tunis containeth all that which the Ancients called *Africa proprie*, or *Minor*, and *Numidia Antiqua*. The Soyle is fertile, eſpecially the Weſt 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 Pyrates, which roue and robbe in thoſe Seas; in the yeare 1551 wonne from the Knights of Malta by *Sinan Baſſa*. From Capes to Guadilbarbar is the Tunetane Territorie. From thence vnto the Mountaine of Conſtantina is that Region, hereof bearing name: and from thence [c] to the Riuer *Maior*, about a hundred and fiftie myles ſpace, doth Bugia extend it ſelfe, ſo called of Bugia [d] the principall Citie, ſometime adorned with Temples, Hoſpitals, Monaſteries, and Colledges of Students in the Mahumetan Law. Here is alſo Necaus, a very pleaſant Citie; and Chollo, very rich. Conſtantina is an auncient Citie, containing eight thouſand families, and many ſumptuous buildings, a great Temple, two Colleges, and three or foure Monaſteries, much reſorted to by Merchants: Euery Trade hath their peculiar ſtreets. A little from the Citie is a hot Bath, hauing in it abundance of Crab-fiſhes, or little Tortoiſes, 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 Hennes, and ſet them on an earthen Veſſell, with their feathers, enuironing the ſame with little Waxe-candles, and ſo leaue them neere to this Bath, or Fountaine. How euer it fare with their Feuer, their meat ſhall not ſtay long, but ſome or other that ſee the womens deuotion, will enuie the euill ſpirits ſo good cheare, and for that time will be the ſpirits themſelues, to dreſſe and eat 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 iudgement ſo transformed for their wickedneſſe.

Nic. Nic. was there preſent.

c *Leo, l.5.*

d Bugia an Vniuerſitie.

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 daies haue left vs their writings, AVRELIVS AVGVSTINVS; a name fitting to him, which indeed was *Aurens* and *Auguſtiſſimus*, Biſhop of this Sea, while he liued; and yet liuing (in his Workes) a Biſhop, not of Hippo, but of the *Weſterne Church*. *Wittie, Learned, Wiſe*, and *Holy* Father, that haſt with thee carried 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 madde

men, whome they honour and admire as Saints. e This *Bona* (then brooking this name better) containeth now three hundred Herthes, and a sumptuous Mosque, to which is adioyned 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 auncient) deserueth first relation. It was built threescore and twelue yeares before Rome, as the common account goeth, by *Dido* and her g Phœnicians: an emulous competitor with Rome of the Empire of the World. It contained (sayth h *Orosius*) in the circuit of the walls twentie miles; *Livies* Epitome saith, foure and twentie; all engirt with the Sea, except three myles space, which had a wall of squared stone, thirtie foot broad, and fortie cubits high. The Tower Byrsa enuironed aboue two myles, and had in it the Temples of *Iuno*, *Æsculapius*, and i *Belus*. Of the greatnesse of their name and power, those three Punike warres are witnesses; in the second of which, *Annibal* (whome 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 yeares old, as *Æmilius Probus*, or as other will haue it, *Cornelius Nepos* reporteth:) he, I say, passed ouer the Pyrenæan Mountaines, through Fraunce, and ouer the Alpes, into Italie, with an Armie of a hundred thousand footmen, and thirtie thousand horse. The Riuers *Ticinus* and *Trebia*, the Lake *Trasimennus* (running with Roman bloud, by three ouerthrowes of *Scipio*, *Sempronius*, and *Flaminius* the Roman Consuls) witnessed the Punike might k. But the victorie at Cannæ against *Varro* did pierce the breast, and had rent the heart of Rome, had *Annibal* knowne to haue vsed the victorie as well, as to haue gotten it. There did Rome seeme to breath her last: the Sunne, the Winde, the Dust helping the Carthaginian with Natures forces; yea, the Riuer Gellus, against Nature, stayed it selfe, whether with wonder, feare, or necessitie, accepting a Bridge or Damme rather of Roman bodies for a passage to the African Armie. These were golden dayes to Carthage, when three l bushels of Gold-Rings, taken from the fingers of the slaine enemies, were sent hither as a present m. A swoune meane-while did Rome sustaine; and easily in fiue dayes might *Hannibal* haue dined in the Capitoll: and poore helpe could she finde when she reuiued, had not Capua, with feasting the Conquerour, detained Rome from Conquest, when they despoyled the Temples for Armour, armed their slaues, and bestowed their priuate state on the publike Treasurie: all which could not make *Fabius* n fight with *Annibal*, but by not fighting learned to ouercome, knowing, that a shield was better weapon then a sword in that case. Scarce o in seuenteene yeres could Italie shake off this burthen, till *Scipio* by new policie warred against *Hannibal*, not in o Italie, 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, Italie, there to behold this Tragedie? Let the matter it selfe answere: and now we are returned to Carthage, and finde the Tragedie here. For in the third Punike warre the Romans (saith p *Florus*) rather fought with the Citie it selfe then with men. And alas, what could that Hermaphrodite-army doe, wherein were fiue and twentie thousand armed women q? 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 r together did Carthage burne, seuen hundred yeares after the first building.

In this last warre, after they had deliuered vp their Nauie and weapons, being com-

e *Nic. Nicolay, l. 1.*

f *Vrbs Carthago peninsulæ ad figuram accedens, hinc mari, inde lacu maxima sui parte cingitur. Isthmus quo Africæ iungitur patet stadia 25. Itaq; est in huius spatij latere, quod vergit ad mare, Vtica modicò ab vrbe interuallo: in altero secundum lacum est Tunes. Polyb. Hist. l. 1. c. 73.*

g *Pœni, quasi Phœni.*

h *P. Oros. l. 4. 22.*

i There were in Carthage the Temples of *Iuno, Memoria, Apollo, Silius* addeth of *Elisa*, and of *Venus Cœlestis*, or *Vrania*, the Phœnician *Astroarche & Syria Dea.*

k Of the Punike warres and greatnesse the Roman Histories are full: so also *Polybius* and others among the Greekes.

Erant tunc temporis Carthaginensium imperio subiectæ omnes Africæ prouinciæ ad mare nostrum sitæ à Philenorum ara, quæ est è regione maioris Syrtis, ad columnas vsq; Herculis: quod spatium vltra 16000 stadiorum patet. Iidem freto ad columnas traiecto omnem oram Hispaniæ subegerant vsque ad Pyrenæos, Polyb. Hist. l. 3. 39.

l *Modij.* m *Polyb. l. 3. c. 11. & seq. ex translatione Casauboni, & Romani historici fere omnes, hæc plenè.* n *Cunctator.* o *Stad. in Florum. Hannibal in Italia semper superior: quòd nisi domi ciuium suarum inuidiâ debilitatus esset, Romanos videtur superare potuisse. Æmil. Probus in Hannibale.* p *Lib. 2. c. 15.* q *Oros. l. 4. 23.* r *Prosperitate ac securitate rerum corruptis moribus plus nocuisse monstretur tàm cito eversa, quam prius nocuerat tam diu adversa Carthago. August. de Civ. Dei, l. 3. c. 21.*

maunded

maunded to remoue tenne myles from thence, Anger kindled new forces, and taught them to supply the want of yron, with Siluer and Gold, in making weapons, with pulling downe their houses to build a Nauie, the Matrons giuing their haire (the feminine Ornament) to make bands for their manly and warlike Engins; their priuat glorie, 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 attaining the Tyrian glorie, [f] afflicted with Vandales and Gothes, and by the Saracens made desolate, vntill the time of *Elmahdi*, an hereticall *Calipha*, who procured the reinhabiting hereof. But not aboue the twentieth part was inhabited: The rest remaineth as scattered ruines, dispersed bones of the carkasse of old Carthage. Master *Pounteſſe*, a friend of mine, told me, That he 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 condaits 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 shoppes and fiue hundred houses therein, one faire Temple, one College, but without schollers, the inhabitants poore, proud, and superstitious. Master [t] *Eueſham* saith, That this Citie is now ruinated and destroyed. He mentioneth these Arches, wherein water was hither conueyed, and one street three miles long.

[f] *Leo, l. 5.*

[t] *Ap. Hak.*

As for the Sea-discoueries attempted by the Carthaginians, *Hanno* compassed 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* [u] writeth a whole Chapter of their discouerie of a pleasant and fertile Island Westward, in the Ocean, which cannot fitly agree with any other Region then some part of the West Indies. And some [x] 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 [y] they had three hundred Cities in Libya, and seuen hundred thousand persons in their Citie.

[u] *Diod. Sic. l. 5. c. 7.*

[x] *Gen. Chron.*

[y] *Dom. Nig.*

Tunis was a small Towne, till after the destruction of Carthage it grew in some reckoning (as before is said.) It hath in it about tenne thousand households. *Abdul Mumen* ioyned it to his Kingdome of Marocco. And when that Kingdome declined [z], the Vice-roy (which before was subiect to Marocco) now vsurped the State to himselfe, calling himselfe King of Africa. In our fathers [a] dayes, *Muleasses*, sonne of *Mahomet*, King of Tunis (by murther of his elder brother *Maamon*, and either killing or putting out the eyes of twentie other his brethren) obtained the Crowne. But *Rossette* the only brother remaining, 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 aide of *Charles* the fift, who in the yeare 1535 passed [b] with an Armie into Africke, and repossessed *Muleasses* of his Kingdome, who became the Emperours Vassall.

[z] *Leo, l. 5.*

[a] *Sleid. Com. l. 9. Fr. Sur. Com. Doglioni.*

[b] *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 *John de Beaufort*.

Muleasses, about the yeare 1544, crossed ouer the Sea into Sicilie, leauing his sonne *Amida* in the gouernment. [c] The costlinesse of his diet was admirable, and of his Perfumes. One Peacocke and two Pheasants, dressed after his order, were obserued to amount to a hundred duckats, 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 auoid this, he departed out of Africa (for feare of *Barbarussa*) but so fell into the danger. A rumour was spread at Tunis, that he was dead; whereupon *Amida* possessed himselfe of the Kingdome. *Muleasses* hasted home to recouer it, and lost himselfe: for he was taken captiue, and after both his eyes put out with a burning knife, and of his two sonnes *Nahasar* and *Abdalas* he was committed to prison. But *Abdamelech* his brother got the Kingdome from *Amida*, & soone after died,

[c] *Surius comm.*

to whome succeeded *Mahomet* his sonne, a child: whose Tutors were so tyrannicall, that *Amida* was againe sent for by the Tunetans, and *Muleasses* is brought to sanctuarie, whence by the Spaniards meanes he was conueyed to Guletta, and thence to Sicilia, where he was maintained at the Emperours charge*. He deriued his pedegree from the *Chorean* Familie, in right line from *Homar*, *Mahomets* disciple. *Amida* obtained 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 Tunes, vnder the Spaniard, 1573, by *Don Iohn* of Austria: but the next yeare after, *Selym* the Turke tooke Guletta, holden by the Spaniards almost fortie yeares; and at last tooke Tunes also: *Mahomet* the new King was sent to Constantinople prisoner.

* *Knoller, pag. 902.*

Leo, l. 5.

It hath (saith* *Leo*) many Temples, especially one of singular beautie and greatnes, furnished with store of Priests and Reuenue: also, many Colleges 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 Monasterie for one *Sidi el Dabi*, that went vp and downe with his head and feet bare, hurling stones, and crying like a madde man, endowing the same with great reuenue for him and all his kindred.

d *Maginus.*

Biserta is an auncient Citie, supposed d by some to be Vtica, where *Cato* slew himselfe.

Cairaoan hath beene a Citie famous, built by *Hucba*, Generall of the warres of *Ozmen*, or *Otman*, the third *Chalifa*, 36. miles from the Sea, and from Tunis 100, to secure themselues from any suddaine inuasion, which the commoditie of the Sea might cause them. He built therein an admirable Temple, on Pillars of Marble. To *Hucba* in this gouernment succeeded* *Muse*, who from hence made an Expedition into Spaine, and ouerthrew the Spanish King and his Gottish forces, and tooke Toledo: *Iezid* his sonne, his brother, and nephew, succeeded each other in his gouernment, which *Elagleb* (that followed them) turned into an independent and free Seignorie, by occasion of the *Chalifa's* leauing Damasco, and remouing the Seat Royall, or Popedome, to Bagdat. This house here ruled 170 yeares, at which time *Mahdi*, an hereticall *Chalifa* depriued them. These Saracens wanne Sicilia in those times to the Cairaoan dominion. About the 400. yeare of the *Hegira*, *Elcaim* was *Chalifa* in Cairaoan, whose Captaine *Gehoar* conquered vnto him Barbarie, Numidia, and as farre as Sus Westward: and after being employed in the East, subdued Ægypt and Syria. He, for securing himselfe and his armie, built Cairo. After this, he sent to his Lord *Elcaim* to come thither in person, assuring him, That the *Chalifa* of Bagdat was not able to abide his presence and puissance. *Elcaim* listening to *Gehoar*, appointed a Lieutenant in Cairaoan, and went to Cairo. But his Lieutenant of Cairaoan rebelled & offered his obedience to the *Chalifa* of Bagdat, who therefore gaue him large priuiledges, and made him King of all Africa. *Elcaim* in these Straits knew not which way to turne him, till by counsell of his Secretarie he tooke this course. The Arabians at that time were exceedingly multiplied, insomuch, that the Countrey, otherwise barren, could not sustaine them and their Cattell. To these he gaue leaue to passe into Africa, paying for euery Poll a Duckat, and taking an oath of them to be enemies to his rebell. These in short time sacked Tripolis and Cabis, and, after eight moneths siege, Cairaoan also, and remained Lords of Africa, till *Ioseph* the first, King of Marocco, who gaue aide to the kinsmen of that rebell, wanne 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 Citie being built presently after the Arabians had destroyed this, in the yeare 424 of their *Hegira*, as *Leo* e reckoneth. Cairaoan f hath in it an auncient Temple, and College of Priests: Hither the great men among the Moores and Numidians, are brought to be buried, hoping by the prayers of those Priests to clime to Heauen. For this cause (*Boterus* saith) they enter into this Citie vnshod, with great reuerence.

e *Leo, l. 2.*

f *Surita Comment.*

Cou-

Concerning the Religion of these Africans: in auncient 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 Negros worshipped *Guighimo*, which signifieth the LORD of Heauen. These afterward (he sayth) were of the Iewish Religion, and after that of the Christian, till the 268 yeare of the *Hegira*, that some Negro Kingdomes became Mahumetan, although there remaine some Christians to this day: but those which were Iewish, both by the Christians and Mahumetans, were vtterly destroyed. But those of Barbarie (whereof we especially entreat) remained (sayth he) Idolaters, till 250 yeares 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 *Epænetus*, one of the 70 Disciples, was 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 fore-runner of Mahumetanisme, both here and elsewhere. The Moores (saith [g] another) worshipped *Iuba* as a God; and the *Pœni*, *Vranus*; the Libyans, *Psaphon*. This *Psaphon* (otherwise a base fellow) had taught birds to sing, *Psaphon is a great God*, and then let them flie into the Woods, where chanting their Lesson, they inchanted the rude people with this superstition. *Ælianus* [h] telleth the like Historie of *Annon* a Carthaginian, whose birds, at libertie in the Woods, forgat this their Masters Lesson. The *Pœni* [i] being (as is said) *Phœni*, or Phœnicians, brought (in all likelyhood) the Phœnician Religion with them from thence. *Silius* reckoneth one of their damnable Rites like to come thence, of humane Sacrifices.

Mos fuit in populis quos condidit aduena Dido,
Poscere cæde Deos veniam, ac flagrantibus aris
(Infandum dictu) parvos imponere natos.
Carthage, t'appease th'offended Deities,
Was wont to offer humane Sacrifice:
And tender Babes (abhominable shame)
Were made the fewell of the Altars flame.

To *Saturne* (saith [k] *Sardus*) were humane Sacrifices offered by the Rhodians, Phœnicians, Curetes, and Carthaginians: the *Sardi*, their Colonie [l], offered the faireſt of their captiues, and such as were aboue threescore and tenne yeares old, 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. Being ouercome by *Agathocles*, they sacrificed 200 of the chiefe mens children to *Saturne*. *Clitarchus* and others write, cited by *Suidas*, That in their solemne supplications at Carthage they put a child into the armes of *Saturnes* Brazen Image, vnder which was set a Furnace, or Ouen: which being kindled, the child being burned, seemed to laugh. This custome might happily be the occasion of that desperat act before spoken of in the destruction of Carthage by the Romans, so many perishing in *Æsculapius* Temple. Other their Rites are likely to be 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* [m] mentioneth in these words, *Regnum Veneris quale erat Carthagini, vbi nunc est regnum Christi?* The Punicke Tongue was, according to the same Author, very neere to the Hebrew in many words [n], yea almost in all: a further testimonie either of their Canaanite or Phœnician off-spring, as wee may gather out of *Procopius*, the Punikes in *Augustines* daies calling themselues *Chanani*. *Expos. inchoat. ad Rom.* 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 *Genserichus*, of the Vandals; fourthly, of the Maurusians; fiftly, of the Persians; sixtly, of the Egyptians; lastly, of the Mahumetans.

[g] *Alex. ab Alex. Gen. diet. l. 6. 4.*
[h] *Ælian. l. 14. 25.*
[i] *Dom. Niger. Perfidi Pœni prouerb.*
[k] *Sar. l. 3.*
[l] *Suidas.*
[m] *August. in Psal. 98.*
[n] *Contra lit. Petil. l. 3.*
[o] See *Ortel. in Parergo.*

p *Plin.l.5.c.20.*

q *Solin.c.36. Draudius. Martin.del Rio.*

r *Io. Leo. l.5.*

s *Nic. Nicolay l.1.c.18. G.Bat.Ben.* Of Tripolis read *T. Sanders in Hak. to. 2. part. 1.*

t *Lhasis.*

u *Leo. l.1.*

Tripolis of Barbarie (for there is another of that p name in Syria, so called, because the Arcadians, Tyrians, & Sidonians inhabited it) was so named of three Cities, whose Colonies planted it, *Abrotonum*, and *Tophia*, and *Leptis magna*: or, as q others, Cesa, or Taphra, or Oea, Sabrada, and Leptis. It was built by the Romanes, conquered by the Gothes, and after by the Saracens. And after the destruction thereof, the Africans built a new Tripolis, wherein were many faire Temples, Colledges for Students, and Hospitals. Corne is alway deere, because their Fields are Sand. r It was subiect vnto the King of Tunis, till the King of Fez carried away the King of Tunis prisoner. At which time the Genovese Fleet of twentie saile tooke Tripolis, and sold it to the Fezan for fiftie 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 murthered: 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* thither, who came thither in the euening, and the next day tooke it: and the King remained captiue, till *Charles* the fift freed him. *Charles* gaue the Citie to the Knights of Malta, whome the Turkes s dispossessed by force, *Anno* 1551, and there haue their Beglerbeg or Vice-roy to this day. This was one and fortie yeares after *Nauarre* had taken it.

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 hee 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 t *Lhasis*, one ounce whereof being eaten, causeth laughing dalliance, and makes one as it were drunken, and maruelously prouoketh to lust. In the Kingdome of Tunis is placed the Lake Tritonia, where *Minerua* is said to haue shewed her selfe the inuenter of Spinning and of Oyle, and therefore worshipped.

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 carrie 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 Redde Sea (except that little which the Spaniard hath.) At this day u they are Mahumetan, and haue beene about these nine hundred yeares past, from the time of *Hucba*. The inhabitants of the Cities differ much from the Mountainers & ruder Rustikes. For they are studious, especially in matters of their law, as in times past they were also in Philosophie and the Mathematickes. But these last fiue hundred yeres their Princes and Doctors haue prohibited many Sciences, as Astrologie & Philosophie: according to the Mahumetan custome they vse much washing and resorting to the temples. They are very faithfull in their promises: and exceeding ielous. They goe through the world as Merchants, and in many places are interteined as Readers and Maisters in divers sciences: and are well esteemed in Egypt, Ethiopia, Arabia, Persia, India, Turky. The yonger sorte yield much reverence to their Elders and Parents: and will not hold discourse of loue or sing loue-songs in their presence. But these citizens are very proude and reuengefull. The Lords esteeme more of their beastes, then of the common-people. The The Countrey-people in the fieldes and Mountaines liue hardlie in labour and want. They are beastly, theevish, ignorant, vnfaithfull. Their women, before they be maried, may liue as wantonly, as they list: yea, the father maketh (hatefull loue to the daughter, & the brother is vnlovely loving to the sister. The Numidians are traitours, homicides, theeves, and, for rewarde, will doe any thing. Such also are the Libyans; without any kinde of letters, Faith, or Law, without Heaven or Earth; living (if that may be called a life) like Wilde beasts, for ignorance; like Devills, for wickednesse; like Dogs, for poverty. These things reporteth *Leo* of them, who lived among them: which may provoke vs to thankfullnesse to that Great GOD, who hath given vs such abundance for body and soule, in things present and future, temporall and eternall.

CHAP.

CHAP. IX.

Of the Kingdomes of Tremisen, Algier, and other places, anciently called Mauritania Cæsariensis.

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 desert 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 [c] they descended of *Phut*, the sonne of *Cham*, *Gen.* 10.6. *Pliny* mentions a Riuer named Fut, in these parts, descending from *Atlas*. *Salust* saith [d] they came with *Hercules*, but were not Indians but Medes: and the name *Medi* turned after into *Mauri*. *Vitruvius* [e] nameth Mauritania, Maurusia. *Ortelius* [f] testifieth, That in ancient coines it is read Mauretania, and so *Tacitus* [g] readeth. *Ptolomey* diuideth it into *Mauritania Cæsariensis*, which *Victor* [h] *Vticensis* calleth *Maior*, and Tingitania. *Pliny* [i] ascribes this diuision to *Caligula*; *Dion*, to *Claudius Cæsar*: of whom it was sirnamed a *Cæsariensis* of the mother Citie Cæsarea, where he planted a Roman Colony, before called Iol, the Royall seat of *Iuba*, a man famous, for that he first raigned ouer both these Mauritania's, but more famous for his learning, whereby hee still liueth in the learned moniments of *Pliny* and others; author of much of our African reports. He 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 *Ptolomey*, borne of the daughter of *Antonius*, and *Cleopatra*, whom *Caligula* slew, and then diuided Mauritania into two Prouinces, whereof this is called, as is said, *Cæsariensis* of the Colony 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-phænician dialect. For all the Sea-coast from Sidon to Egypt, was anciently called Phænicia. They built the towne Tinge in Numidia, where they erected two pillars of white stone neere a great fountaine, wherein was ingrauen in Phænician letters, *Wee Flee from the face of Iesus the Theefe, 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 be the sonne of the Earth. Afterwards when the Phænicians came hither with *Dido*, they were heere receiued for kindreds sake, and permitted to build Carthage; which after grew so mightie, 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, obtaining many victories against the Vandils, seated themselues in Mauritania, til *Iustinian* remoued them. Thus farre *Procopius*. *Paulus* [m] *Diaconus* recordeth also the same history, sauing that he saith the Egyptians would not receiue them, and therefore they passed into Africa. The *Mauruſij* in the time of *Iustinian* were destroyed, and captiued in such multitudes, that a Maurusian slaue was valued but at the price of a sheepe. The author of this was *Salomon*, an Eunuch, according to a prophecie which they had amongst thē, that one without a beard should destroy thē. But captiuitie could not much empaire their happines, whose very freedome was misery. [n] For they liued in smal base cottages, exposed to the Summer Sunnes, and Winter snowes, 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

a *Io. Leo lib. 4. Magnus. Boterus. Dom. Niger. Strabo lib. 17.*

b Μαῦρος obscurus.

c *Arias Mont. in apparatu. Tremel. & Iun.*

d *Salust. bell. Ingurth.*

e *Vitruuius lib. 8. cap. 2.*

f *Ortel. Thesaur.*

g *Cornel. Tacit. hist. lib. 2.*

h *Victor. Persecutionis lib. 3.*

i *Plin lib. 5. cap. 1. & 2.*

k *Cæsar. Comment. de bello ciuili Africano lib. 5. Orosius l. 6. c. 16. R. Volater. l. 12.*

l *Procop. de bello Persico & Vandilico. lib. 4.*

m *Pauli Diaconi Iustinianus.*

n *Procop. Eadem Cœlius Rodig. l. 18. c. 38. Suidas* saith that they were bold: & fought fleeing and returning vpon aduantage, like as we read of the Parthians,

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, [o] that the Chriſtiãs which had but one wife, might feare the loſſe of their childrẽ, they which might haue fiftie wiues need not miſdoubt iſſue and poſteritie. And yet they were by many wars brought to ſmal numbers, and a few tribes or families. *Leo* [p] ſaith, that after the Romans were expelled, the ancient Gouernours called *Beni Habdulquad* of the family of *Magrana* repoſſeſſed theſe parts: who were after diſpoſſeſſed by *Ghamrazen*, Son of *Zeyen*, whoſe poſterity raigned heere almoſt 280. yeares. But they were much vexed by the Kings of Feſſe and Tunis. It was in later times called the kingdom of Telenſin, or of Tremiſen, ſtretching in length from Eaſt to Weſt 380. miles, in bredth 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. [*] But *Abuchemmen* ſought to *Charles* the fifth for aid, by whoſe helpe he recouered his Kingdome, and paid a tribute to the Emperour. But *Habdulla* his ſucceſſour detained the tribute, and ſubmitted himſelfe vnto *Soliman* the great Turke. *Algier* remained to *Barbaruſſa*.

o *In Epiſtola ad Salomonem.*

p *Leo. lib. 4.*

* *Anno 1515.*

This [q] *Barbaruſſa* or *Barbaroſſa* was a meane fellow of baſe cõdition, who in his youth ſold cheeſes in Spaine for his liuing, & by his induſtry attained to great matters. There [r] were of them two brethren, borne 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 Gally, came to haue a Nauie of their owne, with which they ſcoured the coaſts of Barbary. At the ſame time [r] two brethren contended for the Kingdome of Algier, one of whom requeſteth aid of *Horucius*, who ſo helped him againſt his brother, that he helped himſelf to the Kingdome, by the murther of the King his patron and ally, which he did not long enioy, being taken & ſlaine of the Spaniards, and his head ſent into Spaine. But his brother *Hariadenus* ſucceeding him, became mighty both by ſea & land, to the great damage both of the Moores 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 he grew dreadfull, not to theſe parts of Barbary alone, which he ſubiected to the Turk, but to thoſe countries of Chriſtendom which are waſhed with the Mediterran: euen Rome it ſelf quaking for fear of a ſecond *Hannibal*, who after ſo many ages ſhould by ſea from Africa auenge the angry ghoſt of old Carthage. In the yeare 1538. The Pope, Emperour & Venetians, had with ioynt forces ſet forth a Nauy of aboue two hundred & fifty ſaile againſt him, but by mutual diſcords (the wonted aduantage of the Turks againſt the Chriſtians) they made themſelues both ſport and ſpoile to this Turkiſh Pirate. The ſea could no longer endure the ſucceſſe of this Barbarian, but mad to ſee the Chriſtians vnchriſtian madnes, & 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, & poiſoning his breath with thoſe helliſh ſmokes, and for vſurping thoſe thunders, which had wont to be the airy priuiledge of his middle regiõs: theſe both agreed in their diſagreeing with tempeſtuous fury to ſpoile the ſpoilers: the winds from the Acroceraunian hills, and the ſeas on the Dalmatian ſhore, ſo girt in the Turks, with their equall vnequall ſiege, that twenty thouſand of them were captiued and ſhut vp in *Neptunes* priſons, to become food to his family, and the new conquerours on euery ſhore, made their markets of Turkiſh commodities, and by wrackes 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 wonne Rhegium,

q *Munſter Coſmog. lib. 6.*

r *Knolles pag. 635.*

ſ *Surij Comment. in Annum 1534.*
P. Iouius lib. 33.

gium, came to Ostia, where he rode three daies; the Romans trembling meane while, and ready to leaue Saint *Peter* alone to locke out the Turkes if they came. So much more fortunate were his proceedings, then of *Hali Bassa*, who in the fight at Lepanto lost his life and Nauy, whereof [r] eightie fell to the seas share, and an hundred and thirty saile to *Don Iohn* and his partners; the greatest blow that euer the Turke at sea receiued, and had the greatest [u] *Homer* to sing it. But me thinkes I feele some *Cynthius* pulling me by the eare, & 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 winne 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 Barbary. *Iohn* [x] *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 family which founded it. It containeth [y] about foure thousand families: the buildings very sumptuous; Innes, Bath-stoues, and Temples very beautifull: euery occupation hath a seuerall place by it selfe. It hath adioyning plaines very pleasant and fertile, one whereof is fiue and forty miles long, and almost thirtie broad. For many yeares 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 Maiorica, 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. He soone after murthered *Selim Etteumi* an Arabian Prince, which had beene created Gouernor of Algier, when *Bugia* was taken by the Spaniards: & possessed himselfe of the gouernment, & there coyned money, calling himselfe King; the neighbouring people yeelding him obedience and tribute. This was the beginning of *Barbarussas* greatnes: 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 bookes written in Arabian. And whiles I was at Tunis, I heard that *Barbarussa* was slaine at Telensin, and his brother [z] *Cairadin* succeeded. It was told me also that the Emperour *Charles* the fifth had sent two armies to surprise Algier, the first whereof was destroyed in the plaine, the second slaine and made slaues by *Barbarussa*, in the yeare of the *Hegira* 922. Thus farre *Leo*. In the yeare 1541. [a] *Charles* himselfe with his Imperiall Nauy passed the seas, to like both purpose and effect, more ouercoming 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 shippes, was forced to returne, and, to make roome for his souldiers, caused his horses (their gallant breed notwithstanding) to bee cast ouerboord.

Thus doth Algier still continue a sinke of Pirats; and now saith *Maginus*, there are in it not many lesse then fiue and twenty thousand Christian slaues, which in likelihood at this time are encreased. Tripoli is also a seat of a Turkish Viceroy or Beglerbeg, and of Turkish Rouers. In the Kingdome of Telensin is the desert 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, & the Arabiãs. *Ned Roma* was built by the Romans, as the name testifieth, for *Ned* signifieth like; & like it was, if Historiographers faile not, vnto Rome.

Heere

r *Knolles* saith fortie sunke; an hundred threescore and one Gallies and sixtie Galliots taken. pag. 883. *Michael Isselt, Com. in Ann.* 1571.

u King *Iames* in his Poem of *Lepanto.*

x *Io. Leo. lib.* 4.

y It hath now eightie thousand persons, as *Boterus* affirmeth.

z This was *Hariaden* the Turkish Admirall.

a *Nic. Villagagnon. de hac expedit. Sury Comm. in Ann.* 1541.

Heere 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 greatnes therof to Telenſin, which after grew in renowne. This towne giues name to this Kingdom. When *Abu Teſſin* reigned, it had in it ſixteene thouſand families. *Ioſeph* King of Feſſe beſieged it ſeuen yeares together, and almoſt famiſhed them: but he being ſlaine by treaſon, they found victuals enough in their enemies camp (which they aſſailed & ſpoiled) for their reliefe. Forty yeares after *Abulheſen* King of Fez after thirty months ſiege tooke it, & beheaded their King. Here are many and beautifull Temples, hauing their Mahumetan Prieſts and Preachers. Likewiſe here are fiue Colleges moſt ſumptuouſly built by the Kings of Telenſin & Feſſe, curiouſly wrought with Muſaike worke, for the Arabian Muſes & Students, which haue their maintenance there. Their Bathes & Innes I omit. A great part of this City is inhabited with Iewes, diſtinguiſhed by their yellow Turbants from the other Citizens, which being very rich, in the yeare of the *Hegira* 923. were robbed and brought to beggery. The Turks [b] are now Lords thereof, betweene whō & *Charles* the fift, who had vndertaken their protection, the City is much impaired, as alſo by the wars betwixt the Seriffe & the Turk. *Barbaroſſa* ſubiected it. Batha is a great City, or rather was ſuch: now ruined by wars. Not far hence in *Leo's* time kept a famous Heremit, much eſteemed for his holineſſe: who in ſhort time grew ſo rich in horſes & other cattell, that none in that region were cōparable to him. He paid nothing, nor any of his to the King, or to the Arabians, becauſe they ſuppoſed him a Saint. I was told hy his diſciples (ſaith *Leo*) that the tenth of his corne is eight thouſand buſhels a yeare. [c] He hath fiue hundred horſes and mares, ten thouſand ſmall cattel, and two thouſand oxen, beſides that, he hath yearely ſent him from diuers parts of the world, of almes and offering, betweene foure thouſand and fiue thouſand duckats. His fame is ſpread ouer Aſia and Africa. His diſciples are fiue hundred, which dwell with him, and liue at his charge, to whom he enioyneth neither penance nor labour, but to reade ordinary 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, & others for his family. This good and luſty Heremit hath foure wiues, & many ſlaues, and by them many ſons & daughters gallantly attired. His children alſo haue wiues and children, in ſo much that the whole family of this Heremite and his ſons exceed fiue hundred. He is honored of the Arabians, & the King of Telenſin is afraid of him. I, being deſirous to know him, was entertained of him three daies, & ſupped with him euery night in ſecret roomes, where he ſhewed me among other things, bookes of Magike & Alchimy: and would haue proued to me that Magike 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 certaine names. Thus farre *Leo lib.* 4.

b *Gi. Bot. Ben.*

c A rich Heremite.

Oran is [d] ſubiect to Spaine, taken of *Peter Nauarre*, 1509. It hath ten thouſand families. The Turkes in vaine aſſaulted it, *An.* 1563. Their Piracies procured this Spaniſh thraldome: vnto which Merſalcabir, a moſt famous Hauen, is alſo ſubiect.

d *Oran.*

Tegdemt [e] is as the Arabian name ſignifieth, ancient. It ſometime was famous & aboūded with men of learning & Poets. But he which would further be informed of the Cities of this Kingdome, let him reade *Leo*. The people of Breſch vſe to paint a black croſſe on their cheeke, & another vpon the palme of their hand. The ſame is obſerued of diuers others, which yet know not the reaſon therof, being Mahumetans. The ſtory ſaith, that the Gothes inuading and ruling theſe parts proclaimed freedome from tribute to all ſuch as would become Chriſtians, a badge of which Chriſtianity was this croſſe, ſtill kept, now their Religion is loſt.

e *Tegdemt.*

The gouernment of theſe parts is, as is ſaid, Turkiſh. The *Beglerbeg* hath chiefe title, but the *Diuano* hath chiefe power of iudgments and iuriſdiction. The *Coraſan* or Captaine of the Ianizaries, being in many matters as great as the *Beglerbeg*. The Beglerbegs of Algier and Tunes make their principall profits of their places (which they hold three yeares, hauing firſt bought them at a deare rate) by their Piracies, which with

ioynt

ioynt consent they exercise on these seas, all in manner being fish that comes to net, if they meet them conueniently notwithstanding any league, or peace holden with the Grand Signor. 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 [f] *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 killed at Tunes (where he was knowne notwithstanding his disguising himselfe, with purpose to haue surprised their Fleet): the other (a shame to our Countrey, of which he was) grew so rich by his Piracies, that he shewed at one time to (the Author of these reports) *Iohn Pounteffe*, 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, [g] he beeame an Apostata and Renegado from his Faith; and soone after died at Tunes: leauing his goods (for his goodnesse he had left before) vnto the Turkes, his body vnto a forren sepulchre, and his soule; let Pirats and Robbers (if they thinke they haue any soule) say whither.

f Pirates.

g Many *English Christians* vnworthy either of these names, turne 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 yeare 1534. Tunes *An.* 1574. three and twentie years after that Tripoli, in Barbary, 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 he hath taken from *Prester Iohn*. In Egypt [h] 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.

h *Knolles.*

CHAP. X.

Of the Kingdome of Fesse, part of Mauritania Tingitana.

MAuritania Tingitana (so called of *Tingis*, now Tanger, at the mouth of the Streits) is by *Ptolomey* [a] bounded on the West, with the Westerne or Atlantike; on the North, with the Mediterran seas; on the East, with the Riuer [b] Mulvia or Malva, which diuideth it from *Caesariensis*; on the South, with the inner Nations of Libya. *Nigër* [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 *Mauritanians* (of which we haue spoken) were [e] the *Massaesuli*, *Autololes*, *Banuarri*, and the Gætulians which liued heere, and in other parts of Africa, as the Tartars do in Asia, and the Arabians in Africa, remouing their dwellings (if tent-wandrings may be so called) as their pastures faile them. So *Silius* writeth of them;

a *Ptol. lib. 4. c. 1.*

b *Pliny* calls this Riuer *Malvana.*

c *Dom. Nig. Aph. Com. 1.*

d *Gi. Bot. Ben.*

e *Plin. lib. 5. c. 2.*

[f] *Nulla domus, plaustris habitant, migrare per arua*
Mos, atq; errantes circumuectare Penates.
House they haue none; but wandring still in Waines,
They cart their houshold-gods about the Plaines.

f *Silius, lib. 3.*

The Westerly point of Mauritania *Pomponius* beginneth at the Promontory, called, of their store of Vines, *Ampelusia*, [g] now *Cabo de Cantero*, as *Olmarius* affirmeth. In it was a caue sacred to *Hercules*, & beyond the same, Tingi, supposed to be built by *Antæus*, for proofe whereof they shew his Target made of an Elephants hide, too huge and vnwealdie 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 Colony thither, called *Traducta Iulia*) was a high mountain called Abyla, to which on the Spanish coast was opposed Calpe, which two hills bare the name of *Hercules* pillars; *Hercules* himselfe (if we beleeue fabulous antiquity) making there a passage to the Ocean and Mediterran seas, for mutual view and entertainment. They are now called, Seuta on that side, and Gibraltar on this. A little hence was *Iulia Constantia*, a Colony of *Augustus*, and *Lixus*, a Colony of *Claudius*. In this, [h] was *Antæus* his Palace, and his combate with *Hercules*, and the Gardens of the *Hesperides*. *Antæus*, if his Legend be true,

g *Pompon. Mela. lib. 1. cap. 5. cum Olivary annot.*

h *Natal. Comes. Mythol. l. 7. c. 2.*

true, was[i] threescore and foure cubits long, a cruell & inhospitall tyrant, who in his encountring with *Hercules*, was three times hurled dead to the earth, & so many times by his mother (the earth) reuiued: which *Hercules* perceiuing, held him vp in the aire till he had strangled him. Wherby they intend, that the Sunne reuiueth the Earth, signified by *Antæus* & *Hercules*, but with his excessiue heat doth kill it. The Hesperides were the daughters of *Hesperus*, brother of *Atlas*; *Ægle*, *Arethusa*, *Hesperetusa*. In their gardens grew those golden apples (the dowry of *Iuno* to *Iupiter*) kept by a Dragon, engendred of *Typhon* and *Echidna*, which had an hundred heads, and many voices, attended by the Priest of the Hesperides: These *Hercules* fetched away. This was the Poeticall tale; the truth whereof is said to be, that the daughters of *Atlas* were by Pirats and theeues, sent from *Busiris* King of Egypt, stolne; & redeemed by *Hercules*, who slew those theeues. These were borne to *Atlas*, of *Hesperida*, daughter of *Hesperus* his brother, called therfore *Atlantides* and *Hesperides*, six 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 Astronomy: 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 *Pliny*, 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 errors great schollers may fall into by want of that so-much-neglected studie of Geography, without which, History that delectable study is sicke of a halfe-dead palsie: one cause that hath moued me to ioine in my studies & in this work, the history of *Time*, with her manifold chãges & chances, & of *Place* together. Besides the Altar of *Hercules*, & wilde Oliues, there remained nothing in *Plinies* dayes of that Hesperian Garden. *Niger*[l] findes there a tree Mallow, twenty foot high, and aboue a fathome about. Of Mount Atlas they tell wonderfull tales, of the selfe-fertility thereof, the inhabitants neuer seene by day, the desert-like silence, the fires therein shining by night, the musike and mis-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 we will take view of the present face of Africa, there being little that can be said of their ancient Rites, more then is alreadie obserued. The Romans brought hither their language and Religion. The Vandals[m] vnder *Gensericus* passing out of Spaine, made conquest of all in manner which the Romans had in Africa, of whose cruelty *Victor*[m] *Vticensis* an eye-witnesse, hath written three bookes. The manifold battels and alterations of estate betwixt them, the Romans, Mauritanians, and others, *Procopius*[n] hath diligently recorded. It would be harsh and tedious heere to relate. The soile, saith *Mela*, is more noble then the people: of the miraculous fertility whereof, *Dionysius*[o] *Halicarnasseus*, *Munster*, *Boemus* & others haue written, I know not how truly. That their corne yeelds an hundred fold increase, and in some places an hundred and fiftie: that there are seene Vines as great as two men can fathome, and grape-clusters a cubit long, &c. It is[p] thought that Christian Religion was heere preached in the Apostles time.

Leauing those things of more age and vncertaintie, we will come now to the Kingdomes of Fez and Marocco, which haue beene of Saracenicall erection in this Prouince of Tingitana. [q] 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 territory of Fez, Azgar, Elhabet or Habat, Errif, Gares, and Chaus or Elchauz: euery of which, saith *Leo*, had in old times a seuerall Gouernor. Neither was the City of Fez the royall seat, but was built by a Schismaticall Rebell, in whose family the gouernment continued 150. yeares. And then the Marin family preuailing, gaue it first the title of a Kingdome, setling their abode and strength therin.

Temesna beginneth at Ommirabih, thence stretching Eastward to Buragrag, betweene Atlas and the Ocean. It is a plaine Country, eighty miles in length, containing in it forty great Townes, besides three hundred Castles. In the yeare of the *Hegeira* 323. *Chetmim* the sonne of *Menal*, an Hermeticall Preacher, perswaded them to pay no tribute,

i Some say threescore and ten, and that *Sertorius* found him in his sepulchre of that length. I can easily beleeue both alike.

k *Lib. 7. cap. 7.*

l *Dom. Niger. Com. Apb. 1.*

m *Victor Vticensis Persecutionis Vand.*

n *Procop. de Bello Vand.*

o *Dion. Halicar. lib. 1. Munster Cosm. lib. 6.*

p *Theatrum Arnoldi Mermanny.*

q *Io. Leo lib. 3. Gi. Bot. Ben. Magnum.*

tribute, nor yeeld subiection to Fez, because the Lords thereof were vniust, bearing himselfe for a Prophet, and in small time gate into his hand the spirituall & temporall sword, holding the same by force & armes. But after that *Ioseph* had built Marocco, he sought by Catholike Doctors of the Mahumetan Religion, to reduce them from their Heresie, but they slew them, and with an Armie of 50000. marched towards Marocco to expell thence the house of *Luntuna*, but by this means brought destruction to themselues; *Ioseph* getting the better, and spoiling their Country, ten moneths together, with great cruelty. It is thought that a Million of people by famine, sword, rocks, and riuers, were consumed: and Temesna was left to be inhabited of Wolues, Lyons, and ciuet-Cats, 150. yeares: at which time King *Mansor* gaue the possession of Temesna to certaine Arabians, who fiftie yeares after were expelled by the *Luntune* Familie, recouering the Kingdome from the house of *Mansor*; and after, the *Marin* Familie preuailing 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 yeares. Ansa was a Towne of great trade with the English and Portugals, and by these vtterly rased: and so the Arabians serued the next City Mansora. Nuchaila, sometimes famous for their plenty 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 peece of the wall, and one high steeple, where the Arabians, after they haue ended their tilth, lay vp their instruments of husbandry, none daring to steale his Neighbours tooles, in reuerence of a Saint of theirs, there buried. Rebat is a Towne furnished with Colleges, and Temples, the modell of Marocco. At Sella was King *Mansor* buried, where he had built a stately Hospitall, and Palace, a beautifull Temple, and a Hall of Marble cut in Mosaike worke, with glasie windowes of diuers colours, wherein he and his posteritie were buried. I saw, saith *Leo*, the Sepulchre, and copied out the Epitaphes of thirtie of them.

Madur Anuar, by the ruines testifieth her somtime 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, where with the Towne is much molested. *Ettedle*, a Mahumetan Doctor, wrote a Legend of his miracles, which *Leo* saith he had read, and supposed that they were done either by Naturall or Deuillish Magike. The Fessans after their Easter yearely resort to his Tombe with such numbers of men, women, and children, and their Tents, that they seeme an Armie. It standeth from Fesse 120. miles, so that their going and returning in this Pilgrimage lasteth fifteene daies. My Father carried me yearely thither when I was a child, 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 r sow corne.

r *Seges est, vbi Troia fuit.*

The Territory of Fez hath on the West the Riuer Buragrad; on 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 Fesse. 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 *Heg.* but lost it againe within ten daies. Fanzara was destroyed by *Satrid*, who with certaine Arabians besieged Fez seuen yeares together, and destroied all the Villages in the Country 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 Ordinance, whereof the Moores tooke vp foure hundred great brasse peeces out of the Sea, in the yeare of the *Heg.* 921.

Fez, or Fesse, was built in the time of *Aron* the Calif, in the 185. yeare of the *Heg.* or Mahumeticall computation. It had this s golden title, because on the first day of the foundation there was found some quantitie of gold. The Founder was named

s Fez signifieth gold, in Arabian.

Idris, *Arons* neare Kinſman, to whom the Califaſhip was more due. For he was Nephew of *Hali*, *Mahumets* Coſen, who married [t] *Falerna*, Daughter of *Mahomet*, and therefore, both by Father and Mother of that kindred: whereas *Aron* was but in the halfe bloud, being Nephew to *Habbus*, the Vncle of *Mahumet*. Howbeit both theſe families were depriued of the *Califate*: and *Aron* by deceit vſurped [u]. For *Arons* grandfather fained himſelfe willing to transferre that dignity to *Hali*, and cauſed the houſe of *Vmene* to looſe it, and *Habdulla Seffee* became the firſt *Caliph*, who perſequuted the houſe of *Hali* openly, chaſing ſome into Aſia, and ſome into India. But one of them remained in Elmadina, of whom (becauſe he was old and religious) hee had no great feare. His ſecond Sonnes grew in ſuch fauour, with the people, that they were forced to flee, and one being taken and ſtrangled, the other, which was this *Idris*, eſcaped into Mauritania, where hee grew in ſuch reputation, that in ſhort time hee got both ſwords into his hand, and dwelt in the Hill Zaron, thirtie miles from Fez, and all Mauritania payéd him Tribute. He dyed without iſſue, only he left his ſlaue with child; ſhee was a Goth become Mahumetan, and had a ſonne, which after his father was called *Idris*. He ſucceeded in the Principality, and was brought vp vnder the diſcipline of a valiant Captaine, named *Raſid*: and beganne to ſhew great proweſſe at fifteene yeares. He afterwards, increaſing in power, built on the Eaſt-ſide of the Riuer a ſmall City of three thouſand Families. After his death, one of his ſonnes built an other City on the Weſt-ſide: both which Cities ſo increaſed, that there was ſmall diſtance betweene them. An 180. yeares after, there aroſe ciuill warres betwixt theſe two Cities, which continued a hundred yeares. And as *Eſops* Kite ſerued the Mouſe and Frog, ſo *Ioſeph* of the *Luntune* Familie, apprehending this aduantage, tooke both their Lords, and ſlew them, and thirtie 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 City, which he diuided into twelue Wards. The City is now both great and ſtrong. It ſeemes that Nature and Art haue playd the wantons, & haue brought forth this City, the fruit of their daliance: Or elſe, they may ſeeme corriuals, both, by all kind offices, ſeeking to winne her loue: So doth the earth ſeeme to dance, in little Hillocks and prety Vallies, diuerſifying the ſoile: ſo doth the Riuer diſperſe it ſelfe into manifold channels, no ſooner entering the City, 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, finds meanes of ſecret intelligence with his loue by conduit-pipes, cloſely viſiting euery Temple, College, Inne, Hoſpitall (the ſpeciall chambers of his Spouſe,) Yea & almoſt euery priuate houſe: from whence with an officious ſeruice he carryeth the filth that might offend either ſight or ſent of his Bride, which ſtill enioying, he wooeth, and euer wooing enioyeth. Neither is Art behind in his proffered courteſies, but ſtill preſents her with Moſaike works, as chaines and Iewels to adorne her: with fine bricks and ſtones framed into moſt artificiall Fabricks, both louely for delight, and ſtately for admiration. The rooſes of their houſes are adorned with Gold, Azure, & other excellent colours, which are made flat for the Inhabitants vſe and pleaſure: whoſe houſes are richly furniſhed, euery chamber with a preſſe curiouſly painted and varniſhed. And who can tell the exquiſitneſſe of the portals, pillars, ciſterns, and other parts of this Cities furniture? Once, let the Temples therein a while detayne your eyes, whereof there are in Fez, together with ſmaller Chappels or Moſchees, about ſeuen hundred, fifty of which are great and faire adorned with marble pillars, and other ornaments, the chapiters thereof wrought with Moſaike and carued works. Euery one hath his Fountaines of marble, or other ſtones not knowne in Italy. The floores are couered with mats, cloſely ioyned, and ſo are the wals 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 praier: there is but one Prieſt thereunto, who ſaith their ſeruice there, and hath charge of the reuennue of his Church, taking accounts thereof, to beſtow it on the Miniſters of the ſaid temple, namely thoſe which keep the lamps light in the night, the Porters, & them which crie in the night-time, to call them to Church. For he which cryeth

t Elſewhere called *Fatima*.

u Of this read our third book: the difference ſeemeth to bee more in names then truth.

x The ſweet ſituation of Fez.

cryeth in the day-time, is only 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 *Caruven*, so great, that it containeth in [y] circuit about a mile and halfe. It hath 31. Gates, great and high. The roofe is 150. Tuscan [z] yards long, and little lesse then 80. broad. The steeple is exceeding high. The roofe hereof is supported with 38. arches in length, and 20. in breadth. Round about are certaine Porches on the East, West, and North, euery one in length 40. yards, and in breadth 30. Vnder which Porches or Galleries are *Magazines* or Store-houses, where in are kept lamps, oile, mats, and other necessaries. Euery night are lighted 900. lamps; for euery arch hath his lamp, especially that row of arches which extends through the mid-quire, which alone hath 150. lamps, in which ranke are some great lights made of brasse, euery of which hath sockets for 1500. lamps. And these were bells of certaine Cities of Christians, conquered by the Fessan Kings. About the walls of the said Temple within, are pulpits of diuers sorts, wherein many learned Masters read to the people such things as pertaine to their faith and spirituall law. They beginne a little after breake off day, and end at [*] one houre of the day. In Sommer they read not but after 24. houres or Sunne-set, and continue till an houre and halfe within night. They teach aswell morall Philosophie, as the Law of *Mahomet*. Priuate men reade the Sommer-Lectures, only great Clerks may read the other, which haue therefore a large stipend, and books, and candles, are giuen them. The Priest of this Temple is tied to nothing but his *Mumpsimus*, or Seruice. Also he taketh charge of the money and goods, which are offered in the Temple for Orphans: and dispenseth the reuennues that are left for the poore: euery holy day he dealeth to the poore of the City money and corne, according as their necessitie is more or lesse. The Treasurer of this Church is allowed a Ducat a day. He hath vnder him eight Notaries, each of which haue six Ducats a moneth: other six Clerkes gather the Rents of Houses and Shops, which belong to the Church, retayning the twentieth part thereof for their wages. Moreouer, there are twenty Bayliffs of the husbandry, that ouer-see the labourers. Not farre from the City are twentie Lyme-kills, and as many Brick-kills, seruing for the reparations of the Temple, and the houses thereto belonging. The reuennues of the Temple are [a] two hundred Ducats a day. The better halfe is laid out on the premisses. And if any Temple of the City or Moschee be without reuennue, they are hence furnished with many things. That which remaines goeth to the common good of the City.

In the City are two principall and most stately Colleges of Schollars, adorned with Mosaikes and carued workes, paued with marble and stones of Maiorica. In each of them are many chambers; in some Colleges are a hundred, in some more, and in some lesse. They were all built by diuers Kings of the *Marin* Familie. One is most beautifull, founded by King *Abu Henon*. It is adorned with a goodly Fountaine of marble, and a streame continually running: there are three Cloisters, or Galleries, of incredible beauty, 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 yeare of the foundation, and praises of the Founder. The gates of the College are of brasse, fairely wrought, and the dores of the chambers carued. In the great Hall where they say their prayers is a Pulpit, that hath 9. staires to it, all of Iuorie & Ebonie. This College cost the founder 480000. Ducats. All the other Colleges in Fesse hold some resemblance with this, and in euery of them are Readers or Professors in diuers Sciences, prouided for by the Founders. In old times the Students were wont to haue their diet and raiment allowed for 7. yeares, but now they are allowed only their chamber: for the [b] wars of *Satrid* consumed their possessions. So that now there remaines but little wherewith they maintaine their Readers, and of them some haue 200. Ducats, some 100. yearely, and some lesse. And there abide in the said Colleges, only a few strangers, maintained by the almes of the citizens; When they will reade, one of the auditors readeth a Text, and the Reader then readeth his Comments, and brings some exposition of his owne, and explaneth the difficulties. And sometimes in his presence the Students dispute of that argumẽt which he handleth.

There are many Hospitals in Fesse, not inferiour in building to the Colleges aforesaid.

[y] This compasse is to be vnderstood of all the buildings.

[z] *Braccia di Toscana.*

[*] *Vn hora di giorno.*

[a] This may be reckoned as old rent with vs, which now is exceedingly improued: for *Leo* wrote this, *An.* 1526. of his former obseruations.

[b] *Bellona*, enimie to the Muses.

said. In them strangers were entertained three daies at the common charge. But in the time of *Sarids* warre the King sold their reuennues. Now, only learned men and Gentlemen receiue entertainement, and poore persons reliefe. There is an other Hospitall for diseased strangers, which haue their diet, but no phisick 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 clothes. The most part of them pertaine to the Temples and Colleges, yeelding them a great rent. They haue a yearely festiuall wherein all the seruants of the Bathes with trumpets and great solemnitie goe forth of the Towne, and gather a wilde Onion, which they put in a brasen Vessell, and bring it solemnely to the hot-house dore, and there hang it vp in token of good luck. This *Leo* thinks to be some sacrifice, obserued by the ancient Mores, yet remaining. Euery African towne had somtimes their peculiar feast, which the Christians abolished.

Innes here are almost two hundred, built three stories high, and haue a hundred and twentie chambers a peece, with Galleries afore all the dores. But here is no prouision of bed or board for strangers. The Inne-keepers of Fez are all of one familie, called *Elchena*, and are attired like women, shaue their beards, become womanish in their speech, yea degenerate euen to the wheele and spindle. They are so [c] 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 Bathe, nor into those Innes next the great Temple, where Merchants are entertained. There are thousands of mils, all almost pertaining to the Temples and Colleges reuennue. Each trade in Fesse hath a peculiar place alotted thereto, the principall whereof are next the great Temple: as Scriueners, Booke-sellers &c. euery trade by themselues.

[c] Infamous Inne keepers.

The Christian captiues rest only vpon Fridaies, and eight other daies in the yeare festiuall to the Mores. There are six hundred fountaines walled about, the waters whereof are conueied by conduicts to the Temples, or other places, because the Riuer is sometimes drie. They haue in Fez a Iudge for criminall causes, and an other for questions of Religion. A third that deales in Matrimoniall cases. From these there lieth 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 Maid hath espoused her to her [d] louer, They goe with their friends to Church, & haue with them two Notaries which draw the couenãts agreed betwixt them into writing. The Father bestowes a dowrie or portion of mony, apparell, and such like; seldome, of land. When the Bridgrome fetcheth her home, she is set in a cabinet, couered with silk, and carried by Porters, accompanied with her Kins-folks, & much minstrelsie: and the Bridgromes friends goe before with torches, and her kinsmen after, toward the great Church. Then he hasteth home, expecting his Bride in his chamber, whom her Father, Brother, & Vncle, bring and deliuer to his Mother: & he setting his foot on hers, shuts the chamber dore. At which a woman standeth and receiueth of him a napkin stained, which she sheweth to the assembly as a testimonie of the Brides virginitie: but if she be not found a Maide she 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 iollitie. They vse dancings, but the women a-part by themselues without men.

[d] 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 remainder of holy daies instituted by the Christians which themselues vnderstand not. On Christ-masse Euen they eate a sallet made of diuers hearbs, and seeth all kinds of pulse which they feede vpon. On New-yeares 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 S. *Iohn Baptist* they vse to make bone-fires. They make a feast, called *Dentika*, (when their childrens teeth begin to grow) vnto other children. When a man dies, 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 drums, to the sound whereof they sing mournfull ditties, in praise of the dead partie. At the end of euery verse the women vtter most hideous shrikes & outcries, tearing their haire

haire and beating their brests & cheeks, till they be all embrued with bloud. And thus they continue seuen daies, and then intermit their mourning fortie daies, after which space they resume the same for three daies, as before. But the better sort behaue themselues more modestly. At this time all the widowes friends come about her to comfort her, and send her diuers kinds of meats: for in the mourning house they may dresse no meat at all, till the dead be carried out. The woman which looseth 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 boies of an other street, and sometimes betake them to other weapons, and kill one an other. Sometimes they vse these bloudie fraies without the Citie, the Officers forcing them to better order. There are many Poets which pen amorous Sonnets: and on *Mahomets* birth-day make verses in his comendation, 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 yeare Prince of the Poets. The Marin Kings on that day vsed to entertaine the learned men, and to reward the best Poet with a hundred duckets, a horse, a woman-slaue, & the Kings robes which he ware that day. In Fez are two hundred Grammer Schooles, built like great Halls. Euery day they learne one lesson of the Alcoran. They reade and write not in bookes, but in great [e] tables. In seuen seuen yeares they learne the whole Alcaron by heart. And then the father inuiteth his sonnes Schoole-fellowes to a banket: and his sonne rides through the street in costly apparell, both which are lent by the Gouernor. The other boies ride and sing songs in praise of GOD and *Mahumet*. On *Mahumets* birth-day euery boy must carry a torch to schoole curiously wrought, some weighing thirtie pound, which they light before day, and let them burne till Sun-rising, singing all the while the praises of *Mahumet*. The Schoolemasters haue the remnant of the wax which sometimes they sell for a hundred duckets. They are free Schooles anciently built. In the Schooles, and also in the Colleges, they haue two daies of recreation euery weeke, wherein they neither teach nor studie. There be three kinds of Fortune-tellers, or Diuiners. One of which vseth Geomanticall figures: others powre a drop of oile into a glasse of water, which becómeth cleare 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, black: and when they will tell any mans fortune they perfume themselues with certaine odors, whereby (as they say) the Deuill entreth into them, and their voice 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. These [f] women vse vnlawfull lusts betweene themselues in mutuall filthinesse: and if faire women come to them they will demand the Deuils fee, that they may haue such dealing with them. Yea some addicting themselues to these abhominable practises will faine themselues sick, and send to one of these witches, which will affirme, that shee is possessed with a Deuill, and cannot be cured, except shee become one of their society. The foolish husband beleeues, consents, and makes a sumptuous feast at that her deuillish admission. Others will coniure this Deuill with a cudgell out of their wiues: others faining themselues to be 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 Aerie 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 partie, and perfume him after a strange manner. Then they make their inchantment, and demand of the spirit, which way he entred, what he is, & 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 an whole day spent in describing one figure only. It is too tedious here to expresse the manner. Howbeit, *Mahomets* law forbids all diuination, & therefore the Mahumetan Inquisitors imprison the Professors therof.

[e] These tables are boords like horne bookes, when one lesson is learned, that is wiped out, and an other written: & so throughout the Alcoran, till all bee learned.

[f] Female filthinesse.

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 bee vsed. They haue many rules and orders, all which haue their Defenders and Doctors. This Sect sprang vp foure-score yeares after *Mahumet*. The first Author thereof was *Elhesen Ibnu Abilhasen*, who gaue rules to his Disciples, but left nothing in writing. About an hundred yeares after came *Elharit Ibun Esed*, from *Bagadet*, who left volumes of writings vnto his Disciples: But by the Lawyers was condemned. Foure-score yeares after, vnder an other famous Professor, that law reuiued, who had many Disciples and preached openly. But by the Patriarke and Lawyers, they were all condemned to loose their heads; the giddie receptacles of such fantasticall deuotions. But hee obtained leaue of their *Caliph* or Patriarch, that he might trie his assertions by disputations, with the Lawyers whom he put to silence. And therefore the sentence was reuoked, and many Colleges built for his followers. A hundred yeares after *Malicsach* the Turke destroied all the maintainers thereof, some fleeing 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 yeare 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 ignorance 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 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 Heremites banket*, signifying, that the Scholler becomes his masters Minion. For none of them may marrie, and are called Heremites.

g Anabaptisticall fancies in Fez.

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 be come to 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 *Esschrauar de Sebrauard* in Corasan. Likewise an other of their Authors, called *Ibnul Farid*, wrote all his learning in wittie Verses, full of Allegories, seeming to treat of Loue. Wherefore one *Elfargano* commented on the same, and thence gathered the rule and the degrees aforesaid. In three hundred yeares none hath written more elegant Verses, which therefore they vse in all their bankets. They hold that the Heauens, Elements, Planets, and Starres, are one God, and that no Religion is erroneous, 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 hee. Forty, among them are called *Elauted*, which signifieth blocks. Of these is *Elcoth* or *Elcorb* elected, when the former is dead: three-score and ten Electors make the choice. There are seuen hundred and three-score and fiue others, out of whom those three-score 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 them 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

in the open streets; reputed neuertheleſſe by the common people for Saints, [h] as we haue shewed elsewhere. There is an other sort called Caballists, which fast strangely, eate not the flesh of any liuing creature: but haue certaine meates and habites appointed for euery houre of the day, and of the night, and certaine set praiers according to the daies and moneths, strictly obseruing the numbers of them, and carrie 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 thinges. There was amongst them a famous Doctor, called *Boni*, which composed their rule and orders, whose booke I haue seene, seeming to sauour more of Magick then the Cabala. Their notablest workes are eight. The first, called Demonstration of light, containeth fastings and praiers. The second, their square Tables. The third, foure-score and nineteene vertues in the name of GOD contained, &c.

h *Vide l. 3. c. 7.*

They haue an other rule among these Sects, called *Snuach*, the rule of Heremites; the Professors whereof inhabit woods, and solitarie places, without any other sustenance then those desarts afford. 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 *Elefacni*, who writeth at large of the Mahumetan Sects, whereof are threescore and twelue Principall, each maintaining his owne for truth, and the way to saluation. Two are most predominant in these daies; that of *Leshari* 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 here. As for these [i] Conjurers, which by art magick professe to finde gold, which indeede loose gold to finde it; and the Alchymists, which seeking to turne other mettals into gold, turne their gold into other mettals, and the books that both these haue of their sciences: likewise the Snake-charmers, and other baser people, I passe ouer.

i Gold-finders & Alchymists.

In the Suburbs of Fez are a hundred and fiftie caues, hewen 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. An other suburbe hath two hundred families of Lepers, which are there prouided for: and all of that qualitie forced to keepe there.

In new Fez the Iewes haue a street, wherein they haue their houses, shops, and Synagogues: and are meruailously increased since they were driuen out of Spaine. They are gold-smiths: for the Mahumetans may not be of that trade, because they say it is vsurie 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 steed thereof vse socks made of rushes. They weare a black turbant, and if any will weare a cap hee must fasten a red cloth thereunto. They paied to the King of Fez monethly in *Leo's* time one thousand and foure hundred Duckats.

The Mahumetan temporall Lords are not by their law to hold any other reuennue, then of euery subiect which possesseth an hundred Duckats, two & a halfe for Tribute, and of corne the tenth measure yearely. Yea, this is to be paied into the Patriarke or Califs hand, who should bestow that which remaineth ouer and aboue the Princes necessitie, on the common profit; as, for the poore, and maintenance of warres. But now the Princes haue tyrannised 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 briberie. 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 Barbarie 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 saith with *Mahomets* testimonie, that there were foure Kings which ruled all the

the world; Two faithfull, and two vnfaithfull: the two former, *Salomon* and *Alexander Magnus*: the two later, *Nimrod* and *Pharao*. The Latin inscriptions there seene shew it was the worke of the Romans. In Pietra 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 Lyons are in *Guraigura*, where one may driue them away with a staffe. At Agla the Lyons are so fearefull that they will flee at the voice of a child; whence a coward braggart is prouerbially called a Lyon 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 vessells of milke, halfe filled vp with water, hoping the King would not perceiue it, he said that none could alter nature, and so left them, and their name to them. 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 kind entertainment in his cottage one night when he had lost his cõpany in hunting. In it are many temples, one College of Students, and a stately Hospitall. Habat, the fourth Prouince or Shire of this Kingdome, is next hereunto, and containeth almost 100. miles in length, and 80. in breadth. Ezaggen, a Towne of Fez, are permitted by an ancient priuilege of the Kings of Fez to drinke wine, notwithstanding *Mahomets* prohibition. Arzilla, saith *Leo*, was taken by the English, then worshippers of Idols, about 900. yeares after Christ. The Religion, I thinke, deceiues him. He ads, that the Towne remained without habitation 30. yeares, & then one of the Mahumetan Patriarchs of Cordoua, then Lord of Mauritania, reedified it. Of the acts of the English it is not vnworthy the rehearsing, That Seut or Ceuta (there written Sunt) was taken by the Portugals, through the assistance of English Merchants, *An.* 1415. *Iulian*, the Earle of Seut, brought the Mores first into Spaine, in the yeare of the *Heg.* 91. In it were many Temples, Colleges, and learned men. Errif begins at the Streits of Gibraltar, and stretcheth Eastward to the Riuer Nocor 140. miles. The Inhabitants are valiant, but are excessiue drinkers. *Mezemme* & *Bedis* or *Velles de Gumera*, are chiefe Towns in it. On Mount Beni Ierso was built a faire College, & the Mahumetan law publikely taught therein: the inhabitants therefore freed from all exactions. A tyrant destroyed this College, and slew the learned men. The bookes therein were valued worth foure thousand duckats. This was *An.* 1509. In Mount Beni Guazeual is a hole, that perpetually casteth vp fire; wood cast in, is suddenly consumed to ashes: some thinke it hell-mouth. In Mount Beni Mesgalda were maintained many Mahumetan Doctors, and Students, which would perswade the people to drink no wine, which themselues wil not abstaine from.

Tame Lyons.

1 *T. Walsingham hist. Hen. 4. 5.*

Garet the sixth Shire of this Kingdome, lieth betweene the Riuers Melulo and Mulua. The seuenth is Chauz, reputed the third part of the Kingdome, betweene the Riuer Zha and Guruigara. Herein standeth Tezza, adorned with Colleges, Temples, and Pallaces. A little Riuer springing out of *Atlas* runs thorow the chiefe Temple, which is greater then that at Fez. There are three Colleges, and many Bathes and Hospitalls. Each trade dwells by themselues, as at Fez. I was acquainted (saith *Leo*) with an aged sire in this City, reputed a Saint, and enriched exceedingly with the peoples offerings. From Fez did the people resort to visit him with their offerings, which is fifty miles: he seemed to me to be a deceiuer. In Mount *Beni Iesseten* are many iron mines, and the women in great brauerie weare yron rings on their fingers and eares. Ham Lisnan was built by the Africans, and borrowed the name from the Fountaine of an Idoll, whose Temple was neare the Towne: to which at certaine times in the yeare resorted men and women in the night: where, after Sacrifices, the candles were put out, and each man lay with the woman he first touched. Those women were forbidden to lye with any other for a yeare 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 neare thereto a spacious Hole, or drye Pit, with many roomes therein: they let men downe into the same by Ropes with lights, which if they goe

out

out they perish in the pit. Therein are many Bats which strike out their lights. In the Mountaines of Ziz there are Serpents so tame, that at dinner time they will come like Dogs and Cats, and gather vp the crums, not offering to hurt any. Thus much of the Kingdome of Fez out of *Leo*, a learned Citizen of Fez, and great traueller, both in the places and Authors of Afrike: whom *Ortelius*, *Maginus*, *Botems* follow, commended by [m] *Bodinus*, *Possevinus* and others, as the most exact writer of those parts, and translated into English by Mr. *Porie*, from whom if I swarue in diuers things, inpute it to the Italian Copie of *Ramusius*, which differeth not a litle, especially in these things I haue here set downe, from the English.

m *Bodin. Method c.4. Ant. Poss de hist. Apparat. l. 16. ser. 7 c.2.*

I thought good here also to adde out of others some such customes and rites as they obserue in Fez, and other parts of this Kingdome [n]. 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 child is borne the Parents send for a *Talby* or Priest, and some old men and women, where after a few praiers said, the women wash the child all ouer with water, and giue the name, making a banket. But sometimes the circumcision is deferred diuers yeares after this ceremonie, as the Father thinkes meete.

n Historie of Barbarie. *ro.C.*

Their fasts they obserue very strictly, not so much as tasting water till the Stars appeare. Yea, diuers haue beene seene by their rigour in this superstition to faint, and some to die. A certaine More in the time of their Lent (which continueth thirtie daies) 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) & there drinking, was so reuiled of the people, that in a desperate anguish he slew himselfe with his dagger. Yet doth their law allow an exchange some daies of this Lent, with other daies in the yeare following, if trauell then hinder. Their feasts and fasts are at the same times and in the same manner that the Turkes obserue, of which is before spoken. Their Easter they call *Ruzedan*: their Whitsontide, *Lidlaber*: their Michaelmasse, *Lashour*: their Candlemasse, *Lidshemaw*: (if it bee lawfull thus to parallell those vaine superstitions with Christian obseruations.) In this last feast, which seemeth to be the same that *Leo* calls *Mahomets* birth-day, euery one must haue a candle for himselfe, and for euery Son in his house. The King hath that day candles carried to him, some like May-poles, other like Castles, six 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) six times in foure and twentie houres, (which is once oftner then is written of the Turkes, except on their Sabbath) to their praiers, first washing themselues, as they doe also after the offices of nature, & after company with their wiues, thinking thereby to be washed from their sinnes. Their times of praier are, two houres afore day, the first: when the *Mouden*, or sexten crieth in the steeple (as you may reade in our Turkish relations) & then may no man touch his wife, but prepare himselfe to pray (with washing or other deuotions) either in his owne house, or at Church. After their publike praiers the *Talby* sits downe and spends halfe an houre in resoluing the doubts of such as shall moue 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 of the clock in the afternoone. The fift at the twilight. The last, two houres after. In the first of these they pray for the day; in the second they giue thanks for it; in the third time they giue thanks for that it is halfe passed; in the fourth they desire the Sunne may well set on them; at twilight they giue thanks after their daily labours; the last time, they desire a good night. They thinke it vnseemly 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: Only 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 bels: (only 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 Creed: other set forme they haue not, but euery one praies after his owne pleasure.

Although

Although the Moore may haue foure wiues, & as many Cõcubines as he 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 company, 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 he find her not a Virgin, he may turne her home and keepe her portion by law. For their funerall rites; when one is dead they presently wash him, & speedily put him into ground (the heat so requiring) and after that, the women at conuenient times haue a custome to meet, & make memoriall of their deceassed friends with remembrance of their vertues, which they thinke causeth 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 sits with him at other times in iudgement: but on the Friday he sits alone by himselfe. Of these Mufties are three; one at Marocco; an other, at Fez; the third, at Taradant in Sus, an other part of this Seruian Kingdome. Other Iudges sit all the yeare long two houres before noone, and as many after. Before these euery man pleads his owne cause: and if the witnesses can be proued to be infamous of life, or not to say their prayers fix times a day, their testimonie is disabled. The Scriuanos are Talbies, 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 Country, keepe great hospitality 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 priuileges the King will not breake, but vpon waighty reasons.

CHAP. XI.

Of the Kingdome of Marocco, with a discourse of the Kings thereof, and of the Seriff, Xarif, or Iarif, and his posteritie, now reigning in Barbarie.

a *Botet. part. 1. Maginus.*

THis Kingdome is situate a betweene Atlas and the Atlantike Ocean, bearing name of the chiefe City thereof: fruitfull of corne, oile, grapes, sugar, honny, and cattell. They make fine cloth of Goats haire, and of their hides that lether b which hence is called Marocchine. This Kingdome is diuided into seuen Prouinces, through which we intend our next perambulation, taking *Leo* c for our guide: beginning at Hea, which on the North and West hath the Ocean, Atlas on the South, and the Riuer Esisnual on the East. The people feede on cakes of Barly, and on a pappe, or hasty-pudding of barly meale, which being set in a platter, all the Familie compasse about, and rudely with Natures spoones claw forth those dainties. Napery they vse none, a mat layed on the ground serueth for table and cloth, and stooles too. Cappes are the priuileges of age and learning. Linnen shirts are almost banished their Countrie: 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 physick is cauterising as men deale with beasts. They are alway in mutuall warres one with an other, yet will not they iniury 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 thither and hath no acquaintance, the Gentlemen of the City cast lots who shall be his Host, and they vse him kindly, looking only for some present at his departure, in token of thankefullnesse. And if hee bee a meaner person, hee may choose his Host without any recompence at all. In the midst of the City was a great & ancient Temple with many Priests attending their deuotions, besides other meaner Oratories. This City hath since beene ruined and desolate. In Teculeth were 1000. housholds, foure hospitals, one beautifull Temple, & a house of religious persons: destroied it was by the Portugals, *An.* 1514. as

b Cordouan lether of Marocco.

c *Leo. part. 2.*

Hadecchie

Hadecchis had bin the year 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 detaine those men from a beastly or diuelish Metamorphosis. The Seriff, being made a Prince of Hea, brought mee thither to be a Iudge, but for feare of Treason amongst them wee were glad to leaue them. How farre off in manners is their neere neighbour Tesegdelt? Where a guard is set at the gates not so much to keepe out enemies, as to entertaine strangers, whom at his first comming they aske if hee 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. Tagleste, the next towne, is a denne of theeues and murtherers. When I was there, such a swarme of Locusts ouer-spread the Countrey, that scarse might a man see the earth, eating vp their fruits.

Culeihat was built of a certaine Sectary 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 beeing manifested, the people put all his followers to the sword. Onely a Nephew of his fortified himselfe in a Castle, which hee held maugre all their might, and burying his Grand-father, caused him to be adored as a Saint. *Homar Seijef* 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 [d] Carraum, of the rest accounted Sectaries. These reiect the Traditions, and hold them onely to the written Scriptures (as in our Iewish relations yee haue read.) In Mount Gebelelhadih are many Heremites, which liue on fruits of Trees, and water, so reputed of the simple people, that all their doings are accounted miracles.

d *Karraim* Scripture-Iewes.

Sus is the second Region of this Kingdome, lying Southwards 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 Calisa, 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 there left dead on the Shore. This the common people esteeme to proceede from some diuinitie of that Temple: but the true cause is certaine sharpe Rockes a little off in the Sea. I my selfe was inuited by a Gentleman, who shewed mee a Whales ribbe, so huge, that lying on the ground in manner of an Arche, vnder it, as it were through a gate, we rode on our Camels, our heads not reaching to touch it. It had been there kept a hundred yeares for a wonder. Amber is there found in abundance, which some thinke proceedes from the Whales, and is either the Ordure or the Sperme and feede thereof. *Teijent* is a Citie of Sus, wherein is a great Temple, and an Arme of a Riuer passeth through 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 Deputy resideth. Tedsi is much greater, adorned also with a Temple, and furnished with Priests and Ministers: Iudges and Lecturers paid at the common charge.

In mount Hanchisa it snowes in all seasons of the yeare, and yet the inhabitants goe thinly clothed in the sharpest Winter.

The Region of Marocco is three-square: confined with the mountaines Nefisa, on the West; and Hadimeus, on the East; betweene the Riuers Tensift, & Esifinuall. The countrey in fertilitie of soile resembleth Lombardy. Marocco (which some thinke to be *Bocanus Hemerus* of *Ptolomey*) was built (saith *Leo*) by *Ioseph* sonne of *Tessin*, King of the people of Lontuna. It was built by the aduice of excellent Architects, & 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 twenty gates: was strongly walled: furnished with Temples, Bathes, Colledges, Innes, after the African manner. One most stately temple was built by *Hali*, and called by his name. But a successor of that kingdome, called *Abdul Mumen* caused

caused 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 an other Temple, which *Manſor* enlarged fiftie yards or ells 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 a hundred Tuscan yards or ells, higher then the steeple of Asenelli at Bononia. There are seuen lofts one aboue another, very faire and lightsome. Vpon the toppe of this tower is built a little turret, the toppe whereof is as a needle or spire: and it containeth fiue and twenty yards in compasse, and is as high as two great launces, with three lofts therein, one higher then the other. On the toppe of this spire is a broch with three globes of siluer one vnder an other, the greatest below, and the least highest. From the toppe hereof the mountaines of Azafi may be easily seene, a hundred and thirtie miles off: and a tall man on the ground seemes as little as a child of a yeare old. The plaine country fifty 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 fridays: the city it selfe neare this Temple is ruinate, so that the passage is made difficult by the ruines of houses. Vnder the porch or gallery of this Temple were sometimes
f *An. Dom.* 1526 a hundred shops of Book-sellers, and as many ouer-against them, but now f there is not one in all Marocco: Scarcely is the third part of the city inhabited: the rest being planted with vines & trees, the Arabians not suffering them to exercise any husbandry without their walls. It was built *anno* 424. of the *Hegeira*. After *Ioseph* the Founder, & *Hali* his son, *Abraham* succeeded, in whose time, a rebellious preacher called *Elmahedi*, borne and brought vp in the mountains, rebelled, & with an army incountred king *Abraham*, and ouerthrew him. The king fled, and was so hardly pursued by *Abdul Mumen*, whom *Elmahedi* had sent after him, whiles himselfe besieged Marocco, that the poore king in danger to be surprized at Oram, mounting on his horse, & taking his wife behinde him, set spurres to his horse, & so came all 3. downe together on the mercilesse rockes. *Abdul Mumen* returning victorious, found this addition to his happines, that *Elmahedi* was dead, & himselfe was chosen King and Prelate (or Chalipha) by the forty disciples, & ten secretaries of *Elmahedi*, a new custome in the Mahumetan law. He maintained the siege, & at the yeres end, entred by force, and took *Isaac*, the litle and only son of *Abraham*, & stabd him with his own hands, killing most of the souldiers he there found, and many of the citizens. His posteritie reigned after him, from *anno* 516 of the *Hegeir*, to the 668. at which time the family of *Marin* depriued them, in which the kingdom continued til the 785 yere. Then the same decreasing in power, Marocco became subiect to certain lords of the old hill, neare to the city. But of none receiued they so much dammage, as of the *Marin* family, which held their court in Fez, & had a Lieutenant only in Marocco; Fez being made chiefe citie of Mauritania. Let me borrow of *Cal. Sec.* & *Curio* in his history 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 Barbary, from Messa to Tripolis; his Empire in Africa comprehending 90 daies iourny in length, & 15 in bredth. He also possessed the kingdome of Granada in Spain, somtime called *Betica*, & from Tariffa to Tarracon, & a great part of Castilia & Portugall. Neither had he alone this large Empire, but his h son *Iosippus*, after him, *Iacobus Manſor* his nephew, and their posterity, til *Mahumet Enaſir*, who *an.* 1212 in the kingdome of Valencia was ouerthrowne of *Alphonſus* (as I take it) the ninth king of Castil, in that place which is called *Las navas de Tolosa*; loosing in the battell 60000 men. In memory of which battell and victorie, that *Alphonſus* adorned his Scutchion with a Castle *Or*, in a field purple: which custome his successours 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

g *Cal. Sec. Curio de regno Mar. pag.* 356.

h *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.

their habite purtraied a purple sword, in token of bloud. This *Mahumet* our Historians call *Miramolinus*. For *Abdul Mumen* intituled himselfe *Miralmumin*, the name signifying, The Prince of beleeuers, which others corrupting call *Miramulin*, as they did him *Abed Ramon*. Howsoeuer it standeth for the name and armes of *Castile*, certainely *Curio* was not curious, nor carefull enough in adding, that this *Abdul Mumen* was in the time of *Rodericus* the Gottish King, about seuen hundred yeares after Christ, as also in his Saracenicall Historie he relateth, and we before haue obserued, seeing that Marocco was long after built, and diuers hundreths of yeares were interposed betwixt *Rodericus*, and this *Abdul Mumen*; *Curio* herein [i] 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.

i *Curios* fault ariseth from confounding the Historics of *Abed Ramon* and *Abdul Mumen*, which liued some Centuries of yeers, after the former.

I cannot omit that which *Mathew* [k] *Paris* hath written of *Iohn* King of England, about these times, and in his owne daies. He sent, saith he, *Thomas Herdinton & Radulph Fitz Nicholas* Knights, and *Robert* of London Clerke, to Admirall *Murmelius*, King of Marocco, Africa, and Spaine, whom they commonly call *Miramumelius*, to make offer vnto him of his Vassallage, and that he would not onely hold the Land of him with paiment 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 words and deeds well please me; this onely I like not, that he forsooke the Religion wherein he was borne, and vnconstantly embraced another: and the same I say of your Maister. GOD Almightie knowes that if I were without the Lawe 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.

k *Mat. Par. in Iohan p.* 233.

But to returne to our Marocchian buildings. In it is a great Castle, in the middes whereof is a faire Temple, and thereon a goodly Tower, and on the top of the same an iron broche, with three golden Globes weighing a hundred and thirtie thousand Barbary Ducats, 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 indeede 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 golde for his warres against the Portugales. The Wife of King *Mansor* is reported to haue set them there as a Monument of her memory, hauing sold her Iewels to purchase them. *Adrianus* [l] *Romanus* saith, that the *Taloli*, Numidians, and all Barbary come to Marocco, to study and learne Grammer, 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 raiment once a yeare: and the Readers for their stipend had, some a hundred ducats, 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 Artes. The excellencie of the matter and workmanship might well detaine vs longer in the view therof, but that it is now rather become a Sepulcher of Sciences, then a Theater, there being not aboue fiue Students vnder a senseleste Professour, left in *Leo's* time, as the ghosts of those sometimes renowned numbers of Schollars. There were built also by *Manser*, twelue stately pallaces in the said Castle, for his Guard, Officers, Armories, and other

l *In Theatr. vrbium.*

purposes fitting both *Mars* and *Venus*. There were also goodly and spacious Gardens, and also a Parke with many kindes of wilde beasts, as Giraffas, Lyons, Elephants, &c. There was a Leopard made of Marble, the spots not borrowed, but Natures handy-worke. But alas, Deuouring Time, that swalloweth his owne off-spring, was not content to haue inglutted 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 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 dunghill, the Librarie in steede of bookes is furnished with nests of Doues, & 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 ten 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 Habduluad Nation seised on the Kingdome of Telensin, and remouing the Gouernor of Tunis made whom they pleased King. After the ruine of *Mansors* progeny, the Kingdome was translated to *Iacob*, son 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 daies, in his eyes, and of his acquaintance, arising, which after in his exaltation brought a new alteration to Marocco, and all those parts of Barbary. I meane the Seriffo, a name vsually giuen vnto such as professe themselues descended of *Mahomets* kindred, from whence also this we speake of deriued his Pedegree. The History I thinke heere worthy to bee inserted: the rather because this Westerne starre is now declining, and by his fierie gleames, seemes to bee neere his setting. And thus in effect doth *Boterus*[m] relate the same.

m *G.B.B. parte 2. l. 2.* out of whom Maister *Pory* and the Description of the world hath translated the same.

About the yeare 1508, began to grow in name, through Numidia, a certain Alfaique, borne in Tigumedet in the Prouince of Dara, being a subtle man, and no lesse ambitious in mind, then learned in those Sciences, whereunto the Mahumetans are most addicted. He, by confidence of his bloud (descended of their Prophet) and of the diuisions of the States of Africa, & the exploites there daily atchieued by the Portugales, attempted to make himself Lord of Mauritania Tingitana. For this cause he sent his three sons *Abdel*, *Abnet* & *Mah.* to visit the sepulcher of *Mahomet*. Much was the reuerence, & reputation of holines, 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, deep-fetched sighs, & other passionate interiections of holines could expresse. *Ala, Ala*, was their yernfull note, their foode was the peoples almes. The old Father ioying to see his proiects thus farre proceede, 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 yonger was made Tutor to the Kings yong sonnes. Aduanced thus in fauour of the King and People, by their fathers aduise, they apprehended the present Occasion of the harmes sustained by the Arabians and Mores vnder the Portugales Ensignes: they demanded licence of the King to display a Banner against the Christians, putting him in hope easily to draw those Mores 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 Tents to this Holy warre against the Portugales, enemies of their faith. Hereunto was added the ouerthrow which they gaue to *Lopes Barriga*, a famous Portugall Captaine, the brightnes of that sun-shine being somewhat ecclipted with the losse of their elder brother, if rather a Monarchy were not hereby furthered. By faire

faire words they entered into Marocco, & there poisoned the King, causing *Amet Seriffo* to be proclaimed in his steede, King of 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 weakenes making the other strong. And now did they begin to vsurpe souereinty, presenting their Fessan King; with six Horses, and six Camels, and those but simple, whom before they had acknowledged their Soueraigne, with paiment of the fifths of their spoile. The King of Fesse before applauding his owne victories in theirs, began now to distast, and to distrust: he sends to them to demaund his fifths, and the tribute also formerly paid him by the King of Marocco. Death, the cõmon enemy 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 son *Amet*, the scholler of the yong Seriff: who not onely proceeded not in his fathers demaunds, but confirmed *Amet* in the Signiorie of Marocco, so that in some small matters he would acknowledge the souereintie of Fez. But now the Seriffs, whose harts continually encreased with their fortunes, sent him word; that being lawfull successors to *Mahomet*, they owed no man tribute, & 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 be destitute in defending themselues. The sword, the vnequalleſt arbiter of equity, 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 yoke, and now intend new conquests on the other side of Atlas, and in Numidia, and in the mountaines, which happily they atchieued. Yea, the Portugales wearied with the warres, which they were forced to maintaine 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 iointly against their enemies, the issue was, that the yonger, 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 be his Mr. in the field, as he sometimes had been 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 [n] and life. He also by meanes of his sonnes tooke 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 Turks conqueſt, who gaue the gouernment of Fez to *Buasson*, Prince of Veles. But he in an vnfortunate battel with the Seriff, lost his life & state. *Mahomet* going after to Taradant, was by the way slaine in his Pauilion, by the Treason of some Turkes suborned therunto by the King of Algier, of whom all (but fiue) in their returne were slaine by the people: *Anno* 1559. *Mulley Abdala*, the the Seriffs sonne, was proclaimed King.

n The end of the Reigne of *Marins*.

Some [o] write that by occasion of a rebellion in Sus, he sent to the bordering Turks for aide, who first helped, after murthered him, and hauing sacked Taradant, and ouerrunne the countrey two monethes together, were in their returne by the Mountainers cut off. *Mully Abdala* hauing reigned fifteene yeares died, leauing behinde him thirteene sonnes; the eldest, *Abdela*, commanded the rest to be killed: but *Abdelmelech* the second brother escaped into [p] 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 ten were put to death in one day at Taradant, where they had been brought vp. This *Abdela* dying, left behinde him three sonnes; *Muley Mahomet*, *Muley Sheck*, *Muley Nassar*: the two yonger escaped into Spaine, where *Sheck* is yet liuing, & turned Christian. *Nassar* returned in the fourteenth yeare of *Muley Hamets* raigne, and had almost driuen *Muley Sheck*, then Gouernour of Fez vnder his Father, to his heeles, had not superstition more preuailed with *Nassars* followers, then Allegeance. For when Lent came, his Souldiours would needes home to keepe their Easter at their owne houses: for feare wherof *Nassar* hastily giuing battell, was there slaine. *Abdelmelech* before fled

o *Nic.* his History of Barbary. *Capit.* 1.

p The Turkes fingers haue itched to be dealing with these parts, euer since *Solimans* time: *Nic. Honiger*: and haue therfore willingly entertained all occasions to effect their ambitious designes.

fled into Turkie, now came back with Turkish forces, & got the Kingdome from *Mahomet* who fleeing, or as others write, sending for succour to Sebastian King of Portugall, obrained it. In the yeare [q] 1578. 5000. Germans were entertained in the Portugal pay for the expedition, and great forces were leuied, the Pope sending *Stukely*, that English Traitor (falsely termed *Marquesse* of Ireland) with six hundred Italians, to Sebastian, [r] who the foure & twentith of *Iune*, tooke Sea, & the next day with a fleete of one thousand and three hundred saile; or as *Doglioni* [s] hath it, setting in order his Armada of fiue hundred saile, and blessing his Royall Standard with thirtie six thousand footemen, and foure thousand horse, set forth towards Africa: Where *Abdelmelech* beeing sickely, had assembled an Armie of fifteene thousand footemen, and foure and fortie thousand horsemen. On the fourth day of August, they ioined battell, and the Duke of Auero, with his Portugals, made a great impression into the Mores host, which *Abdelmelech* labouring beyond his naturall force to withstand, saued his people, but lost his life, not by the sword of the enemie, but by the weakenes of his body deliuered vp to death. His brother *Hamet* ruled the Armie (as yet ignorant of what had befalne) and made such slaughter of the Portugales 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 remained *Hamet*, victorious, and at one time had the dead corpses of three Kings in his Tent. Such is the fury of warre, the force of death trampling vnder foote the meanest, and triumphing ouer the greatest. *Stukely* among the rest, receiued due wages for his treacherie, and disloialtie to his countrey, slaine out of his countrey by the barbarous *Barbarian*. To *Abdelmelech*, [t] was Master *Edmund Hogan* emploied in Embassage, by the *Maiestie of our late Soueraigne*, *Anno* 1577. and with all good offices entertained. To *Hamet* his successor, was from the same *Sacred Maiestie*, sent Ambassadour, [u] Maister *Henry Roberts*, *Anno* 1585. who was there Lyger three yeares. 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 mighty in warre, and mightily exalted by the grace of God, *Myra Momanin*, the sonne of *Myra Momanyn*, the *Iarif*, the *Hozeni*, whose Kingdomes God maintaine. Vnto the right famous, &c. In an edict published in behalfe of the English, he stileth himselfe, *The seruant of the supreme God, the Conqueror in his cause, the successor aduanced by God, &c.* He flaied of the skinne from the carkasse of *Mahumet*, drowned in the battell, as is said, and filld it full of Straw, & sent it through all Prouinces of his Kingdome for a spectacle. He reigned seuen and twenty yeares. Hee sent an Embassage into England, [x] *An.* 1601. performed by *Abdala Wahad Anowne*. He gouerned the Alarbes (which are the inhabitants of the plaine and Champaine Countreys of Marocco, Fez, and Sus) in peace & subiection receiuing their tenths duely paide. The Brebers or Mountainers, a people of another language and disposition, he could not so easily tame, & therefore in policie he drew them into forreine expeditions, especially against the Negros, thereby extending his Empire so far that way, as by Camell it was six moneths iourney from Marocco, to the extreamest bounds. Likewise he vsed them to goe with the [y] Carauans to Gago to fetch home his yearely Tribute. He conquered Tombuto and Gago, about the yeare 1594. as appeareth by the letters of [z] *Laurence Madoc*, who saw thirty mules laden with gold come from thence to Marocco, & saith that *Tombuto* rented threescore quintals of gold. 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 scarse hope of good, or place for worse estate then is now in Barbary, and hath beene these many yeares. His sonnes were *Mahomet*, commonly called *Sheck*, a title proper to the Kings eldest sonne. *Boferes* was his brother by the whole bloud: *Sidan*, by another woman; as were, *Nassar* & *Abdela*. *Muley* is a title of honour, giuen to the Kings children, & all of the bloud Royall. *Muley Sheck* was made gouernour of Fez in his fathers life time; *Boferes*, of Sus; & *Sidan*, of Tedula, in the mid way berweene Fez and Marocco. *Muley Sheck* so displeased his Father by his vnbridled courses, that hee

q *Michael ab Isselt. continuatio Surii. in An* 1575 & 1578.

r *Io. Thom Freigius Hist. de cæde Sebast.*

s *Nic. Doglioni, Compendio Hist. parte 6.*

t *Edmund Hogan* in *Hakluyt* to. 2. part 2.

u *Henry Roberts Hak ib. p.* 119.

x *Ro. C.* his Historie of Barbary.

y *Carauan* is a company of merchants going together with their goods & beasts

z *Madoc. Hackluyt.*

he went with an Armie to Fez to displace him, and to set things there in order, leauing *Boferes* (lately returned from *Sus*, becaule of the Plague) in the gouernment of Marocco. *Sheck* tooke Sanctuarie with fiue hundred of his best Souldiours, from whence his father caused him to be brought by force, and sent him prisoner to Mequanes: but before hee could finish his purposes, the 14. of *August*, 1603. hee died. *Sidan* had followed his father in this expedition, and taking aduantage of his presence, seised 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 *Basha Iudar* to encounter with *Sidan*, who was now come with his forces against 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, he 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 a 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 battels, betwixt their seuerall Tribes and kindreds, then common fidelitie and allegiance. *Sidan* by aide of the great Foquere, or Heremite, obtaineth *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 yeare: 1606. vsing his victorie with bloudy crueltie, besides the rifling and pillage of the goods in the citie. Bloud is a slippery fundation, & pillage a pill'd wall: so fell it out to *Abdela*, who soone lost the citie to *Sidan*, which hee had taken from *Boferes*, after a bloudy field fought betwixt them in *Aprill* after. Here *Sidan* puts to the sword 3000. Fessians, which had taken sanctuary, and came forth disarmed, vpon promise of pardon, which *Boferes* after with like perfidiousnes, and breach of promise requited on 3000. Marochians. The Shracies (which are mountainers, neere to Algier, but no more respecting the Turkes there, then the Brebers doe the Serif) fell at variance, and began to mutiny in the Armie of *Sidan*, whom they serued and cut off the Bashas head, who was their Generall, which caused *Sidan* to execute vniust crueltie against all of that Tribe in Marocco giuing the Shracees goods to the murtherer whomsoeuer. On the six and twentith of *November*, 1607. *Abdela* ioineth in battell with *Sidan*, prouoked by those Shracees 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. Hee gathering together whatsoeuer forces he could make, 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 vntrustie messenger) told him, that all *Bosonnes* Armie was behinde the Hill, (although it were then a full daies March from thence) and lent him wings to flie to Fez. The man was but a silly More, which had washed his linnen, and dried it on his speare point. *Bosonne* entreth Marocco, and proclaimes himselfe King, but looseth both Citie and Kingdome in *Aprill* following, 1608. and after a second ouerthrow receiued by *Sidan* now Maister of Marocco, he was by *Alzeid* a *Azus* his meanes poisoned. *Muley Sheck* loth to leaue Marocco to *Sidan*, sendeth *Esma* an Italian Marchant 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 entertained, and the Spaniard (they say) now hath Allaroche; the cause that hee which now hath obtained the State will not be called King, till he hath regained it. For the opening of this (I suppose you are weary of those vnnaturall and bloudy spectacles

a Of these warres and the Genealogie of this Serifian Family, See *Laur. Bayerlinck. opus Chron. to. 2. in Ann.* 1603.

which this Hiſtory preſents vnto you, and therefore I haſt) you muſt now conceiue that according to the report of ſuch as came lately from thence, *Boferis* is dead, *Muley Sheck* ſhiftes for himſelfe where he can, *Abdela* rules in Fez, and *Sidan* hath lately loſt Marocco. The hiſtorie, or (if you will) the Mores report of the preſent ſtate, as by a friend of mine lately come from thence I am giuen to vnderſtand, is this. A certaine Foquere, Heremite, or Saint, (names giuen by diuers to the ſame) called *Habet Ben Abdela*, liued in the mountaines of Atlas, where ſometime he entertained Sidan to his great content, fleeing then to his [b] *horne* or defence, in time of diſtreſſe. This man the Mores report to be a great Magician, that hee could feede three hundred Horſe at one pit of Barly, and the ſame no whit diminiſhed, that he foretold of plenty the laſt yeare, which came accordingly to paſſe, that he could by his Art ſecure men from the danger of Gun-ſhot. If any beleeue not theſe things, yet let him beleeue that the credulous and ſuperſtitious More (which eaſily conceiueth and receiueth any thing but truth) beleeueth it, and then it belongeth to our diſcourſe, who rather attend what they doe beleeue, then what they ſhould. This is that they tell, that *Hamet Ben Abdala*, being in great reputation for wealth, learning, and holineſſe, gathered a band of men, and conducted them this laſt ſpring to Marocco. He challenged not the Kingdome to himſelfe, but ſaid that the firſt of the Family of the *Xeriffe* had done well, though hee vſurped, but his poſteritie had broken the kingdome, and God was not pleaſed with them. (This is the opinion of that Religion, to meaſure Gods approbation of things by the euent and ſucceſſe.) He further alledged a certaine prophecie of the reigne of one *Alle*. This they ſay is his ſonne, or ſome other which hee carrieth with him. For hee hath two tents, the one white, wherein himſelfe lodgeth: the other red, wherein abideth (they ſay) one which they ſuppoſe ſhall bee their King, whom they neuer ſee. *Sidan* with an Armie of ſixteene thouſand, giues him battell at Marocco, the 5. of *Iune*, this preſent yeare, 1612. and was ouerthrowne. For hee went himſelfe, and ledde his company on the mouth of the ordinance without harme: hee cauſing (as the Mores report) that the Bullets ſhould ſtill remaine in the peeces when they were diſcharged, as he had often for the confirmation of his people made triall before, ſetting fortie Gunners to ſhoote at as many others without harme, by the like Art. Thus he loſt none of his owne, & many of the other were ſlaine. *Sidan* fled to Sali, & embarkes his two hundred women in a Flemming; his riches, in a Marſilian: this was taken by *Don Luys*, the Spaniſh Admirall, wherein were thirteene Cheſts of Gold: the other 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, forſooke him, whereby he was forced to flee into the Mountaines, where he is ſaid yet to remaine. *Hamet*, now called *Mully Side Hamet Ben Abdala*, placed a Gouernour in Marocco, another at Taradant, the chiefe Citie of Sus. His march was in great hypocriſie (I may rather call it then ſimplicitie) in a Straw Hat, and a patched garment, while crowne and Robes imperiall are the markes he ſhootes at. And ſo we leaue him, and theſe relations to your cenſure. We muſt forward on our Pilgrimage, we haue ſufficiently filled our eyes with bloud in this Barbarian Tragedie. Now let vs take more quiet view of the other parts of this kingdome.

[b] The Mores call their protection or defence, a horne, as is vſuall in the ſcripures.

Agmet was ſometimes called a ſecond Marocco, [c] from whence it ſtandeth foure and twenty miles. The hilles and valley about it, adorned with Gardens and Vineyards, a faire Riuer, and fertile fields, yeelding fiftie-fold increaſe, haue aſſembled Natures forces to ioyne with Art, (if Magike 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 bee cutt off from the Citie. This fruitfull Agmet in *Leo's* time was peopled onely with Foxes and wilde beaſtes, ſauing that a certaine Heremite held the Caſtle, with a hundred of his Diſciples.

[c] *Leo Lib.*

The [d] mountaines are very rude, according to their rough and cold places of habitation, many of them couered continually with ſnow. In Niſifa they gaze and wonder at ſtrangers;

[d] The Mountaines of Marocco.

strangers: in Semote 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, cocks, hennes, nuts, garlike, and some of the better sort, a goat, which all he gaue to his host: money they had none for him. In Secsiua there is at all times of the yeare, 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 lusty men, at ninety or a hundred yeares old: Temnella is an heretical Hill and Towne, which hath a faire Temple. They are of *Elmahedi* his Sect, and challenge any stranger which comes amongst them to dispute. In Hantera are many Iewes of the [c] *Carraim* Sect.

[c] Carraim Iewes.

The fourth Region of this kingdome 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 Gouernor; the cause of ciuil 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 Author of this three dayes truce in each weeke. He had but one eye. I my selfe, saith *Leo*, saw him and found him to be trusty, curteous, and liberall.

Duccala the fifth Region lieth betweene Tensift and the Ocean, *Habid* and *Omirabib*. At Azaphi the Prince was (in *Leo's* time) murthered at Church, whiles he was in his Deuotions, by a subiect, who was chosen Gouernour; but the Portugals obtained the place. Azamur, a citie exceedingly addicted to Sodomie, was also punished with Portugall slauery, and most of the Country 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 yere 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 knowest that my intent of comming to this wilde place, is only to help and free the people of Duccala from the wicked and rebellious Arabians, and from our cruell enemies the Christians: and if thou dost not approue it, let thy scourge light onely on my person: for these people that follow me deserue not to bee punished. Hence he sent me Ambassador to Marocco.

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 adultery he was by the Iudges condemned to be stoned. The Prince of Temcenes was so addicted to Arabian Poetry, that he gaue *Leo*, then a youth of sixteene yeares olde, fiftie ducats for certaine verses hee had made in his praise, and twice as much he sent to his vncle for the same cause, with a horse and three slaues.

Tedles is the seuenth Prouince of this Kingdome, lying betweene Guadelhabid and Ommirabih. Tefza the chiefe towne is beautified with many Temples, and hath store of Priests. The towne-walls are built of a kind of marble called Tefza, which gaue name to the towne. 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.

CHAP. XII.

Of the Arabians and naturall Africans; and of the beginnings and proceedings of the Mahumetan superstition in Africa: of the Portugalles 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 Portugalls (before often spoken of) which of late haue made some impressions in these parts.

The

a *Chronol. Aug. P. Diacon. & Zonar. Constant. P. Diac. Leont. G. B. B. 3. part. libr. 2.*

The Arabian Mahumetisme, euen almost in the infancie thereof, pierced into Africa, [a] in the yeare of our Lord 637. *Omar* inuaded Egypt, and *Odman* in the yeare 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 yeare 698. They inuade and poſſeſſe Africa, and appoint Gouernors of their owne: in the yere 710. they pierced into Numidia and Libya, and ouerthrew the Azanaghi, and the people of Galata, Oden and Tombuto. In 972. hauing paſſed Gamben, they infected the Negros, and the firſt that dranke of their poiſon, were thoſe of Melli. In the yere 1067. *Iaiaia* ſonne of *Ababequer* 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 vnto Nubia and Guinea.

b *Conſt. Porphyrogenitus de adminiſtr. imperio. ex Theophanis hiſtoria ca. 25.*

Conſtantinus the Emperour [b] among the Prouinces or great Amera-ſhippes ſubiect to the Saracens, numbreth Africa for one: the number and order whereof he hath tranſcribed from *Theophanes*, and I heere from him. The firſt of theſe was Perſia or Choroſſan; 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, Emet; the eleuenth, Eſipe; the twelfth, Muſel; the thirteenth, Ticrit. But when as Africa ſhooke off the yoke of the *Ameras* 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 downe his necke in Tables like a chaine, and ſaith he is of the kindred of *Alem*: and the Amera of Egypt (to whom the Amera of Arabia *Felix*, 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 maiſters, in the time as is ſaid before of *Elagleb* then Deputy or *Amera* in Cairaoan, whoſe example became a preſident to the *Amera's* of Perſia and Egypt: & (which is more to our preſent purpoſe) was occaſion of further ſpreading their ſuperſtition through Africa; the fountaine or ſinke thereof being now not farre off in Damaſco or Bagdad, but in the heart of Africa, Satan there chuſing *his Throne* for theſe his Vicars, or Chalipha's (for ſo the word ſaith [c] *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 bee amiſſe to adde out of the ſame place, that the firſt Gouernors or Generalls after *Mahumet* (or as he calles him, *Muhammed*) were called *Emirelmumenin*, that is, Captaines of the Orthodox or right Beleeuers. Afterwards, becauſe vnder colour of Religion, they ſought, not onelie a Prieſtly Primacie, but a tyrannicall Monarchie, they choſe rather to be called *Chalipha*. The firſt *Emirelmumenin* was *Abubecher*. When his ſucceſſours 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 entituled themſelues *Emire Elmmmenin*, and of Deputies became Kings: which was done by the petite Kings of Spaine, and the Gouernours of Africa. And now the King of Marocco and Feſſe 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.

c *Ioſ. Scal. Can. Iſagog. li. 3. Chalipha eſt Vicarius, quo nomine vocati ſunt, qui poſt Mahumede verũ 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 trafficke and preaching, [d] as on the other ſide of Ethiopia, euen to *Cabo de los Corientes* in the kingdomes of Magadazo, Melinde, Mombazza, Quiloa, and Moſambique, beſides the Ilands of Saint *Laurence*, and others. But the greateſt miſchiefe that happened to Africa, by the Arabians, was about the foure hundreth yeare 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 auncient Inhabitants, howſoeuer

d About 100. yeares after the death of *Mahomet*, all Barbarie was infected with that peſtilẽce. *Leo. lib. 1.*

uer it were gouerned by them. For such multitudes of vnbrideled & barbarous nations were not likely to proue dutifull subiects to the Empire. About that time, one *Elcaim* the schismaticall Chalifa 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 subdewed; *Elcaim* himselfe seeing the Chalipha 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 soueraignetie, committing the gouernement of Barbary 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. *Elcaim* hauing lost his morsell, to snatch at a shadow, was in great perplexitie what course to take, till a Counsellor of his perswaded him that hee might gather great summes of gold, if he would let the Arabians haue free liberty to passe through Egypt into Africa: which, though he knew, that they would so waste it by their spoiles as it should remaine vnprofitable, both to himselfe, and his enemies, yet incited by two vehement Orators, Couetousnesand Reuenge, at last he granted. And permitted all Arabians, which would pay him ducats a peece, freely to passe, receiuing their promise, that they would becom deadly enemies to the Rebel of Cairaoan. Whereupon tenne Tribes or Kindreds of the Arabians (halfe the people of Arabia *deserta*) and a multitude also out of Arabia *Felix* (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 preuailed. Thus did these kindreds of Arabians settle themselues in these partes, and forced the Prouinces adiacent to tribute: and remayned Lords of Africa till *Ioseph* founded Marocco, who aided the posteritieof the Rebell against them, and brake their yoke from the Cities tributary.

But *Mansor* the fourth King and Chalipha of the Sect of *Muoachedin*, begunne, as is said, by *Elmahedi* 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 he appoynted Numidia, which at first were, as it were, slaues to the Numidians, but after recouered their liberty, and obtained 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 laied 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 deprined 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, *Hilell*, and *Chachin*, which are said to descend of *Ismael*, therefore by the Mahumetans esteemed more noble: the third is termed *Machill*, derined from Saba, and came thither out of Arabia *Felix*. The diuisions and subdiuisions of these into their seuerall Tribes and Families, which *Leo* hath done, would perhappes to our nicer Readers seeme but an harsh heape of strange names, and for their sakes I wil referre the studious hereof to that our Author.

The Tribe Etheg, which *Mansor* placed in Duccala, and in the Plaines of Tedles,

in

in later times ſuffered much damage by the Portugalles on the one ſide, and the Kings of Fez on the other: they are about one hundred thouſand men of warre, halfe horſemen. The Sumaites in the Deſarts neare Tripolis can arme foure ſcore 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 footmen be vanquiſhed of two horſemen: nor is any amongſt them ſo ſlow that hee will not outgoe any the ſwifteſt horſe, be the iourney neuer ſo long. The *Vode* dwell betweene Gualata and Guadin, and are eſteemed about three ſcore thouſand warriours. The other kindreds of them are exceeding many, diſperſed through Africa, ſome-where commaunding, other-where ſubiect. And as they liue in diuers places, ſo doe they obſerue differing cuſtomes. Thoſe which doe dwell betweene Numidia and Libya liue miſerably: they make merchandiſe of their Camells with the Negros, and haue many horſes in 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 Sonnets. They are (the deſtiny of Poets) curteous, but poore. The Arabian Inhabitants betweene Atlas and the Sea, are more rich in corne and cattell, but more baſe & barbarous in conditions. Amongſt the Arabians neere Tunis, a good Poet is highly eſteemed, and amply rewarded of their great men, neither can the neatnes and grace of their verſe eaſily be expreſſed. When they goe to war, they carry their wiues with them on camels, and that (to make vp the wonder) to incourage them. The Arabians betweene Barbary and Egypt leade a wretched life in thoſe barren deſarts, forced, not onely to exchange their cattell for corne, but to pawne their ſons 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 native 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 inhabite the regions of Hea, Sus, Guzula, and Marocco. Gumera inhabiteth the mountaines alongeſt the Mediterranean, from the Streits to Tremizen. Theſe two dwel ſeuered from the others, and maintaine 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 inhabite Cities, the Conquerours were Lords of the fields. The Tribes or Peoples Zeneta, Haoara, and Sanhagia, inhabite Temeſne. The *Zeneti* chaſed the family of *Idris* from the dominion of Africa and Fez: and were againe themſelues, after that, depriued by the Sanhagian families of Luntuna, and of *Abdul Mumen*. The *Benemarini* a Zenetan familie recouered the Empire long after.

f Ro. C. hiſtorie of Barbarie.

They are in theſe times f diuided into Brebers and Alarbies. The Brebers inhabit the Mountaines: The Alarbees, the Plaines. Both of them maintaine deadly feudes, 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 been fought, and ten thouſand men ſlaine at a time. The Alarbees 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 glorie to the ſeuenth generation. When a man is killed, his Tribe ſeeketh not reuenge on the murtherer onely, but on the firſt man of that Tribe he meetes 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 runne out of the field, the baſeſt ignominie that can befall them.

The *Larbie* and *Breber* doe differ as much in language, as Welch and Engliſh; the one is giuen to Husbandry, the other very much to Robbery. *Muly 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 be deſtroyed, man, woman,

man, childe, kine, sheepe, and whatsoeuer belonged to them, by his souldiours. 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, being fifteene thousand horse. This Tribe or Kindred was called *Weled Entid*.

In Africa they are much subiect to the cough: insomuch that on the Fridayes, when they are at 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.

g *Leo lib. 1.*

h The general vices of the Africans, chap. 8.

For their morall [h] conditions, *Leo* thus describeth them, as wee haue somewhat mentioned before: The Inhabitants of the Cities in Barbary are poore and proude, irefull, and writing all iniuries in marble: vntractable, and vnfriendly to strangers: simple, and credulous of impossibilities. The vulgar is ignorant of Nature, and esteem all works thereof diuine and miraculous. They are irregular in their life and actions, exceedingly subiect to choler, speake aloft and prowdly, and are often at buffets in the streetes. 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 counsell them. They are ignorant of merchandise, 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 pouerty and small gaines.

The shepheards, both in the mountaines and fields, liue a labourſome and miserable life; a beastly, theeuish, ignorant kinde of people, neuer repaying any thing committed to them. The yong women before they marry may haue their louers in all filthinesse, none of them bestowing her virginitie on her husband; if they be once married, their louers do 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 beasts. And if any hath any smacke of deuotion, yet hauing no Law, Priest, nor any rule to follow, he is forced to liue like the other. Many of them, both in Cities and fields, are found sauouring of better things, both for Artes, Merchandise, and Deuotion, as the same *Leo* sheweth: but thus are the most inclined.

Now, to adde somewhat further of the Mahumetan Religion in Africa. *Anno* 714. (as some do [i] reckon) the Saracens, by the incitement of *Iulius* Earle of Seuta, as in our third Booke is related, inuaded and conquered Spaine. *Leo* in his fift Booke attributeth this to *Muse* Gouernor of Africa, vnder *Qualid* [k] the Chalipha of Damasco, whose next successor depriued *Muse*, and sent *Iezul* to Cairaoan to succeed in his roome, whose posteritie there gouerned till that house was depriued of the Chaliphshippe, and the seate thereof remoued from Damasco to Bagdet. Then was *Elagleb* made Lieutenant of Africa, and held it with his posteritie after him one hundred and seuentie yeares. After which time *El Mahdi* an hereticall Chalipha dispossessed them. Of this *El Mahdi*, and *Elcain*, and their supposed heresies, I haue no certaine Historie. Certaine it is, that the Mahumetans from the beginning were diuided, as appeareth of *Idris* in our Historie of Fez: and more fully in the Catalogue of *Mahomets* next successors, which were the next, not in bloud, but in power. So did *Bubac*, or *Abubacer* challenge it, and after him *Homar* and *Ottoman*: contrary to the Testament of *Mahomet*, who appointed *Hali* his heire. *Muavias* also murthered *Hali* and his sonne, to obtaine the soueraignetie. Thus were they diuided about the true successor of their false prophet; which fire is not yet extinct. Another diuision was about the interpretation of their law. [l] *Abubacer* gaue foundation to the Sect *Melchia* or *Melici* embraced by the Africans: *Homar* was author of the Sect *Anesia*, which the Turkes and Zaharans in Afrike receiue. *Odman* or *Ottoman* left behinde him the *Banesia*, which hath also his followers. *Hali* was head

i *Ant. Guevara Epistol. Io de Barros Asie dec. 1. lib. 1*

k Some will haue this *Qualid* or *Vlit*, to be the *Miralmuminin* of Africa a Maraunian, whom *Leo* maketh the Easterne Chalipha.

l *G. B. E. Hist. Sar. lib. 1.*

of

of the *Imemia*, which is followed by the Persians, Indians, many Arabians, and Gelbines of Africa.

Curio calleth these Sects *Melici*, embraced of the Africans, and as he affi meth, *Asasij* of the Syrians and Arabians, *Alambeli* of the Persians, and *Buanisi* of the Alexandrians and Assyrians. Forren names can scarcely be translated, but withall are traduced, and of diuers diuersly called. Of these foure grew three score and eight Sects of name, besides other more obscure. Amongst the rest were the Morabites, who led 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 Morabite, which certaine yeares past shewing *Mahomets* name imprinted in his breast, being done with *aqua fortis*, or some such thing, raised vp a great number of Arabians in Africa, and laid siege to Tripolis, where being betrayed by his Captaine, hee remayned the Turkes prisoner, who sent his skinne to the grand Seignior. These Morabites affirme, that when *Alle* or *Hali* fought, he killed tenne thousand Christians with one blowe of his Sword, which they say was an hundred cubites long. The *Cobtini* is as fooliſh a Sect, one of which shewed himselfe, not many yeares since, at Algier, mounted on a reede, with a bridle and reines 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.

An other occasion diuided Africa from other of the Mahumetan superstition. For when *Muauia* and *Iezid* his sonne were dead, one *Marvan* seized on the Pontificality, but *Abdalam*, the sonne of *Iezid*, expelled him. He also had slaine *Holem*, the sonne of *Hale* a little before, whom the Arabians had proclaimed Chaliph, and therefore made the Maraunian flocke, of which he descended, odious to the Arabians. They therefore at Cuta chose *Abdimelic* for the Saracenicall soueraigne, who was of *Hali's* posteritie, which they call the *Abazian* flocke or family. Hee sent *Ciasa* against *Abdalan*, who fled and was slaine; *Ciasa* exercised all cruelties against all that Maraunian kinred, drew *Iezid* out of his Sepulchre, and burnt his carkasse, and slaying all of that house, cast their bodies to the beasts and foules to be deuoured. Whereupon one *Abed Ramon* of that family, (some suppose him the sonne of *Muavias*) fled into Africa, with great troupes of followers and partakers, where the Saracens receiued him very honourably. *Barrius* [m] tels that *Ciasa* himselfe was Caliph, and that he descended of *Abaz*, of whom that flocke was called *Abazian*: and that he tooke an othe at his election, to destroy the Maraunians, which he executed in manner as aforesaid by *Abidela* his kinsman and Generall. To *Abed Ramon* resorted the Mahumetans in Afriko, who equalling his heart to his fortunes, called himselfe *Miralmuminin*, which is mis-pronounced *Miramulim*, & 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 [n] Bagdet, which the Easterne Caliphs builded for the Metropolitan Citie of their Lawe and Empire. *Barrius* addeth, that he became a *Nabuchodonosor*, to whip and scourge Spaine, which *Vlit* his sonne, by *Musa* his Captaine, wholy conquered in the time of *Rhodericus*. But *Pelagius* soone after with his Spanish forces beganne to make head against the Moores, and recouered from them some townes: which [o] warre was continued with diuersity of chance and change, three hundred yeares and more, till [p] *Alphonsus* the sixt tooke Toledo from them: and for diuers good seruices which *Don Henrie* [q] had done him in these warres, gaue him his daughter in marriage, and for her portion, those parts which he had taken from the Moores in Lusitania, since called the kingdome of Portugall, with all that he or his could conquer from them. Thus was the kingdom of Portugall planted in the bloud of the Moores, whereby it hath beene so fatned, and hath so barned euer since, that all their greatnesse hath risen from the others losse. For they not only cleared those parts of that kingdome of them, by an hereditary warre, but pursued them also into Africa, where *Iohn* the first tooke Seuta from them, so making way to his Posteritie, to pierce further, which happily they performed.

m *Dec. 1. lib. 1. Asiæ.*

n Bagdet was built long after *Abed Ramons* time.

o In two yeres space it is said, that there perished in those Spanish wars, 700000. people.

p *An. Do. 1110.*

q *Don Henrie* Earle of Loraine.

Alphonsus

Alphonsus the fift of Portugal, [r] tooke from them Tanger, Arzila, and Alcasare, and others: especially *Emanuel* wanne from them many [s] Cities, and a great part of Mauritania; the Arabians 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 herselfe 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 in our dayes hath expelled the remainders of that Race quite out of Spaine;) and Portugal, which thus freed it selfe, and burthened them, and 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; 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 [t] *Barrius* in his Decades, of *Osorius*, *Maffæus*, and *Arthus*, *Iarric*, and others, are ample witnesses.

r *Osor. de reb. gestis Emanuelis.*
s *Tutuan, Asaphi, Castellum regale, Azamor, Tituum, Mazagan, &c. Dam. à Goes.*
t *Barrius, Osorius, Maffæus, Arthus Dantiscanus, P. Iarric lib. 3.*

CHAP. XIII.

Of Biledulgerid and Sarra, otherwise called Numidia and Libya,

WE 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 bodie, 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 be, 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 deserts, will neither make the soule breathlesse with the steepe ascent, nor faint with so wilde prospects of manifold wildernesses; this of barren Earth, and that of bare Waters; a third seeming to be mixt of both, a sea without waters, an earth without soliditie, a sand not to hazard shippes 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 aire, but sometimes the higher element in fiery heats, and sometimes the lower in sandie showers: 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 the insatiable thirstinesse of these deserts. And whereas the bodie feareth to bee drowned, euen there, where it as much feareth to want water, in this sandy iourney: the Soule (modell of Diuinity, life of Humanitie) feares no such accidents to it selfe, but in a sweetnesse of variety 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 heere discourse with GOD and Nature in the Deserts. Hither now, after so long a preamble, wee bring you, and at first present vnto your view Numidia, where you shall be 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 [a] diuision of Africa. *Ludouicus* [b] *Marmolius* writes it *Biled el Gerid*.

a *Lib. 6. cap. 1.*
b *L. Marmolius.*

The Easterne Border is Eloacat, a City distant 100. miles frō Egypt; the Westerne is the Atlantike Ocean; the Northerne, Atlas; the Southerne Libya. This is the baasest part of Africa [c]; the Cosmographers not deigning it the name of a Kingdom, the inhabitāts thereof

c *Leo lib. 1.*

thereof are in many places ſo farre diſtant from any other. As for example, Teſſet a Citie of foure hundred houſholds, is ſeparated from all other habitation three hundred miles. Some places thereof are better peopled. The Numidia deſcribed by [d] *Ptolomey*, *Mela*, and *Pliny*, is of farre leſſe bounds, and is rather a part of Barbary, then of this which we heere deſcribe: called (ſaith *Pliny*) *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 venery. For the Religion of theſe, whom *Leo* termeth Numidians, he ſaith, That in old time they worſhipped certain 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 [e] thought) in the Apoſtles dayes, which after was peruerted by Arianiſme, ſubuerted by Mahometiſme. Iewiſh religion had heere ſome footing alſo, before that Chriſtianity was preached to them.

d *Ptol. lib. 4. Plin. lib. 5 cap 3. P. Mela. l. 1. c. 6. Oliuarius in Melam. Cæl. Rhod. lib. 18. cap. 38.*

e *Mermanni 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 we terme it) is vnknowne, and in Libya. I haue knowne, ſaith *Leo*, an hundred perſons that haue beene cured of that malady, 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, & 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 yeares, and deſtroyeth great multitudes, becauſe they haue little regard or remedy for it. In Numidia it is ſcarce knowne once to happen in an hundred yeares, and in the Land of Negros neuer. Worſe diſeaſes then Pox or Plague poſſeſſe the Numidians, namely, ignorance of Diuine, Morall, and Naturall knowledge, Treaſon, Murther, Robbery, without all reſpect of any thing. If any of them are hired in Barbary, they are employed in baſe offices, Scullians, Dungfarmers, and what not? Neither are the Libyans or Negros much better.

Of the Numidians and Libyans are fiue peoples, Zenaga, Guenzaga, Terga, Lemta, and Berdeua, and liue al after the ſame manner, that is, without manners or order at all. Their garments of baſe cloath, ſcarce couer halfe their bodie. The Gentlemen (Gentlemen muſt pardon me the abaſing of the name) to be diſtinguiſhed from the reſt, weare a iacket 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 lether 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 empty belly: which when they fill, bread or meat after any ſort is abſent: Onely they haue their Camels milke, whereof they drinke a diſh-full next their heart: and certaine drie fleſh ſodde in butter and milke, euery one with his hands raking out his ſhare of theſe dainties, and after drinking the broth; 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 neatneſſe, not regarding water, whiles they may feed on graſſe.

All their life (or that ſpace rather before they die, 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 ſix dayes iourney. Him will they amply reward with a thouſand duckats, more or leſſe by the yeare. As for Letters, Arts, Vertue, they dwell not in theſe deſerts.

They

They are very iealous, which is the death of many. Yet are they liberall after their manner to strangers, as I my selfe (it is *Leo's* report) can testifie. For going ouer the deserts with a Carauan of Merchants, the Prince of Zanaga encountered vs with fiue hundred men on Camels, and caused vs to pay our customes: and then inuited vs to his tents. There did he kill many Camels to feast vs, both yong and old, and as many gelt, and Ostriches, which they had taken in the way. And when the Merchants shewed themselues loath that he should make such slaughters of them, he said that it were shame to entertaine them with small cattell only, being strangers. So we had roast, and boiled: and bread of Panike, very fine; and Dates great plenty. Hee honored our company with his presence; but he ate together with his Nobles separate from vs: and had with him certaine religious and learned men, to sit with him, which all the meale-time touched no bread, but only flesh and milke. The reason the Prince gaue vs, because they were borne in the deserts where no corne grew. Only they ate bread on certaine solemne Feasts, as at their 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 Soaua.

The Tracts of Numidia [f] most in name, are these: Dara, which extendeth it selfe two hundred and fifty miles in length, where are great store of Date-trees, whereof some are male, and some female; the first brings forth only flowers, the other, fruit. And they take a flowred bough of the male, and engraft it in the female: otherwise, the Dates proue nought, and almost all stone. They feed their Goats with the stones of the Dates beaten, and therewith they grow fat, and yeeld store of milke. Segelmesse was built (if any list to beleeue [g] *Bieri*, an African Cosmographer) by *Alexander* the Great. Heere were certaine Colleges and Temples. The people of the Country liued on Dates. They haue no Fleas; a small priuiledge, for they haue infinite store of Scorpions.

[f] *Leo lib. 6.*

[g] *Bieri* an African Cosmographer his errour.

Fighig, hath industrious and wittie people, whereof some become Merchants, others Students, and go to Fesse, where hauing obtained 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 soile. 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 he know not the place appointed thereunto. Heere were many rich Iewes, which by meanes of a Preacher of Telensin, were spoiled, 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 marry their daughters to them rather, then to the natiues. Pescara is exceedingly infested with Scorpions, whose sting is present death, wherefore the Inhabitants in Sommer time forsake their Citie, and stay in their countrey-possessions till *November*.

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 we haue diuided Africa. The Arabians call it Sarra, that is, a Desert. *Pliny* [h] in the beginning of his fifth booke, saith, that all Africa by the Grecians was called Libya. Taken in a more proper sense, it is diuersly [i] bounded by the Ancients, and therefore we will heere hold vs to *Leo's* description. The name Libya is deriued from *Libs*, a Mauritanian King, as some [k] affirme. *Herodotus* [l] saith, of a woman named *Libya*. Among the Libyans are reckoned [m] the *Libyarchæ*, *Libyphœnices*, *Libyægyptij*, and diuers other nations, euen of the [n] Ancients accused for want of inward and outward good things, cunning only in spoile and robbery. The Libyans worshipped one *Psaphon* [o] for their god, induced thereunto by his subtilty. For he had taught birds to sing, *Psaphon* is a great god; which being set at liberty, chaunted this note in the woods, and easily perswaded the wilde people to this deuotion. It was the custome of women to howle in their Temples, [p] whence some of the Bacchanal rites were borrowed by the Grecians. Vnto the Libyans are reckoned those nations, whose barbarous rites are before related

[h] *Plin. lib. 5.*

[i] *Strabo lib. 17. Ortel. Thesaurus.*

[k] *I. Cæsius Geograph.*

[l] *Herodoti lib. 3.*

[m] *Nizer. Apb. Com. 3.*

[n] *Isidorus, Orig. lib. 6.*

[o] *Alexand. ab Alex. lib. 6. c. 4.*

[p] *Cæl. Rhod. lib. 12. cap. 2.*

q G. Bot. Ben. part. 1. lib. 3. Magnus.

in the seuenth Chapter of this booke. We will now come to later obseruations.[q] Men may trauell eight dayes or more in the Libyan deserts, ordinarily without finding any water. The deserts are of diuers shapes, some couered with grauell, others with sand, both without water: heere and there is a lake, sometime a shrubbe, 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, carry water with them on Camels; and if water

r Leo lib. 1.

faile them,[r] 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 deserts.

In the desert of Azaoad there are two Sepulchres of stone, wherein certaine letters ingrauen 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 died neuertheless; both buier and seller, with thirst.

Their liues for leaudnesse resemble the Numidians before mentioned, but for length

[s] A. Cadamosto.

come much short of them, few attaining to sixty yeares.[s] They are (as little need as they haue thereof) often plagued with those clouds of Grashoppers, which couer the aire, and destroy the earth.

The Libyan desert 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 fifty miles space, is no water; for lacke whereof, many both men and beasts there perish. Likewise in the desert Gogdem, for nine daies iourney no drop of water is found. In the desert of Targa is Manna found, which the Inhabitants gather in little vessels, and carry to Agadez to sell. They mingle it with their drinke, and with their pottage: It is very holesome. Tegaza is an inhabited place, where are many veines of Salt, which resembles Marble, they digge it out of pits, and sell it to Merchants of Tombuto, who bring them victuals. For they are twenty dayes 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 Caruan of Merchants, who lost his way by reason of a malady which fell into his eyes; yet blinde as he was he rode on a Camel; none else being able to guide them: and at euery miles end caused some sand to be giuen vnto him, whereon he 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 thirstie wildernesses to yeeld them the readiest chanells, are trayned 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 die themselues (I cannot say, diue themselues, as elsewhere in the world) for thirst in the deserts. And yet through these way-lesse wayes, doth couetousnesse carry, both the Arabians in their roauings, and Merchants with their Caruans to the Negros for wealth: whither, I thinke, at last you expect the comming of this our Caruan also.

CHAP.

CHAP. XIIII.

Of the Land of NEGROS.

Nigritarum 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 deserts which we last left; on the South, the AEthiopike Ocean, and the Kingdome of Congo; on the East, Nilus; on the West, the Atlantike. *Leo* makes Gaogo in the East, and Gualara in the West, the limits thereof. On the side of the Riuer Canaga it is sandy and desert, beyond, it is plentifull, being watered with Niger, which runnes thorow the middest of it. There are no hills neere the bankes of Niger, but wooddy places diuers, receptacles of Elephants. Raines do neither good nor harme: only Niger Ministers them plenty, as Nilus in Egypt: Their encrease is likewise alike; forty 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 decreaseth. 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 desert called *Sen*, from a great lake: some with lesse likelihood, thinke it an arme of Nilus: [c] and some with no truth, thinke it to bee 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 fury, vnder a mantle of earth, sixty miles together; and then the Earth discouering him, he runnes not farre, but in reuenge he couers 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 streiter 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 preuaileth, and ouerthrowes the Earth in the lake Guber: but shegetting vp againe, makes him flee to the Ocean for aide, with whose tide-forces assisted, hee rendes the Earth in to many Ilands, which hee holds as captiues betweene his watery [e] Armes of Senaga, Gambra, and diuers others, which euer let slippe their hold, and hold them yet in euerlasting captiuitie. In this combate whiles both parts sweate in contention, a fatter excrement is left behinde, which all this way heartens the Earth with admirable fertilitie: especially then when the clouds in the Summer time take Nigers part, and daily marshall their mightie showers to the Riuers aide, shooting off continually in their march their airy Ordinance, with dreadfull lightnings, whereat the amazed Earth shrinkes in her selfe, and the insulting waters for three moneths space trample ouer all, and send colonies of fishes to inhabit the soile, engirting meane while all the townes with a straite siege. But when the Sunne, in his Autumne progresse, sends forth the windes to summon the cloudes to attend on his fiery Chariot; The Earth by degrees lookes vp with her dirtie face, bemired with washing, and makes vse of the slime, which cannot runne away with the fleeting waters, to serue her all the yeare after, as harbenger of plenty and abundance.

Biehri and *Meshudi*, ancient African Writers, knew little of these parts: [f] but a Mahumetan Preacher in the 380. yeare 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, scarse knowing to sowe their grounds: cladde in skinnes of beasts: not hauing any peculiar wife; but lie ten or twelue men and women 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: & those of Gaoga are Christians, like the Egyptians: *Ioseph* King of Marocco subdued

[a] *Maginus. Gi. Bot. Ben.*

[b] *Io. Leo lib. 7.*

[c] *Cadamosto.*

[d] *Ortel. Ramusius, &c.*

[e] *Ortelius* and others in their Mappes, make Senaga and Gambra to be armes or mouthes of Niger. *Samutus* thinkes it to be *Rio Grande*, *Leo* alledgeth the opinion of some which thinke it to come from Nilus by some vnder-earth passage. The Truth is vncertaine, the angry deserts not admitting due search.

[f] *Leo lib. 7.*

subdued them: and after that the fiue peoples of Libya; of whom they learned the Mahumetan Law, and other Arts, and the Merchants of Barbary frequented those parts. The Libyans diuided them into fifteene parts, each third part of those fiue peoples possessing one.

g *Anno* 1526. But the g present King of Tombuto, *Abnaci Izchia*, being made Generall of the Forces of *Soni Heli* the former King, which was a Libyan, after his death slew his sons, and brought the Kingdome to the Negros, conquering many Prouinces. After which he went to Mecca on Pilgrimage, and therby set himselfe in debt an hundred and fiftie thousand duckats. 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 h hath since traded) and is an arme, as is said, of Niger. These people inhabiting on this Riuer, *Aluise* i *di Cadamosto*, a Venetian, calls Azanaghi, and saith, that when first the Portugals sailed thither, their simplicity was such, hauing neuer before seene a shippe, they tooke the shippes for great birds with white wings, out of some strange place comming thither: but when they saw them strike saile, they changed their opinion, and thought them to be fishes, seeing them a farre off: but when they saw them the next day so farre off from that place, they tooke them for night-goblins or spirits.

h *Rich. Rainolds, Hack.*
i *Cadamosto.*

This did he learne of diuers of the Azanaghi, slaues in Portugal. They hidde 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 annoynt their haire euery day with fatte 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 breasts, which by Art and industrious stretching of them, they enlarge, and some of them haue them hanging to their Nauill.

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 certaine Barkes, 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 finde without gold, they take for their owne; the other, either they leaue more gold for, or else leaue altogether. This seemeth hard to beleeue, but many of the Arabians and Azanhagi testified it to our Authour for truth. The Merchants of Melli affirmed to me, 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 he could not, he neither eate nor spake, and within three dayes died. Their stature, they which had taken him, affirmed to be a hand higher then themselues: and that their nether lippe was thicke and redde, 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 becausse they had apprehended this man by their ambushment, they returned not in three yeares: but after forced by the need of Salt to cure their diseases (whence happily that deformity proceeded) they renewed that traffique.

k *Barrius dec.* 1. *lib.* 3. *cap.* 8. & *Maffeus hist. Ind. lib.* 1. saith that *Senaga* and *Gambea* were by the Ancients called *Stachiris* and *Daratus*. This name *Senaga* was giuen by reason that the Prince was so called.

To leaue these farre within Land, and come to the k 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 soile very fertile: on the other side, the Inhabitants meagre, small, swarr, and the ground barren. The people, that dwell on the bankes of Niger, are called Gilofi. The Kings name in my time (which

was

was l almost a hundred and threescore yeares since) was *Zuchali*. Hee had thirtie wiues. When *Richard*m *Rainolds* was there 1591, the Kings name was *Amar Melik*. All that Region betwixt Sanaga and Gambea is called by one generall name, *Gia Lofi*: of which, *Maffeus*n and *Barrius* write, That in an accident of ciuill warres *Bemoin* came to the King of Portugall for aide, and was there royally entertained 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 he 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 layd in order on the ground, and leape downe and vp at pleasure. This *Bemoin* was shamefully murthered by *Peter Vaz*, the Portugall Generall, and the hope of Christianitie in those parts disappointed. This was *Anno* 1489.

l 1455.

m *Hak. to.* 2.

n *Maff. l.* 1. *Bar. Dec.* 1 *l.* 3. *c.* 6, 7, 8.

From thence o *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 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 he would sell their wiues and children. He suffered our Author to goe into his Moschee, where his Arabian Chaplaines, after their manner, mumbled their Mattens tenne or twelue times in halfe an houre; all the companie rising and falling againe to the earth, and kissing it. He also heard him willingly confute the Mahumetane, and proue the Christian Faith: but said, he thought it was harder for a Christian to be saued then a Negro, because GOD was a iust GOD and LORD, who had giuen to vs many good things in this world; to them nothing in comparison, who should therefore in the other world haue their Paradise, which here they wanted. Easily might he haue beene turned to Christianitie, but for feare of loosing his State. His wiues prouide him his diet, 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 meat 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 he would poyson his weapons, did (as was reported) make a great Circle, and enchaunted by his Charmes all the Serpents thereabouts thereinto, and then killed that which seemed to him most venomous, 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 neasts. They build therefore on high Trees, and on the end of some tender bough thereof they fasten a Bull-rush, which hangs downe two spannes, thereunto weauing and working their neast 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 apparrell, and the whitenesse of his colour (neuer before had they seene any Christian) and some of them with spittle rubbed his skinne, to see whither his whitenesse were naturall, or no: which perceiuing to be no tincture, they were out of measure astonished. They would then giue nine, or sometimes foureteene slaues, for a horse furnished. And when they buy a horse, they will bring some of their Enchaunters, which make a fire of hearbes, and set the horse ouer the smoake, vttering certaine wordes; and after that annoint him with a thinne ointment, and shut him vp twentie dayes, that none may see him, hanging certaine trumperie about his necke, thinking that hereby they are more secure in battaile. Gunnes seemed to them, for their hideous noyse, to be of the Deuill. Bagge-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 be some heauenly thing, that GOD had made with his owne hands, to sound so sweetly. They beheld

o *Al. Cadam.*

held the Shippe with great curiositie; and Eyes that were carued in the Prow of the Shippe, they tooke to be eyes indeede, by which it saw how to direct the course at Sea. They said, the Christians that could thus make voyages by Sea, were great Enchaunters, and comparable to the Deuill; themselues had ynough 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* sayth) comes from the Lakes Chelonidi. A hundred and fiftie Leagues from the mouth it hath certaine Falls, or Cataracts (as Nilus hath) that men may passe vnder the fall of the streame, without wetting.

Cadamosto doubled the Promontorie, called *Cape Verde*, or the greene Cape, because of the greene Trees which the Portugalls (who had first discouered it in the yeare before) found there growing in abundance; as [o] *Cape Blanco*, or the White Cape, was so called of the White Sands there. The inhabitants they found were of two sorts, *Barbacins*, and *Sereri*. 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 Gambia they were, some Idolaters of diuerse sorts, some Mahumetanes. They were also great Enchaunters. Their liuing, as at Senega, saue that they eate Doggesflesh. Here the Prince hunted an Elephant, and gaue them to eate: the flesh is strong and vnsauorie. The Elephants delight in myre like Swine. They hunt them in the Woods: for in the Plaines an Elephant would, without running, soone take and kill the swiftest man; whome yet they hurt not, except they be first prouoked.

Here was a kinde of Fish (*Cadamesto* [p] calls it Cavallo, and his Latine Interpreter, *Pisces 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: he liues on both Elements, sometimes in the Water, otherwhiles on the Land. The women vpon their breasts, neckes, and armes, had certaine workes, done with a Needles point, heated in the fire, in manner as with vs they worke hand-kerchieses. This being done in their youth, would neuer out. The like flesh-branded workes they vse at *Cape Sagres*, as *Pietro* [q] *di Sintra*, a Portugall, obserued vpon their bodies and faces. The inhabitants there are Idolaters, and worship Images of Wood, to whome they offer some of their meat and drinke, when they goe to their meales. They goe naked, couering their priuie parts with the Barkes of Trees. This is [r] in Guinea.

A little from thence they found men who vsed as great brauery in their eares, which they bored full of holes, and ware therein rings of gold in rowes or ranks. They ware one great ring in an other hole bored through their nose, like to buffles in Italie: which, when they eate their meat, 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 Nobilitie and greatnesse, which they put in and out at pleasure. Beyond the Riuer of Palmes they found others thus beringed, and for greater gallantry ware about their necks certaine chaines of teeth, seeming to be the teeth of men. They tooke a Negro whom they carried into Portugall, who affirmed, if a woman which only could vnderstand him, did interpret him rightly, that in his Country were Vnicornes. On this coast the Portugals erected a Castle, called Mina, for their better trading. And these Countries haue since beene sought to [s] by French, Flemish, and many of our English Merchants. In the yeare 1553. [t] *Thomas Windam* and *Antonie 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 walls whereof were made of earth without windowes, the roofe of thinne boords, open in diuers places. His Nobles about him neuer locke him in the face, but sit cowring vpon their buttocks, with their elbowes vpon their knees, and their hands before their faces, not looking vp till the

o Likewise *Cape Sierra Lionis*, is so called of the Lion-like terrour thereof, alwaies couered on the top with Clouds, which yeeld dreadful thunders and lightnings. It seems to be the same that *Ptolomey* and *Hanno* call the Chariot of the Gods. *G. Bot. Ben.*

p *Cadamosto apud Ramus. Nouus orbis &c. pag. 47.*

q *Pietro di Sintra.*

r The Hollanders were entertained of a King in Guinee, but very miserably: an old woman naked, three times went about the Captaine, with certaine murmuring words, and cast ashes on his clothes. The Nobles about the King were naked. *Hol. Manig. 1599.*

s The Guineans esteeme well of the French, ill of the Flemish, and not well of the Portugalls. *Arthus Hist. Ind. Or. c. 9.*

t *Tho. Windam. Antonie Pinteado.* See *Hakl.* voyages, *to.* 2. *part.* 2.

the King commaund 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 yeare [u] Master *Iohn Lock* went for Captaine into those parts, to trade for Gold, Graines, and Elephants teeth. And after that, diuerse Voyages were thither made by *William* [x] *Towerson*, who obserued at the Riuer of S. *Vincent* strange Trees, with great leaues like great Dockes, longer then that a man could reach the toppe of them; and a kinde of Pease by the Sea-side growing on the Sands like Trees, with stalkes seuen and twentie paces long. Diuerse of the women had breasts exceeding long. At the Cape *Tres puntas* they made him sweare, By the Water of the Sea, that he would not hurt them, before they would trade with him. King *Abaan*, a Negro, entertained our men kindly; he caused a pot of Wine, of Palme, or Coco, which they draw forth of Trees, as wee 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 diuerse places they haue certaine bunches of the pills 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 he 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.

In Benin [y] 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 Ayre, which if they light on a Shippe, doe endanger the same. They fall like the Pillars of Churches. As for those Voyages to these parts, made by [z] *Rutter, Fenner, Ingram*, or others, I referre them to Master *Hackluyts* Collections.

These Coasts are vsually called Guinea, by a more generall appellation, although that be properly one Region onely. About the Castle of Mina they are subiect to such Wormes, as Master *Ienkinson* [a] 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 tortures they cause is vnspeakable.

The inhabitants of Benin [b] obserue Circumcision, and other Mahumeticall Superstitions: they cut or rase the skinne, with three lines drawne to their Nauell, esteeming it necessarie to saluation. They will not easily doe iniurie 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 foode; which they doe in high Mountaines, where they lay meat for them: which they come and eate.

The inhabitants of Guinea [c] giue religious respect also vnto certaine Trees. And in the yeare 1598 certaine Hollanders cutting them, and not ceasing at the persuasion of the Negros, whose Superstitions in that case they derided, it passed from words to blowes betwixt them, and the Dutchmen were forced to get them to their shippes; one of their companie being slaine in the chase. But the murtherer was offered to the Hollanders to be punished: which they refusing, his countreymen 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 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 [d] *Alexander Aphrodisieus*, and *Cœlius Rhodiginus*, that thinke their naturall heat, extracted to the outward parts, to be the cause of their blackenesse, are deceiued. They eate their enemies which

u *Iohn Lock.*

x *William Towerson.*

y *Iames Welsh.*

z *Will. Rutter. George Fenner. Antonie Ingram.*

a *Ant. Ienkinson Hak. to. 1.* These wormes come out of their legges, or some fleshie part.

b *Gotard. Arth. Dant. Hist. Indiæ, c. 9. Ind. Orient. part. 6. de Bry.*

c *Got. Art. c. 10. 11, 12, 13.*

d *Alex. Problem. l. 1. & 2. Cal. l. 16. c. 15.*

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, least either the enemie might possesse them by conquest, or themselues become too mindfull of a returne. In these warres they prouide themselues of some light armour, wearing at such times no other apparrell. Some men, of greater sort, had a white confection, wherewith they whited their faces and bodies. 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, whome after they circumcise, whether they be of the male or female sexe. Their funeralls they celebrate with much singing and solemnitie. They beleeue, that men, when they die, goe into another world, where they shall haue like need of many things, as here they haue, and therefore vse to put with the dead corpes some part of household. And if they loose any thing, they thinke, that some of their friends, which in the other world had need thereof, came thence and stole it. Of[b] GOD being asked, they said he was blacke and euill, and did them much harme; their goods they had by their owne labour, and not by his goodnesse. Circumcision they vse, and some other Turkish Rites. They hold it vnmeet and irreligious to spit on the ground. They haue no Letters, 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 middest of the Market-place (this was in the Riuer Gabam, and the Hollanders the reporters) 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 strawen Rings, called *Fetisses*, 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; which done, the women offer him their infants, and he sprinkleth them with water, in which a Newt doth swimme, and then besprinkleth the Table aforesaid with the same water, and so vttering certaine words very loud, he dismisseth his deuout assembly. Many weare such Rings of Straw next their bodies, as preseruatiues from those dangers, which else their angrie 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 bit 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 peece of Gold to the Fetissero, to reconcile their frowning Saint. He therefore, with his wiues, walkes a kinde of procession through the Citie, smiting his breast, and clapping his hands with a mightie noyse, till he 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*, he commaunds the Fetissero to enquire of a Tree, whereto he ascribeth Diuinitie, what he will demaund. He, with his wiues, comes to the Tree, and in a heape of ashes, there prouided, prickes in a braunch plucked off the Tree, and drinking water out of a Bason, spouts it out on the braunch, and then dasheth his face with the ashes: which done, he declareth the Kings question, and the Deuill out of the Tree makes answere. The Nobles also adore certaine Trees, and esteeme them Oracles: and the Deuill sometimes appeareth vnto them in the same in forme of a blacke Dogge, and otherwhiles answereth without any visible apparition. There are which worship a certaine Bird, which is spotted and painted (as it were) with Starres, and resembleth the lowing of a Bull in her voice. To heare this Bird lowing in their iourney, is a luckie boding, saying, *Fetisso* makes them good promi-

[b] The Religion of the Guineans.

ses,

ses, 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 behind in this 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 eat not till his sword be 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 Calendar, to which their toppes aspire, threatening to scale Heauen, or ouer-whelme the Earth, if this Fetissan portion did not pacifie their angrie moode, by daily presents of meat and drinke set thereon. Neither can Nature alone vsurpe this Prauiledge, 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 *Fetisso's*, or Gods, at pleasure. Principally in their Funeralls 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. 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 garlands of Pease and Beanes, like to the Popish praying-Beades. Then they sprinkle the same with the bloud of the Henne, and hang a chayne or garland of hearbes about their neckes. After this, the women set the Henne, now sodden, in the middest of the *Fetisso's*, and the Fetissero takes water in his mouth, which amiddest his Exorcismes and Charmes he spouts on those *Fetisso's*, and taking two or three hearbes from his necke, he rolles the same in forme of a ball, which after certaine ceremonies hee layeth downe, and so doth, till all his Hearbe-garland be 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 deerest of his wiues filleth all the house with mourning, the neighbours and friends with Songs and Musicke (such as they haue) and Daunces. And at last they take vp the Corps, and carrie it to the Graue, which is digged foure foot deepe, and couer it with stakes, that nothing may fall therein. The women creeping about the Sepulchre, expostulate with him, Why he would leaue them? Then doe they hurle on earth, so that none can get into the Corps; for he hath with him his Household, 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 attendants, they 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: Meat, Drinke, Rayment, Armes, and other Vtensils are added for their vse, and buried with them. They, in vncertainetie of criminall accusations, as of Adultetie, Murther, and such like, haue a certaine water offered them to drinke by the Fetissero, made of those hearbes whereof their Ball-*Fetisso* is made, and in effect like the cursed water, *Num.* 5. none daring to drinke, for feare of sudden death thereby, if he be guiltie.

Funerall rites.

And now leauing the Coasts of Guinea, Benin, Melegete, and other Regions of the Negros, adioyning to the Sea, we will looke backe againe into the in-land Countries: whereof Gualata is a hundred myles distant from the Ocean, and hath alreadie beene mentioned. The next thereunto, in [h] *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 yron money. There is neither Towne,

[h] *Leo, l. 7.*

nor

nor Castle, but one, where the Prince, with the Priests, Doctors, and Merchants reside. Those Priests and Doctors goe apparrelled in white, the rest in blacke or blew Cotton. In Iuly, August, and September, Niger ouerfloweth it. *Izchia*, the King of Tombuto, conquered it, and kept the King prisoner at Gago, till his death. Melli is the head Citie of a Kingdome, which hence taketh name, and hath in it great store of Temples, Priests, and Readers or Professors, 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 yeare of the *Hegeira* 610. And it is situate within twelue myles of a braunch of Niger. There are many Wells, to receiue the ouerflowing waters of Niger. Salt is brought them fiue hundred myles from Tagazza, and is very deare. I, at my being there (sayth *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 he would confiscate the goods of such Merchants as held traffique with them. He greatly honoured men of Learning, and no merchandise yeelded more gaine then Bookes. There were many Iudges, Doctors, and Priests, to whome he allowed their stipends. The people vsed much dauncing in the streets, from tenne to one a clocke at night. They mingle Fish, Milke, Butter, and Flesh together in their gallimaufrey kind of diet, neither toothsome, nor holsome. *Hamet*, King of Marocco[i], conquered the same Kingdome 1589, and also Gago, and other Countries of the Negros, extending his Empire six moneths iourney from Marocco, by Camels; whose riches thereby acquired, appeare in the letters of *Lawrence*[k] *Madoc*, and we before haue touched.

i *Pory. in translat. Ro. C.* Historie of Barbarie.
k *Hak. to. 2. Madoc.*

Gago is much frequented by Merchants, and things sold at excessiue rates. In an hundred myles 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 abundant recompence. *Izchia*, King of Tombuto[l], 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.

l *Leo, l. 7.*

Borno confineth with Guangara on the West, and extendeth Eastwards fiue hundred myles. The people haue no Religion, neither Christian, Iewish, nor Mahumetan; 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[m] 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: he is descended of the Libyan people Bardoa. For maintenance of his Warres hee 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 be rich: all his Horse-furniture, Stirrops, Spurres, Bridles, Bitts, were of Gold; and his dishes, Platters, or whatsoeuer he did eat or drinke in: yea, his chaynes for his Dogges were for the most part of most fine Gold. He hath many, both white and blacke people, subiect to him.

m Euen our auncestors, 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, Oke, Style, or their Occupation. And in auncient Writings few proper names, but their Christian, may be found. So the Roman *Crassi*, *Nasones*, &c.

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 myles 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 hou-

houses are made of boughs which easily take fire. They haue store of cattell. A hundreth yeares 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 Egypt: and so became King of Gaoga. His Nephewes Sonne *Homara* then reigned, and was much respected by the Soldan of Cairo. *Leo* was at his Court, and found him a man passing liberall. Hee much honored all that were of the linage of *Mahomet*.

The *Nubæ* in old times were many Kingdomes, as *Strabo* n 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 Egyptian confines on the North; and the Deserts of Goran on the South. They cannot saile out of this Kingdome into Egypt. For the Riuer Nilus, whiles it is couetous of largenesse, looseth 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 is in this Kingdome great store of Corne and Sugar, Ciuet, Sandall, and Iuorie. They haue a strong poison, one graine whereof, giuen to ten persons, will kill them all in a quarter of an houre, and one man, if hee alone take it, presently. An ounce hereof is sold for a hundred Ducats. It is not sold but to strangers, which first take their oath that they will not vse it in their Country. 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 o Portugals trauelling through 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 hindred.

The Nubian King warreth with the Inhabitants of Goran, called Zingani; who speake a language that none else vnderstand; and with others in the deserts, 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 Country of *Prester Iohn*. They are called *Bugiba*, 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* p saith, that in Nubia they were sometimes Christian, and now are scarcely of any religion at all. They sent into *Prester Iohns* Country for Priests, when *Aluares* q was there, to repaire their almost-ruined Christianity, but without effect.

Sanutus r reckons here other Kingdomes, Gothan, Medra, Dauma, whereof because we haue little but the names, I can write nothing.

Now if any would looke that wee should here in our discourse of the Negro's assigne some cause of that their black colour: I answere, that I cannot well answere this question, as being in it selfe difficult, and made more, by the variety s of answeres, that others giue hereunto. Some alledge the heat of this Tortid 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 other people? except a few in Quareca, which haply were not naturalls of the place. And if this were the cause; why should Africa yeeld white people in Melinde, and neare the Line, blacke, at the Cape of *Good hope* in fiue and thirtie? Some leaving the hot impressions in the Aire, attribute it to the drynesse of the earth: as though the Libyan Deserts are not more drie, (and yet the people no Negro's) and as though Niger were here dryed vp. Some, to the hidden qualitie of the soile; And why then are the Portugalls Children and Generations white, or *Mulatos* at most, that is tawnie, in St. *Thomee* and other places amongst them, and the Inhabitants of Melinde, Ma-

n *Strabo. l* 17.
o *G. Bot Ben.*
p *Ortel. Theat.*
q *F. Aluares.* c. 30. & 137.
r *Sanutus apud Maginum.*
s *Leonacet. apud Strabonem. lib.* 15.
t *Plin. l.* 2. c. 78.
t *Macrob in Som. Scip. l.* 2. *cap.* 10.
u *Alexand. Trab. l.* 2 Saith that the heate of the Sunne brings the naturall heat into the outward parts, & thereby makes them black of hew, and fearfull of heart: & more easily dye of a feuer then others. *lib.* 1. *Celius Rhod.* hath a long disputation thereof, *lib.* 16. *cap.* 15. but all his reasons may aswell conclude of America, which yet are not black. *Odoardo Lopez*, & *P. Pigafetta*, In the storie of Congo, denie the Sunne to be the cause. *Ramusius*, In his discourse of the Red Sea, attributeth the colours of the people to the differing site of places, as of mountainous, low, wet, drie, &c. Some tell a tale of *Chams* knowing his wife in the Arke, whereupon by diuine curse his sonne *Chus* was black with all his Posteritie.

dagascar, and other places, in the same height, in and adioyning to Africa? Some ascribe it (as *Herodotus*) to the blackness of the Parents sperme or seede; And how made they the search to know the colour thereof, which if it hath (a thing by others denyed) by what reason should it imprint this colour on the skinne? 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 thinges reueiled. As for *secret thinges*, both in Heauen and Earth, *they belong to the Lord our God, whose holy name be blessed for euer*, for that he hath reueiled to vs thinges most necessarie, both for body and soule, in the thinges of this life, and that which is to come. His incomprehensible *vnitie*, which the Angells 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 multiplyed in persons, exceedingly varied in accidents, that wee also might serue that *one most God*; the[u] tawney Moore, black Negro, duskie Libyan, Asli-coloured Indian, oliue-coloured American, should with the whiter Europæan become *one sheepe-fold*, vnder *one great shepheard*, till *this mortalitie being swallowed vp of life*, wee may all [x] *be one, as he and the father are one*; and (all this varietie swallowed vp into an ineffable vnitie) only the *language of Canaan* be heard, only [y] *the Fathers name written in their foreheads, the Lambs song in their mouths, the victorious Palmes in their hands, and their long robes being made white in the blood of the Lambe, whom they follow whithersoeuer he goeth*, filling heauen and earth with their *euerlasting Hallelujahs*, without any more distinction of colour, Nation, language, sexe, condition, all may bee *One* in him that is ONE, *and only blessed for euer.*

t *Vnus & si dicei potest vnissimus. Bernard.*

u *Vid Poly-olb.*

x *Io.17.22.*

y *Apoc.7.& 14*

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.

OVT of *Nubia* we needed neither *Palinurus* helpe, nor *Charon*, to set vs on the Æthiopian Territorie: 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 * *Cataracts*, or dreading the multitude of pits, which the Ægyptians make in his way to intrap him) here sheweth his vnwillingnesse to passe further forward, and distracted with these passions, hath almost lost his channell, diffusing himselfe in such lingring 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*, [a] the sonne of *Vulcan*: before, it had beene called *Ætheria*, and after that *Atlantia*. [b] *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 αἴθω, *splendeo*, and ὄψ, *visus*; *of the Sunnes burning presence*. Two Æthiopia's are found in Afrike, as *Plinie* witnesseth out of *Homer* (so ancient is the diuision) the Easterne and Westerne. And this partition is by some still followed, as namely by [d] *Osorius*. Others

* The falls of Nilus downe from steepe Rocks.

a *Æthiopia dicta à Coryneta, Æthiope Vulcani, F. N. Com. l. 2.*

b *Lidiat. in emend. Temp.*

c *Plin. l. 5. c. 8.*

d *Osor. de rebus gest. Emanuelis, lib 4.*

diuide the same into the Asiatike and African: Author hereof is *Herodotus* [c] in his *Polymnia*, which reckoneth two sorts of Æthiopians in *Xerxes* huge Armie; the Easterne, mustered vnder the Indian Standards; the other, of Africa by themselues, differing from the former in language, and their curled haire. *Eusebius* [f] mentioneth Æthiopians neare the Riuer Indus. And to let passe *Pausanias* [g] his search among the *Seres*, or *Philostratus* [h] at Ganges, for some Asian Æthiopians; the Scriptures seeme to mention an Æthiopia in Asia. For *Cush*, the Sonne of *Cham*, (of whom *Iosephus* [i] saith the Æthiopians called themselues, and were called by others, *Chusæi*) was Author, not only of the Ethiopians in Africa, but of many peoples of Arabia also in Asia, as *Moses* [k] relateth. And hence perhaps it was that *Miriam* [l] and *Aaron* contended with *Moses* for his wife *Zippora*, because shee was an Ethiopian. And yet was shee a Midianite: but called an Ethiopian, in respect of the Neighbour-hood which *Midian* had to *Æthiopia Orientalis*, as [m] *Vatablus* obserueth out of the Iewish writers, or for that *Midian* is also assigned to Ethiopia, taken in larger sense, as saith [n] *Genebrard*. *Iunius* saith, because the Midianites dwelt in that Region which was assigned to *Cush*.

Saint *Augustine* [o] 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 [p] Writers. And therefore it is needlesse to fetch *Moses* a Wife out of Ethiopia beneath Egypt, to interprete that place. For so *Iosephus* [q], as we 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 Ethiopia, when no part of Africa can be vnderstood [r], as *Genes.* 2. 13. where one of the Riuers of Paradise is sayd to *compasse the whole land of Cush*, or Ethiopia. And so in other places, *Cush*, or *Æthiopia*. Learned *Iunius* [s] 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) Ethiopia's, and to all the Southerne tract by the Persian Gulfe.

Leauing now that Asian Ethiopia, which alreadie wee haue handled vnder other names, wee will now proceede in our African iourney, where wee finde in *Ptolomie* [t] not so exact description thereof, as in later Geographers, being then in the greatest part vnknowne. *Maginus* [u] maketh Ethiopia 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* [x] diuision, (whose Geographie *Strabo* [y] hath so largely trauersed and admired.) For how could *Homer*, or any in his time attaine to the knowledge of those remote parts? Neyther yet may we reiect that renowned Poet, seeing this partition may serue vs now in the better discouerie of places, where wee may reckon all that to the Westerly Ethiopia, 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 beginne at Ethiopia vnder Egypt, and so take the Country 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 Ethiopian Ocean. *Æthiopia sub Ægypto*, (so the Geographers [z] 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* [a] placeth about Quiloa, *Porie* [b] calls it Quilimanci: *Mercator* interpretes Magala. The Abissine Empire, is by our late Writers entended 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 containeth *Æthiopia sub Ægypto*, and besides *Troglodytica*, *Cinnamomifera Regio*, and part of the inner Libya.

True

c *Herodot. l. 7.*
f *Euseb. Chron. in A. M. 3580.*
g *Pausan. l. 6. in fine.*
h *Philostrat. l. 3. de vit. Ap.*
i *Iosep. Antiq. l. 1. c. 6.*
k *Gen. 10. Vide Annot. Tremel. & Iun.*
l *Num. 12. & Exod. 2.*
m *F. Vatablus. in Num. 12.*
n *Genebr. Chron. Pag. 71.*
o *Aug. de Mirabil. Sac. Scripturæ, l. 1.*
p *F. Ribera. cõ. in Sophon. c. 3.*
Lyra in Postill. Calvin in Cõment. } *Num. 12.*
Chyræus in Onomastico.
q *Iosep. Ant. l. 2.*
r *Gibbins. in Gen. 2. q. 6. v. 5.*
s *Iun. in Gen. 2. Prælectionib.*
t *Ptol. l. 4. c. 6. & 7.*
u *Magnus.*
x *Hom. Odyss. in initio.*
y *Strabo. l. 1. Per totum.*
z *Ptol. l. 4. c. 7. Dom. Niger. Aphric. com. 4.*
a *Ortel. Thesau.*
b *Mercat. Tab. Vniuersalis. Porie before Leo.*
Ortel. Theat. Maginus.
Description of the World.

True it is, that the Great Neguz his titles comprehend thus much, yet rather (say some) as a monument of what hee hath had, then an euidence of what he hath: The Turkes in the North, the Moores on the West, and others otherwhere circumcising this circumcised *Abissine*: and now according to [c] *Boterus* and *Barrius*, the Lake Barcena is the center of his Dominion. But euen still Friar [d] *Luys de Vrreta*, giues him both all before named and more. The name Abissine or Abassine, which is giuen to this Region, *Niger* [e] deriueth from the Egyptian word Abases, which (*Strabo* [f] reporteth) they gaue to all inhabited places compassed with great Deserts, and situate therein, in manner as the Ilands in the Sea: three of which Abases, he saith, were subiect to the Egyptians.

c *G. Bo. Ben. Io. di Barros.*
d *F. Luys histor. de Etiopia.*
e *Dom. Niger.*
f *Strabo. l. 17.*

To take now some exacter view of these parts; leauing [g] those Iewish monstrous fables of Monsters of threescore and ten cubits, & their great lies of the little Pigmey-Christians, with such other stuffe, fit for them to write, who are iustly credulous of [h] *lies because they beleeued not the Truth*: let vs see what others haue written, both of the people and place, and first of the first, and most ancient Relations.

g *Vide Munster. in fine 6. lib.*
h *2. Thes. 2. 12.*

The Cataracts or falls of Nilus, which separate Æthiopia from Egypt, are by the most Authors reckoned two, the greater & the lesse: *Stephanus* addeth a third at Bonchis, an Æthiopian Citie. These are Mountaines which encroch vpon the Riuer, and with their loftie lookes and vndermining trecherie, hauing drawne vp the earth, which should afford him a channell, into their swelling and ioynt conspiracie, as with a mixt passion of feare and disdaine, make the waters in their hast and strife ouerthrow themselues downe those steepe passages: the billowes bellowing and roaring so terribly with the fall, that the inhabitants (as some [i] affirme) which dwell neare, 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, he sets, or rather is set forward on his iourney.

i This reporteth *Cicero* in *Som scip.* & cals these falls *Catadupæ.*

They are [k] now called *Catadhi*, which signifieth Noise, of those dreadfull and hideous out-cries which there are caused. Betwixt these falls and Meroe, *Strabo* [l] placeth the *Troglodytæ*, of which we haue alreadie spoken: and the *Blemmyes*, *Nubæ*, and *Megabari*. They are *Nomades*, without Towne or habitation, and addicted to robbery. *Procopius* [m] testifieth, that these were accustomed to doe much damage on the Roman confines: and therefore *Dioclesian* 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 City Philas, in hope of future friendship. *Cælum non animum*; they changed the soile not the soule, but were no lesse iniurious to *Oasis*, and other the Roman subiects. They worshipped some Gods, borrowed of the Grecians; *Isis*, and *Osiris*, of the Egyptians; and *Priapus*. The Blemmyes also offered humane sacrifices, with cruell inhumanity, to the Sunne, till *Iustinians* time, who tooke away those bloudy deuotions. As for the tale that those Blemmyes wanted heads, and had their eyes and mouths in their breasts, the Authors had either no eyes to 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 [n] *Plinie* and *Solinus*, out of other Authors report, to inhabite these vnknowne parts: some wanting lips, some nostrills, some tongues, or mouthes, &c. indeede all wanting truth. Rather would I counsaile 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.

k *Ioan. Bermudesius in Legat. Æthiopica.*
l *Strabo. l. 17.*
m *Procop. de Bello Persico. l. 1*
n *Plin. l. 5. c. 8. & 6. c. 29. Solinus, cap. 39.*

Meroe doth inuite me to a longer entertainement, 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 *Theuet* addeth more [o], if not more then truth. The Iland, after [p] *Heliodorus* (the Bishop of Tricca) his description, is three square, each of which triangle limits are made by three Riuers, Astaboras, and Asasoba; (*Strabo* calls it *Astapus*, & *Astosabus*) this from the South, that from the East) drowning their names & waters with Nilus; it is in length 3000. furlõgs, in bredth 1000 plentifull

o *Iouij, Giraue, Marmoly. &c. Opiniones lege apud Ortelium in Thesauro.*
p *Heliodor. hist. Æthiopica, l. 10. Porte* describes this Ilãd in his notes before *Leo.*

plentifull of Elephants, Lyons, Rhinocerotes, Corne, and Trees, beſides her hidden treaſures, and mines of yron, braſſe, ſiluer, gold, and ſalt. It hath alſo Heben wood, as *Lucan* [q] ſingeth, *Læta comis Hebeni.* It receiued that name [r] of *Meroe*, ſiſter of *Cambyſes*, or after [ſ] *Euſebius*, of *Merida*, the mother of *Chenephris*, King of Egypt. They worſhipped a Barbarian God, and beſides *Pan*, *Hercules* and *Iſis*. [t] They caſt their dead into the Riuer, others reſerued them at home in glaſſe ſhrines, others in earthen receptacles buried them neare to their Temples. They eſteemed them for Gods, and ſware by them. They ordayned him King, who excelled in ſtrength, or in perſon, or in husbandrie 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 an other 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, ſlew all thoſe Prieſts. This was at Meroe the head City of the Iland, where (*Pauſanias* [u] ſaith) they ſhewed the Table of the Sunne, and that they were the iuſteſt men of all the Æthiopians.

Concerning that Table, and the expedition of *Cambyſes* into theſe parts, *Herodotus* [x] relateth: He affirmeth, 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 [y] in Meroe: *Seneca*, *Plinie*, and *Solinus* beyond. That *Table of the Sunne*, *Herodotus* and *Mela*, thus deſcribe. Neare to the Citie was a place alwaies furniſhed with variety 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 Sunnes 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 Country: whom the Æthiopian requited with a Bow, and bad that the Perſians ſhould then inuade the Macrobians, when they were able to ſhoote in ſuch bowes: thanking GOD that hee was contented with his owne. And becauſe he had ſent him golden chaines, hee asked to what vſe they were, they ſaid, for ornaments; he 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, ointments, and wine: and asked further what the Perſians eate, and when they told him bread made of wheat, (the nature whereof they declared) and withall, that the oldeſt Perſians exceeded not foureſcore yeares; 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 extraordinarie [z] there to attayne to a hundred and twentie yeares, their meat was boiled fleſh, and their drinke milke. He brought them to a Fountaine, wherein being bathed they ſmelled as of Violets, it was ſo ſubtle 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, he ſhewed them their Sepulchres made of glaſſe, in this manner. After they haue embalmed the dead corps, they annoynt it with a kinde 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 yeare in the houſe, offering thereto Sacrifices, and the firſt fruits of all thinges: 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 an other 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, Iaylour, chaines, and hell. The *Macrobij* (*Mela* addeth) vſed braſſe for honour, gold for puniſhments.

Of the table of the Sunne before mentioned, thus writeth Frier *Luys de Vrreta*, [a] in that his large hiſtorie, which he hath compoſed in Spaniſh, of Æthiopia: that the King in a curious brauerie & ſumptuous vanitie, cauſed there to be ſet by night in a certaine field

q *Lucanus.*
r *Niger. com. Aph. 4.*
ſ *Euſebius.*
t *Strabo. l. 17.* It was before called Saba, ſaith *Joſeph. Ant. l. 2.*
u *Pauſanias. l. 1*
x *Herod. Thalia. l. 3.*
y *Pomp. Mel. l. 3. c. 10.*
z *Valer. Max. l. 3. c. 14.*
a *Luys de Vr. Hiſt. de la Etiopia. l. prime. c. 2.*

field store of white bread, and the choisest wines, hanged also on the trees; great varietie of Fowles, rost and boiled, and set on the ground, Mutton, Lamb, Veale, Beefe, with many other dainties ready dressed. Trauellers and hungrie persons which came hither and found this abundance, seeing no body which prepared, or which kept the same, ascribed it to *Iupiter Hospitalis* his bountie & 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 Caucasus, and gone also to the *Brachmanes*, to see and heare *Hiarchas* 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, entred into Æthiopia, led with desire to see this renowned Table, and to eate of those delicacies. The Æthiopians, since their Christianitie in zealous detestation of Idolatrie, 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 treat of the like vanities, because they were inuentions of Idolaters. *Celius* [b] *Rhodiginus* affirmeth, That this Table of the Sunne grew into a prouerbe to signifie a house well furnished and prouided. Thus farre Frier *Luys*.

b *Cel. Rhod. l. 10*

Of the Pillar of *Semiramis* is before spoken out of the relation of *Xenophon de Æquiuocis*: concerning which, and his other Companions, and Brethren, howsoeuer *Possevinus*, *Goropius*, and others, doe reproue *Annius* for abusing the world with those glorious Titles [c] and ancient names, and proue them to be counterfait: yet, in my minde that of *Xenophon* seemeth to sauour of some true antiquitie, and that more then others of the same edition. In that pillar, consecrated to the memorie of *Ninus*, the inscription testifieth, that *Cush* or *Cuz* was the Æthiopian *Saturne*; as *Cham*, the Egyptian; and *Nimrod*, the Babylonian. When *Cush* was dead [d], they say, *Regma* his Sonne succeeded in the Æthiopian Kingdome, and after him *Dodan*: after whose time is no record of certaine succession. *Diodorus* saith, 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* [e] saith, 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 Armie, which he conducted into Æthiopia, and cõming to the siege of Saba, *Tharbis* the Æthiopian Kings daughter fell in loue with him, and sent her seruants to entreat of a marriage with him: which he 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 hereby to credit their Law-giuer, then agreeing to *Moses*, the Truth, and Scripture; and might happily arise from that speech, that *Moses* [f] *his wife was an Æthiopian*; of which we haue spoken alreadie. Neither is it likely that *Moses* would accept of Treason for the dowrie with his wife, sealed with the bloud and ouerthrow of her Countrey and Citizens. And yet from hence doe some deriue 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 Ægyptian King, and after, their God) when he inuaded Ægypt with an Armie. *Diodorus* mentioneth *Actisanes*, a King of Æthiopia. *Cepheus* also is numbred in that royall Catalogue: but of all, *Ganges* [g] was most famous, who with his Æthiopian Armie passed into Asia, and conquered all as farre as the Riuer Ganges, to which he left that name, being [h] before called Chiaros. He conquered as farre also to the West, vnto the Atlantike Ocean, and gaue name to the Countrey of Guinea; which name, some [i] say, is corrupted of Gangina, the name it had receiued of *Ganges*. These things are written by some, and I will not sweare for the truth, as safely we may doe for that which the Scripture mentioneth of some of their Kings, in the daies of *Asa* and *Hezekiah*, Kings of Iuda: whose puissance then was such, that [k] *Zerah* brought

c *Berosus. Metasthenes, Cato, Manetho, &c.*

d *F. Luys l. 1. c. 3*

e *Ios. Ant. l. 2. Zon. Annal. to. 1.*

f *Num. 12. 1.*

g *Suidas.*

h *Plut. de Flum.*

i *F. Luys.*

k *2. Chron. 14. 9.*

brought into the field a million of men: and *Tirrhaca* was corriuall vnto proude and blasphemous *Sennacherib*, in sute for the Monarchie of the world. Before that time the Æthiopians had warred vnder *Shishak* King of Egypt, whom some [m] take for *Sesostris*. The Babylonians in *Nabuchodonosors* time conquered Egypt and Æthiopia, as some expound the prophecie of *Ezechiel*. And the Persian Empire extended from India to Æthiopia. Of the historie of the Queene of Saba, we shall haue more cause to speake afterwards. Some thinke [n] that shee came from Arabia where the Sabeans inhabite: Others [o] bring her from hence, and say, that shee was an Æthiopian. The mention of her and of *Candace* (which name *Plinie* [p] saith continued to the Æthiopian Queenes in many successions) hath made some [q] thinke (as it seemeth) that Æthiopia was gouerned only by Queenes. But let vs obserue further concerning their rites and ancient customes, as diuers Authors haue related the same.

l 2. *King.* 19.
m *Ribera in Soph.* 2.
n *Lauat. in Ez.* 30. *Est.* 8.
n *P. Mart. in* 1. *Reg.*
o *Iosep. Glossa, Comestor, Iunius, &c.*
p *Plin. l.* 6. *c.* 29.
q *Mat Dresser. Oratio Lipsiæ habita.*

CHAP. II.

A continuation of the Æthiopian Antiquities, and of the Queene of Saba.

HELIODORVS in his Historie (which although for the substance it be fained, as a loue-discourse, yet must hold resemblance with thinges done) and for the variety and conceit thereof, commended by that learned [a] German *Philip*, and by our English [b] *Philip* (the soule of Poesie) mitated in his Arcadia, telleth of *Hydaspes* his Æthiopian King, that after his victorie at Syene, and hauing there performed his deuotions, and seene their *Niloscopium* (like to that at Memphis, and now at Cairo) and enquired the originalls of their feasts, and holy rites done in honour of that Riuer: when [c] he came to the Cataracts, he sacrificed to Nilus, and the Gods of the Borders. He then sent messengers to the *Wise-men*, whom he calleth *Gymnosophists*, which are the Kings Counsellours, at Meroe, to certifie them of his victory, and to call a publike assembly wherein to gratifie the Gods for the same with sacrifices & solemne pomps, in the field consecrated to the *Sunne*, the *Moone*, and *Bacchus*. *Persina*, the Queene, deliuered those letters to the *Gymnosophists*, who dwelt by themselues in a Groue, consecrated to *Pan*; and before they would giue answere, consulted with the Gods by praier, and then *Sisimures* the chiefe of them promised all should be fulfilled. The Sacrifices were to bee 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 bee 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 Reedes. There was presented the Images of their Gods, *Memnon*, *Perseus*, and *Andromeda*: and nigh to them sate the *Gymnosophistæ*. 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 warres, 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 feet, 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 thinges haue I here inserted, not as done, but as like to such thinges, which among the Meroites vsed to be done, and agreeing with the generall deuotions of those Ethiopians. *Philostratus* [e] reporteth like matters of their *Gymnosophists*, and of the Groue where they kept their generall consultations: otherwise, each of them by themselues a-part, obseruing their studies and holies. They worshipped *Nilus*, intending

a *Phil. Melanct. in Epist. ad Operinum.*
b Sr *Ph. Sidney.*
c *Heliod. histor. Æthiop. l.* 9 *et* 10
d Our English and the German Histories mention the like clearing of adulterie, by going with bare feete on burning plow-shares. *Bale.*
e *Philost. de vita Apollonii. l.* 6. *c.* 4.

ding in their mysticall interpretation the Earth & the Water. They entertained strangers in the open aire. *Thespesion* was then (in *Apollonius* his time) chiefe of their society. 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 daies together, if *Homer*[f] reckoned truly. But more seriously elsewhere he vnfoldeth that mysterie, shewing that the Æthiopians were inuenters of Astrologie, helped therein by the clearnesse 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 steed of a quiver, and neuer drew arrow from thence to shoot in battell, but with a dancing iesture.

Diodorus[i] *Siculus* telleth, that the Ethiopians were accounted most ancient of all other men: and that not only Humanitie, but Diuinitie, 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 Ethiopians. The reward of their piety, was the immunitie of their region from forraine conquests. [k] *Macrobius* interpreteth *Iupiters* banket with the Ethiopians of that Ocean, which Antiquitie imagined to be vnder all the *Torrid Zone*, that the fiery bodies of the starres, supposed to be nourished with moisture, might there quench their thirst. So would those good men drowne a great part of the 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-ranne the rest of the World, the Ethiopians either for their deuotion they would not, or, for their strength, could not conquere. The Egyptians, some say, were Colonies from hence; yea, Egypt it selfe the dregs of that soile, which Nilus carryeth out of Ethiopia.

The Egyptians borrowed of the Ethiopians, to esteeme their Kings as Gods, and to haue such care of their Funeralls, the vse of Statues, and their *Hieroglyphicall* letters. *Pierius*[l], and others, haue written thereof at large. Their best men they chose for their Priests: and hee among them, who, when the God is carried about, shall bee possessed with some *Bacchanal* furie, is chosen King as by diuine appointment, and is of them worshipped as a God. His gouernement 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 hee goeth home and slayeth himselfe. One would haue fled out of his Country; but the mother of the malefactor killed him, because he would not after his Country manner kill himselfe.

The Priests in Meroe exercised this authority (as is before said) ouer their Kings, and would send them word that the Oracles of the Gods commanded them to dye, neither might they reiect the diuine dispensation: and thus with arguments, not with armes, they perswaded them to a voluntarie death. But in the time of *Ptolemæus 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) remaineth, that if the King be maimed, or by some accident want any member, his Courtiers also will depriue themselues of the same. Yea, when the King died, his friends thought it good fellowship to die with him, esteeming that death glorious, and the surest testimony of friendship.

The Ethiopians[n], dwelling nearer to Arabia, armed their women in their wars, 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 Country, were diuersly conceited of the Gods, for some they thinke immortall, as the *Sunne*, Moone, & the World: some mortall, as *Pan*, *Hercules*, *Iupiter*, for their vertues exalted to that dignitie. *Strabo* telles it in the singular number, that they thought that God to be immortall, which is the cause of all things.

f *Hom. Iliad. & Lucian. de Sacrif.*
g *Idem de Astrologia.*
h *Idem de Saltatione.*
i *D. Sic. l. 1. c. 1.*
k *Macrob. in Somn. Scip. l. 2. cap. 10.*
l *Pier. Hieroglyphica.*
m The like is vsed in Iapan.
n *Died. Sic. Strabo. l. 17.*

things. Their mortall God was vncertaine, and wanted name: but they most commonly esteemed their Kings, and Benefactors, for Gods. Some that inhabite nearer the Line worshipped no Gods: and were much offended with the Sunne, and hiding themselues in the Fennes, cursed him when he did rise. These things you may reade gathered out of *Diodorus*, and *Strabo*; [o] in *Cornutus*, *Boemus*, *Draudius*, and *Thamara*, with some other additions. *Sardus* saith, [p] that the Æthiopians were circumcised: as were also (besides the Iewes, Ægyptians, and Arabians.) the *Troglodita*, *Macrones*, *Creophagi*, and inhabitants of Thermodoon. As wee 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 [q] take for the *Troglodytæ*. They liue not aboue fortie yeares. *Plutarch* [r] out of *Asclepiades* reporteth the like, saying that they were olde men at thirtie yeares. The same authour [s] telleth, that they and the Arabians could not endure myce: 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 Aethiopians 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 triall of their forwardnes, by setting them on the backes of certaine Foules, 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-waies, after the Greeke or Hebrew manner, but after the present Chinian custome, downewards. They had seuen Characters, euery of which had foure significations. What manner of writing they now vse appeareth in [u] *Damianus a Goez*, or of *Zaga Zabo* rather, an Aethiopian 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 Aethiopians, wherein they differ, & wherefore, from others: let him reade *Cœlius* [y] *Rhodiginus* of that Argument: he saith that they were expert in Naturall Magike. *Nicephorus* [z] writes, that *Alexander* the Great sent Assyrian Colonies into Aethiopia, which many ages after kept their owne language, and, like enough, their Religion. The Nations of Aethiopia, which are farre distant from Nilus, are [*] said to liue a miserable life. Their life is beastly, not discerning in their lust, Mother, Daughter, or any other name of kindred. Of their auncient exploites, we haue no continued History.

o Laurentij Corsini Geograp. Io. Boemus de morib. gentium. Draudius in Solinum. Fr. Thamara de las Cosi umbras de todas las gentes.
p Sardus de morib. gentium. l. 1. c. 10.
q Raph. Volaterranus Geograph. l. 12.
r Plutarch. de placitis Philosophorum.
s Id. de non irascendo.
t Gen. dierum l. 2. 25. C. 30.
u Dam. a Goes. Zaga Zabo de fide Aethiopum.
x Ios. Scaliger de Emend. l. 7.
y Cæl. Rh. l. c. 16. 15. l. 9. 23.
z Niceph. Hist. Eccles. l. 9. c. 18.
* Dom. Niger.

About the time of Christ, it appeareth, that *Candace* was Queene of Aethiopia. She was a manly *Virago*, as *Strabo* testifieth, who liued at the same time, and followed *Ælius Gallus* in this expedition. He forced *Candace* to send her Embassadours to *Augustus* for peace, which shee obtained. *Sextus* [a] *Victor* mentioneth this Aethiopian Embassage. *Diocletian* relinquished that part of Aethiopia, which the Romans held beyond Egypt, as not able to beare the charges. *Iustinian* [b] sent his Embassadours vnto *Hellesthæus*, the Aethiopian King, and to *Esimphæus* King of the Homerites, his Arabian neighbour, to aide him against the Persian. This *Hellesthæus* 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 Countreys. He so farre preuailed, as he made that *Esimphæus*, 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 Aethiopia, 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 Aegyptian Maisters: and this *Abram* a seruant there, obtained to be a King: neither could the Aethiopian with all his might depose him. The like embassage to *Archetas* king of Ethiopia was sent by *Iustinus* for aid against the Persian: both which I mention, to shew the greatnes at that time of his state, nothing comparable notwithstanding to that which after befel them A-

a Sexti. Vict. Augustus.
b Procop. de Bello Persico. l. 1.
c Pauli Diaconi Iustinus.

mong the Ethiopian Antiquities, *Plato* testifies, as *Orosius* [d] cites him, that many plagues and vncouth diseases infested, & almost altogether destroyed Ethiopia, about that time that *Bacchus* inuaded India. If any delight himself in such Legendary drasse as the counterfet *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 certain of the truth (for in others we may be deceiued) but because we are certaine of the errors, so grosse that they may be seene and felt. Marueil that [f] *Lazius*, an historian, would with his Notes illustrate such a hotchpotch of darknes. And yet our countryman [f] *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] do shew.

But before we come to their christian conuertion, we are first to declare their conuersion to Iudaisme (if it be true the Ethiopians write) in the time of *Salomon*. The Ethiopians hauing liued before a vagrant life, like the *Nomades* of old; & the Arabians, & other Libyan nations, not far from them in Asia & Africa at this day; *Arne* the Ethiopian king first fixed a setled abode at Axuma, & made it the royall city, [i] after whom followed *Agab*, & in the third place, *Ghedur* or *Sabaunt*, which subdued al Ethiopia, & left the kingdom to his daughter *Makeda* that reigned 80 yeres. *An.* 50 of her reigne she visited *Salomon*. After her they reckon these kings til Christs time, *Melic, Andedo, Auda, Gigasio, Zangua, Guasio, Amet, Bahara, Canada, Chanze, Endur Guaza, Endrash, Chaales, Setiya, Aglaba, Anseua, Bregnas, Guase, Beseclugna, Baazena*, in whose time they say CHRIST was borne. *Genebrard* setts downe the times of their reigne, which he confesseth, and it self conuinceth to be false. This Queen of Saba before mentioned, is by [k] *Iosephus* called *Nicaule*, the Queen (saith he) of Ethiopia & Egipt. But *Zaga Zabo* [l] in the Ethiopian history which he writ, & caused to be done into latine by *Damianus a Goes*, calls her *Maqueda*, whose history the Ethiopians haue written in a book as big as all *Pauls* Epistles. The summe of his report is this; She was a worshipper of Idols, as her aunceſters had bin, when as Fame filled her ears with the renowne of *Salomons* name: & then sent a messenger to Ierusalem, to learn the truth, who at his return confirming those former reports, she went her self to visit him. Of him, besides many other things, she learned the Law, & the Prophets. By him she conceiued also a son, of whom she was deliuered in her iorney homewards, & named him *Menelech*. After 20. yeres education in Ethiopia, she 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; she ordained also that women should not henceforth inherit, as before had bin accustomed. *Salomon* did this, & changed his name to *Danid*: & after long instruction, sent him backe to his mother, attended with many noble companions, among whom was *Azarias* the son of *Zadock* the priest. This *Azarias* caused tables to be made like to those in the Ark, & pretending to sacrifice for the good succes of his iourny, went in & stole the tables of the Law, leauing in their roome these later counterfets, which he reuealed not to any, till he came to the borders of Ethiopia. Then *Danid* being made acquainted with the fact, daunced for ioy, as his grandfather *Danid* had done before the Arke wherin the Tables were inclosed, his people making great ioy. His mother resigned to him the Empire, & from that time to this, the kingdome hath passed in a right line, from [m] male to male: circumcision also with the law of *Moses* hath bin obserued. The Officers which *Salomon* appointed his son, are still cõtinued in the same families & order; nor may the Emperor chuse thẽ out of any other flocke then these of the Iews. 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*, & that but *once a yere*, entred into *that holy place*, where the Ark was, and *Nadabs* and *Abihu's* fire, with other diuine iudgements; *Uzzahs* touching; and the Bethshemites viewing the Arke at so deare a rate; could not but make dreadfull so damnable an attempt. Besides, we should haue looked for our blessed Sauior out of Ethiopia, where *Salomons* heires stil reigne (if these say true) & not go to *Salathiel* and *Zorobabel*, descended of another brother, and therfore further off *from the throne of their father Danid*, on which Christ was to sit, & to which he was borne, next and apparant heire, euen *according to the flesh*. And yet doth *Genebrard* credit these reports, & *Baronius* also in part

as

d *Oros. lib. 1. c. 9.*

e *Abdias Bab. Apostolica hist. libr. 7.*

f *Wolfg. Lazius.*

g *Iewell* and *Harding.*

h *Eusеb. Ec. hist. libr. 2. Pappus* speakes of *Thomas, Mathew*, and *Mathias* preaching in Ethiopia.

i *Genebr. chron. pag. 118.*

k *Ios. Antiquit libr. 8. ca. 2.*

l *Zaga Zabo Episcopus Ethiop.*

m *Candace* was the name of diuers Ethiopian Queens, contrarie to this report.

as *Luys de Virreta* reporteth, This *Luys* hath written 3. large books in Spanish, collected (as he saith) out of *Don Iuan de Baltasar* an Ethiopian of great accompt, who had beene Embassador frō his Mr. *Alexander* 3. the great Negus, into Persia & other places, & came into Spaine with his licence to imprint his Ethiopian history. Out of him *Luys* reporteth that the former book, whence *Zaga Zabo* the Bishop, Embassador to the King of Portugall had taken those things, is *Apocrypha*: yet so, as that it is true cōcerning that report of *Maquedas* conception, & the royall descent from thence till these times. The stealing of the tables he denieth, & affirmeth, that the truth was, that *Salomon* had bestowed on the Queen of Saba a fragment of the tables, which *Moses* brake in his zeale for the Israelits idolatry with the *golden Calfe*. For that conception by *Salomon*, he proueth it by the Ethiopian Records, the title of their King, & his armes; which are the same, which the tribe of Iuda gaue, *viz.* a Lyon rampant, crowned, in a field *Or*, with this inscription, *The Lyon of the Tribe of Iuda hath ouercome*. Since they were Christians they haue added to these armes a crosse, which the Lyon 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, & 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, & transparent; and is a corner of a square table, the broken edges yet being manifest, with the letters, some broken, some whole, much differing frō the common Hebrew (which *Genebrard* saith the Iewes inuented, thereby to differ from the schismaticall kingdome of the Israelites, of the ten tribes; the Samaritans still retaining the former, as both he and *Scaliger* affirme.) But these letters cannot be read; for he brought a learned Iew, skilful in all the Eastern languages, Persian, Arabike, Indian, Chinois, &c. yet knew thēnot. This relique is with such deuotiō admired of the Iewes, that when they passe but within sight of that hill Amara, they prostrate thēselues on the ground with much reuerēce, & for this cause make much of the Ethiopians (whersoeuer they meet them) as a people beloued of God, to whō he hath imparted such a Relique. They tell also a tale (I think) of the Queene of Saba, that in her iourney homewards she had a reuelation concerning a peece of wood which she saw, that it should be the same wheron Christ should after die for mankind: wherefore adoring the same with much deuotion & teares, she writ to *Salomon* thereof, who bid it in the earth 4 *Stades*, * where the poole of *Bethesda* was made afterwards, & by vertue therof wrought miracles. But the Ethiopian superstitiō hath fables enough of her own, & needs not the officious help of Romish Saints in this kind. As for that succession of Iewish officers; *Luys* denies it, & saith the Iews are no where more hated thē in Ethiopia: & *Alexander* the 3. late Emperor among them, banished all Iewes & Mores out of all his dominions. The officers of the Emperor are the sons of the tributary kings his vassals, and the noblest of his subiects. And for the Iews which came with *Meilech*, or *Meilelec*, (after called *Dauid*) his next successor *Iosua* (so he cals him) becomming an Apostata, reduced idolatry: & wheras *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*, casting forth the Idols therin; now in this *Iosues* daies, some of them returned to Ierusalem, or to other prouinces of Africa, & some inhabited the vtmost parts of Africa, nere the Cape of Good Hope. & Deserts not before inhabited And the said *Don Iuan de Baltasar*, being sent by the Emperor into the lāds of Monopopata (so he cals it) & of *Galofes*, of Barbizin, of Mandinga, & 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, & all knowledge of the scriptures, onely had retained some reliques of it, & abstinence from swines flesh, differing also from those Gentils, in worshipping *one God*, wheras the other acknowledge *One great God*, whom they cal *Caramus*, but worship also Tigers, Lions, Flies, Spiders, Snakes, Lizards, & what soeuer first meete them in the morning. These Gentils call the Iewes *Tabayqueros*, and will not admit them to purchase houses, or inheritance, but either vse them as interpreters or factors for Marchants (which is the highest step they can attaine to) or else 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 free-men.

Right-

* R. Stdethias from Mecca.

o *Vincent Ferrer*, a Popish Saint.

* Foure times the heig t of a man.

p Gods curse and mans follow the Iewes euery where, as the shadow the body.

Rightly may those Nations bee called *Barbarous*, which seeme rather to barke then to speake, & 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.*

* In these reports, though there be many things false yet may some be probably true: let the Reader Iudge.

CHAP. III.

Of Presbyter Iohn: and of the Priest-Iohns in Asia: whether that descended of these.

HAuing now declared the Antiquities of Aethiopia, drawne out of ancient Authors, let vs neerer hand behold, what neerer our times, Authors haue reported thereof. Wherin first we will here insert out of [a] *Scaligers* Annotations, vpon the Aethiopian Ecclesiasticall Calendar or Computation of times, somewhat remarkeable, and fitting to our present purpose. The name (saith hee) of the Christian Aethiopians is not now first made knowne to vs. For their Church not onely at Hierusalem and Constantinople, but at Rome also and Venice, hath had libertie a good while to vse their owne rites. The Portugales, and *Francis Aluares* haue further discouered them: Before wee onely heard the name of Aethiopia. A wonder it is, that some ages since,[b] their Emperors name was made knowne to vs out of Asia, rather then out of Aethiopia it selfe. Three hundred yeares agoe, the Ethiopian Kings reigned in Asia, especially in Drangiana, the borders of Susiana, India & China, vntill the Tartars dispossessed them of the Asian Empire. For *Cingis* first, the first Tartar King, slew *Vncam*, the Aethiopian Emperour: & 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 mighty exploits, as to propagate their Empire, from Aethiopia 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) signifierh,[c] *Apostolike*, inferring thereby that hee is a Christian King of the right faith. For *Prestegan* signifieth *Apostles*, and *Prestegani Apostolicall*; *Padescha prestegiani*, the King *Apostolicall*, in Arabian *Melich ressuli*, in Aethiopian *Negusch Chawariawi*. Of this greatnes of their Empire, in Asia are witnesses those Aethiopian 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 Aethiopian, the crosses, building, and name it selfe. It is called:[e] *Hauarija*, which in Aethiopian is as much to say, as, Apostle: which *Marcus Paulus* falsely expoundeth, *a Holy-man*. (This name in the Authour seemeth to be giuen not to the Church, but to the Apostles himself) *Paulus* addeth that the remainder of the Christians subiect to *Prestegian* abode in Tenduch. The neighbouring Arabians call them now *Habassi*, and we from thence Abissines, or *Abassenes*: they call themselues Chaldæans: for their ancient and elegant language, in which their bookes are written, is neere to the Chaldæan and Assyrian. Moreouer, the Ecclesiasticall Historie testifieth, and out of the same *Nicephorus l. 9. c. 18*, that many Colonies vvere sent out of Assyria into Aethiopia. They are there called *Axumitæ*, of their chiefe citie but by themselues as *Aluares* affirmeth *Chaschumo*. More may we say hereafter of their rites and other things worthy of knowledge, in the Institutions [f] 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 he differeth from the opinion of others which haue written any thing of *Presbyter*, or Priest *Iohn* (as they terme him) in Asia, whom the Tartars subdued. *Ortelius* [g] maketh a *Presbyter Iohn* in Asia, and an other in Africa, if I vnderstand him. As for that *Vncam*, *William de Rubruquis*, which trauelled those parts in the morning of the Targar-greatnes, *An.* 1523. reporteth that one *Con Can* reigned in Kara-Catay, or blacke Catay, after whose death a certaine Nestorian Shepheard (a mighty Gouernour of the people called *Tayman*, which were Nestorian-Christians) exalted himselfe to the Kingdome, and they called him King *Iohn*, reporting of him ten times more then was true, as is the Nestorians wont.[h] 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 mighty shepheard called *Vut*, which inhabited three weeks iourny beyond him:

a *J. Scal. de Emend. Temp. l. 7.*

b *Castaneda* seemeth also to hold that the *Negus* is that *Presbyter Iohn* of Asia; though not of his race. l. 1. c. 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. l. 5.

In *Ramusius* copie it is *Anawa*, in the Latine *Auary*. *Mar. Polo. l. 2. Cap. 27. Ram. 20*

f *Scaligers* Aethiopian Grammar.

g *Ortelii. Theat.* in the Mappe of Tartaria. *P. Bertius & alii Geograph.*

h *Willi. de Rubruquis Itinerarium ap. Hak. to. 1. Cap. 19.*

him: he 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 reteined with him Priests of the said Idols. Ten or fifteene daies iourney beyond his pastures, were the Pastures of Moal, a beggerly Nation, and neere them the Tartars. *Iohn* dying, this *Vut* became his Heyre, and was called *Vut Can* (whom others call *Vuc Can*) and his droues and flockes ranged vnto the Pastures of Moal. About the same time one *Cyngis* a Black-Smith in Moal, stole many of *Vut*[i] *Cans* Cattell: who in reuenge with his forces spoiled the Moals and Tartars. They aggreeued, made *Cyngis* their Captaine, who suddenly brake in vpon *Vut*, and chased him into Cataya; tooke his Daughter and married her, and had by her *Mangu*, that was then the Great *Can* when our Authour wrote this. These relations sauour not of any such Monarchy as should extend from Aethiopia, to those parts of Asia.

M.[k] *Paulus* telleth that the Tartars were tributaries to this *Vncan* (so hee calles him) which saith he, after some mens opinion signifieth in our language *Priest Iohn*, but through his tyranny prouoked to rebellion, they vnder the conduct of *Cingis*, slew *Vncam*. And afterward he saith that [l] Tenduc was vnder the subiection of Priest *Iohn*: but all the Priests *Iohns* that there reigned after *Vncan*, were tributarie to the Great *Can*: and in his time reigned one *George*, who was a Priest and a christian, as were the inhabitants. But he held not so much as the [m] Priests *Iohns* had done: & the great *Cans* did still ioine in affinitie with this family, marrying their daughters vnto these Kings. This *George* was the fourth after Priest *Iohn*, and was holden a great Signior. He ruled ouer two Nations, called by some *Gog* and *Magog*, by the inhabitants, *Ungri* & *Mongul*, where some were Mahumetans; 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[q] could in his own countrey heare so little of him: and his posteritie in *M. Paulus* his time, continued tributarie Kings vnder the Tartar. The name Priest was giuen them of that function, which he testifieth, *George* receiued, and *Iohn* perhaps of that first Shepheard that vsurped *Con Cans* estate. To let passe therfore that *Presbyter Iohn* in the Northeast, we stumble on an other midway betwixt that & Aethiopia. For so *Ioannes*[o] *de plano Carpini* (sent Embassadour to the great *Can*, from Pope *Innocent. An.* 1246.) and *Vincentius*[p] in his *speculum*, tell of the King of India Maior, called Presbyter *Iohn*, being inuaded by the Tartars, vnder the leading of *Tossut Can*, sonne of *Cingis*, 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-back, and put fire within them, placing a man with a paire of bellowes on the horse-backe behinde euery Image. And so with many images & 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 & slew many Tartars, who could not see to requite them through the smoke: but were forced to leaue that countrey, & neuer after returned. Here now we meet with a new Presbyter *Iohn* in India Maior, which whether he were the same with the Aethiopian, let vs a little examine. India is by *M.*[q] *Paulus* diuided into three parts, the Lesser, Greater, & Middle; the first of them he boundeth from Ciamba to *Murfili*, & saith, it had in it eight Kingdomes; the Middle called Abascia, had in it seuen Kingdomes, three whereof were Saracens, the rest Christians. Six of them were subiect to the seuenth. It was told me, saith he, that after their baptisme with water, they vsed another Baptisme with fire, branding three markes on their forehead & both their cheekes. The Saracens vsed one brand from the forehead to the middle of their nose: They warre with the Soldan of Aden, & with the inhabitants of Nubia, & are reputed the best warriours in India. The greater[r] India extendeth from Malabar, to the Kingdome of Chesmacoran, and had in it thirteene Kingdomes. This Abascia by the bordering enemies of Nubia & Aden is apparant to be this Aethiopia where we now are: euen by their brands we may know them: And this the Ancients called India. For *Sidonius*[s] calleth the Aethiopian *Memnones* Indians: and *Aelianus*[t] placeth Indians at Astaboras, one of the Riuers of Meroe: [u] *Virgil* also bringeth Nilus out of India. *Vsq; Coloratis amnibus deuexus ab Indis*: which must needs be meant of Aethiopia. *Nicephorus*[x] reckoneth the Sabeans and Homerites,

i This *Vut* or *Vncan* was called *Prete* or Priest as *Boterus* coniecture th, because he had the crosse borne before him he is said, with no great likelihood of truth, to haue ruled 72. Kingdomes

k *M. Paul. l. c. 34*

l *C. 52.*

The Latine Copie wants these things.

m Sir *Iohn Mandeuiles* storie of *Presbyter Iohn*, is fabulous.

n Happily the Prince before mentioned was called *Vncan* of *Vng*, and *Can*: for *Can* signifieth a diuinour or ruler.

o *Ioann. de Pl. Carp. Itinerar. num ca. 5.*

p *Vincentij Bellacensis spec. historiale l. 32. c. 10.*

q *M. P. l. 3. c. 37*

r *Abdias nominat Indiam quæ in Æthiopiam vergit. l. 8.*

s *Sidonius ap. Ortel. in Thesauro.*

t *Ælianus l. 17. animalium.*

u *Virg. Georg. 4.*

x *Sabellicus Ænead. 10. l. 8.*

merites people of Arabia vnto India. *Sabellicus* [y] complaineth of the confounding of theſe names India, and Ethiopia, ſaying, that moſt men did thinke Ethiopia next to Egypt, to be 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*, & ſetled their habitation neere to Egypt. Perhaps they brought the Indian name alſo to theſe parts. Or elſe the ignorance of thoſe remote countries might doe it: in which reſpect, not onely a third part of the olde world, but another new-found world, is named India. Therefore *Acoſta* [z] eſteemeth India to be a generall name to all countries which are far 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 here, let him know that in our ſearch for *Presbyter Iohn*, which then was knowne to withſtand the Tartars in Aſia, I cannot ſee how he can be the Abiſſine or Ethiopian: but rather thinke that when a mighty Chriſtian Prince was found in Ethiopia, they did imagine him to be that *Presbyter 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, & this, more truly called Ethiopia. Now for that *Presbyter 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 S. *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 Deſerts by land: No mention in hiſtory who ſhould diſpoſſeſſe them of that India *Maior*, where the Tartar had neuer any great power: the Hiſtories [a] which wee haue of thoſe Indian Princes, the Kings of Malabar, of Decanio, the Samorin, &c. are againſt it: the difference of Religion; for thoſe Indian Chriſtians of S. *Thomas* are not branded with hote irons, nor circumciſed, nor agree in other rites with the Ethiopian: the Ethiopian Hiſtory 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 *Presbyter-Iohns* had their dwelling and abode in Aſia, as their Stories ſignifie. And further, the name [b] 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* [c] *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 Chaldæan tongue, *Ioannes Encor*, which ſignifieth the ſame. *Sabellicus* ſaith, the Ethiopians called him *Gyan*; *Linſchoten* affirmeth, *Bel Gyan*: (*Bel* ſignifieth the higheſt, and *Gyan*, Lord. But Frier *Luys* out of *Baltaſar* the Ethiopian, 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 been 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 *Ceſar* to the Romans. 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 & become Prieſts, not procreating any Children. Such ſaith he in our times haue beene *Daniel* the ſecond, *Paphnutius*, that ſucceeded to *Nanm*, and *Alexander* the third his ſucceſſour, all which were both Prieſtes and Kings; and therefore by the Æthiopians which reſort to the Holy Sepulcher at Ieruſalem, & vſed to ſpeake Greek, 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 *Gian* or *Iohn*. Now for the Prieſt *Iohn* in Aſia, he tels that when S. *Thomas* was martyred in India, the three [e] *Magi*, 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 royalty) by the Apoſtle; choſe one amongſt themſelues to be Prieſt & King, who was called Prieſt *Iohn*. If you beleeue not *Peter de Natalibus*, out of whom the Frier cites this, I ſhould be too much troubled in perſwading you. Hee telleth alſo out of *Otho Friſingenſis*, that about the yeare 1145. one *Iohn* a Chriſtian, both King and

[y] *Sabell. Æn. 10. lib. 8.*

[z] *Ioſ. Acoſt. hiſt. Ind. l. 1. c. 14.*

[a] Of theſe Indian Hiſtories touching the ſame times See *Linſchoten l. 1. ca. 12. & 27. & G. B. B.*

[b] *Odoard. Lopez. l. 2. vlt.*

[c] *Zago Zabo de 33. Fide Ethiepum.*

[d] *Luys de Vrreta Hiſt. Etiop. l. 1. c. 7.*

[e] *Mat. 2. 1.*

Priest, reigning in the furthest parts of the East, warred vpon, and ouercame the Medes, Assyrians, & 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 posterity vsed that Stratageme before mentioned against the Tartars. And to him I thinke might fitly agree that Title of *Prestegian* (basily deflected and altered to *Priest Iohn*) whereof you haue heard out of *Ioseph Scaliger*. I haue seene a Manuscript in old French, pretended to be a Letter from *Prester Iohn*, to the Emperor *Frederike*, wherin is discoursed of the site, greatnes, puissance, wealth, and other rarities of his estate: but finding so many monsters, and vncouth relations therin, I could not be so prodigall of faith or penurious of iudgement, as to value his authoritie at any high rate: wherin Sir *Iohn Mandeuill* seemes to haue been 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, we 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 far neerer to Persia, and from whence the Indians borrowed their Royal titles, both in those times & since, as, *Garcias ab Horto* and *Linschoten* shewe. *Idalham* or *Adelham*, the Title of the King of [h] *Goa*, and the countries about, commonly called *Idalcan*, is not a proper name, but a Title of honour, (signifying (as *Adonizedeck Iosh.* 10. 1. Lord) or King of Iustice: *Nizamaluco*, the speare of the Kingdome; and such like: *Ismael* the *Sophi* (which name also is by some interpreted *Elect*, because they pretended to be 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 *Nizomoxa*, &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 beeing compassed with so many Saracens the enemies of the Apostles, besides Heretikes, and Heathens. At Mosul is yet a Patriarch, who in *Paulus* time was of farre greater iurisdiction, and as an Easterne Pope, ordained 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 head against the Tartars in those times: For euen in Cranganor [k] are yet supposed to bee 70000. Christians: besides a great number in Negapatan, and in Matipur: and very many in Angamale, and 15000. on the North of Cochin, where the Archbishop that dependeth on the Patriarch of Babylon, or Mosul, resideth: All which haue no communion with the Greek, Roman, or Ethiopian Churches. And for the Ethiopian names or crosses, either their Marchants when their state was great, or slaues, which taken from them are euen in these times sold deerest 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 words and ceremonies common with the Ethiopian: although I must needs acknowledge, that many of those crosses haue not crossed my way, nor any other Ethiopian foote-prints.

Pardon me gentle Reader, if I seeme tedious in this dispute, seeing it is necessary 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 Artes, shewed himselfe perhaps the worthiest Generall, and generallest Worthy, against Errour that euer we haue had, the *Alpha* of learned men in our Age, as our learned [l] *Morton* testifieth of him, and a great light of learning, acknowledged by Royall [m] testimonie. His authoritie I would not seeme to contemne, and therefore haue entred this long search: contented, if any like better to follow the opinion of *Scaliger* in this, as I haue done in many things else, that he take his choise.

f Communicated to me, by that industrious and learned Gentleman, Master *Selden*, of the inner Temple.

g *Gare. ab Hor. l. 2. c. 28. Linschoten l. 1. c. 27.*

h Goa is the seate of the Portugall Vice roy.

i *M. Paul. l. 1. c. 6.*

k *G. Bot. Bet. pars 3. l. 2.*

l *D. Morton against Brerely.*

m *Iunius & Scal. de magnæ literarum luminaribus. Rex Iacobus in Declarat. contra Vorst.*

CHAP

CHAP. IIII.

Of the Æthiopian Empire.

TO come now to the Aethiopian Greatnes, of this great Aethiopian; his Title would be a sufficient Text for a more sufficient glosse, then we can giue. In a Letter [a] to King *Emanuell*, 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 Reigne,* [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 seede of* Iacob, *Sonne of the hand of* Mary, *Sonne of* Nahue *according to the flesh, Emperour of the Greater and Higher Æthiopia, and of most large Kingdomes, Territories, and Iurisdictions, the King of* Xoa, Cassate, 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* Egypt. Here 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 wee haue shewed; (a thing wholly denied by the later Relations of Frier *Luys de Vrreta*) Yet seeing wee are to trauell through all these Countries, wee 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* [c] is the nigheſt to vs, at least, by his neere situation to the red Sea, nigheſt to our knowledge. It stretcheth from Suachen almost to the mouth of the Streyt, and hath Abagni, or Aslapus, 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 Turkes 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 yearely summe of a thousand ounces of Gold: besides his Tribute to the Aethiopian. To him are also subiect the gouernments of Dasila, and Canfila. And the Turke hath a Bassa [g] at Suaquem, called by *Ptolomey, Sebasticum*. Tigri-Mahon lieth betweene Nilus, Marabo, two Riuers, Angote, and the Sea. Tigrai hath in it Cazumo, which is supposed the seate Royall of that great Queene, which visited *Salomon*. Angote is betweene Tigre-Mahon and Amara. Heere in Amara [h] is a steepe Hill, dilating it selfe in a round forme, fifteene dayes iourney in compasse, enironing 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 & 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.

Damut is ennobled with slauerie. For the slaues that are hence carried Captiues, in Arabia, Persia, and Aegypt, proue good Souldiours. The greater part of this Kingdome are Gentiles, and the residue Christians. Gueguere was sometimes called *Meroe*: the inhabitants are confederate with the Turkes and Mores, against the Abissines. Dancali and Dobas, are neere the Red Sea, inhabited with Mores.

Many of these Countries 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.

a *Litera ad Eman. Reg.*

b The Kings of Aethiopia 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.

d *Luys de Vrreta & Thes. Polit. Apost.* 34. make *Prester Iohn* the greatest Prince in the world, except the Kor Spaine.

e *G. Botero Benese. p. 1. Pory* his description of places vndescribed by *Leo. A. Magnus.*

f *G. B. 3. parte. 2. l. 2.*

g He is called The Bassa, of Abassia. a site *Bassa* or *Begler-beg*, of the Turk in Africa, omitted by *Knoller.*

h *Fr. Alua. ci.*

i *F. Aluarez.*

Let vs now come vnto the Court of their Emperour, which was alway mouing [k] and yet the greatest towne that his whole Empire containeth. For there are few which haue in them one thousand and six hundred Families, whereas this moueable Citie hath fiue thousand, or six thousand tents, and Mules for cariages 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 foote, 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 *Aezgue*, which signifieth Emperour, and *Negus*, that is, King.

By commandement of the Queene *Maqueda*, which visited *Salomon*, women [l] are Circumcised: both Sexes are circumcised at eight daies olde: and the Males forty daies after; the Females, foure score; (vnlesse sicknes hasten the same) are baptized. As for the rites of their Christiantie, 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 be saued *onely by faith*. They vse this and distinctions of meates, and Mosaicall rites, yet so as hee *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 Authour of the [m] *Catholike Traditions* hath written: and when I make a *Christian Visitation* of these parts, it shall be further discouered.

The succession is not tied to the eldest, but to him [n] whom the Father appointeth. For *Dauid* which sent this Ambassage 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 hee had refused: the other reiected for their forward acceptation. The King offered [o] the King of Portugall an hundred thousand drammes of Gold, and as many Souldiours towards the subduing of the Mores, besides other things meete for the warre. It seemes the difference of the Aethiopian, and Popish Superstition was the cheefe hinderance in this businesse: neither partie beeing able (if willing) to reconcile their long-receiued differences from each other, and the truth. *Eugenius* the Pope, and the Aegyptian King, then named *The seede of Iacob*, [p] had written to each other: and *Aluarez* yeelded [q] 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 Embassage to *Claudius*, then the Abassine Emperour, employing in the same thirteene Iesuites, one of which was made Patriarch, and two Bishops, in their hopefull Aethiopian Hierarchie. *Ignatius*, the founder of the Iesuites, wrote a long Letter also, which *Maffæus* [r] hath inserted at large. Thus in the yeare 1555. *Iohn* the third, King of Portugall, vndertooke the charges to conuey them thither: and sent [s] *Consaluus Roterigius*, to prepare them way by a former Embassage to *Claudius*, whose eares hee found fast closed to such motions: Whereupon, the New Patriarch stayed at Goa, and one of the Bishops vvith a Priest or two went thither, where when they came, they found *Claudius* slaine, and his brother [t] *Adamas*, a cruell man, and an Apostata sometimes from his faith, in the Throne. He cast the new Bishop into bands, and drew him into the warres with him, where the Emperour was discomfited, and hee taken and stripped of all, and at last miserably died, and with him the hope of Roman *Abassia*. *Sabellicus* [u] saith hee had conference with some Aethiopians, which said that their Lord ruled ouer threescore and two Kings. They called him *Gyam*, which signifieth mighty. They wondred why the Italians called him a Priest, seeing he neuer receiued Orders, onely hee bestowed Benefices: and is neither called *Iohn* or *Ianes*, but *Gyam*. Some report of him things incredible, as one *Webbe* [x] an English man in his Tales of his Trauels. He hath Golde enough shut vp in a Caue, to buy the moitie of the world, as L. [y] *Regius* affirmeth, and can raise an Armie of ten hundred thousand, (saith *Sabellicus*.) Yet the Peasants are not employed in militarie seruice: but onely the Cauas, which are men brought vp thereto. They warre

not

[k] *Alvares* speaketh as it was in his time: it is now otherwise as you shall after reade.

[l] *Strabo l.16.* tels of circumcised women in these parts. *Quemadmodum viri præputium habent, mulieres etiam habent quandam glandulosam carnem quam Nympham vocant, eo inepta accipiendo Christiane circumcisionis.* Any one man may Circumcise, and it is done without solemnitie, or ceremonie.

[m] Catholike Traditions.

[n] *F. Lops* saith he is elected, as elsewhere is shewed.

[o] *Litera ad Emm.*

[p] *Litera ad Papam.*

[q] *Obedienza del Prete Ianni &c. apud Ramusium.*

[r] *P. Maff. histor. Indic. l.16.*

[s] *Eman. Acosta in Commentario rerum in oriente gestarum.*

[t] *Oviedo* 8. of *Hierapolis.*

[u] *Sabel. En.10. l.8.*

[x] *Webbe* Trauels

[y] *L. Le Roy l.9.*

not in the Lent, [z] except against themselues with extremity of fasting, so weakening their bodies, that the Moores [a] make that their harvest of Abissine captiues. Of this their fasting *Alnares* saith, that they beginne their Lent ten dayes before vs: and after Candlemasse, fast three dayes, in remembrance of Niniuehs repentance; many Friers 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, being ignorant to take it. Some Friers eate no bread all Lent long for deuotion; some, not in a whole yeare, or in their whole life, but feede on hearbs, without oyle or salt: that I speake not of their girdles of yron, and other their hardships, which my Penne would willingly expresse, if my Method forbade me not. This fasting (as exposing their *State* to hostile inuasions and insolencies) may finde place and mention heere. Their Friers and Priests in Lent eate but once in two daies, and that in the night. Queene [b] *Helena*, that sent her Ambassadour to King *Emanuel*, was reported to eate but three times a weeke, on Tuesday, Thursday, 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; only [c] they are excommunicated from entring the Church.

In the kingdome of Angole, yron, 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 [d] and marrying the wiues of their brethren deceased, is heere in vse much like as with the Iewes.

In Bernagasso, *Alvarez* and his company, in their trauel, were incountred 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 rockes: they digged the earth, that it seemed as it had beene tilled.

In the Countrey of the *Giannamori*, [e] as they trauelled, they crossed a certaine brook 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 busines, sodainely cried out, Looke to your selues: whereupon turning about, they saw the water come downe a speares deapth with gret fury, which carried away part of their stuffe: and had they not (by good hap) taken vp their tent, they together with it had bin carried away with the streame. Many of them were forced to clime vp the Sallowes. Such was the noise of the water, and the ratling of the stones, which came tumbling downe the mountaines together, that the earth trembled, and the Skie seemed to threaten a downe-fall. Sodainely it came, and sodainely it passed. For the same day they passed ouer, and sawe very many and great stones ioyned to those which they had seene there before.

In the kingdome of Goyame, [f] the riuer Nilus springeth, it is there called Gion, and comes from two lakes, which for their greatnesse may seeme to be Seas, in which (report goeth) that Mermaides, Tritons, or Men-fishes are seene, and some haue told me (saith *Alvarez*) that they haue seene it. *Peter Covilian* a Portugall, which had liued a great part of his life in those parts, tolde me, that hee had beene 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.

The houses of the Ethiopians [g] are round, all of earth, flatte roofed, couered with thatch, compassed with yards. They sleepe vpon oxe-hides. They haue neither Tables nor Table-clothes, but haue their meate 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

z *Alvarez cap* 113.

a The Moores also vse to giue assaults on the Saturdayes & Sundayes, because (of a Iewish superstition) then they refuse to fight.

b *Lit. Helen. ad Em. Reg. Portug.*

c *Alvarez.*

d *Alvar. c.* 21.

e *Ca.* 50.

f *C.* 135. *see c.* 19. Some draw 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.

g *C.* 159.

grape (but by stealth) except in the *Pretes* and [h] *Abunas*: others vse wine made of Raisins, steeped tenne dayes in water, and strained, which is cordiall and strong. They haue plenty and want of mettalles; Golde, Siluer, &c. the soile yieldeth, but they haue not Art to take it. They haue no coine of golde 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 basil 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 party to be deposed goeth with two Priests, carrying with them fire and and incense to the Church-doore, whereon hee layeth his hand. Then the Priest adiures him, saying: If thou shalt sweare falsly, as the Lion deuoureth the beasts of the forrest, so let the Deuill deuoure thy soule: and as corne is grownd 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 partie answereth to euery of these clauses, Amen.) But if thou speake truth, let thy life be prolonged with honour, and thy soule enter into Paradise with the Blessed, Amen. Then doth hee giue his testimonie. They haue Bookes written in Parchment.

h *Abuna* is their Patriarch.

Some [i] 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 sixeteene ryalls, and with vs eight pence) for that by him the furious spirit of Nilus is slaked and cooled, being detained in the way by many sluces, for that purpose made. The great Turke denying this, [k] the Abissine caused these dammes to be broken, and by drowning Egypt in vncouth manner, forced that great Monarch to composition. *Alvarez* denies both the mountaines of *Luna*, and the melting of snow, which is supposed the cause of this riuers hastinesse; and ascribeth the ouerflowing of Nilus to the extreame raines in Ethiopia, whose Fountaines diuers Portugalles haue seene (he saith) in Goyame. The Turke notwithstanding hath (by warring vpon him) erected a new Beglerbeg-ship in his Dominions. *Alvarez* liued there six yeeres, and was once within thirtie miles of Nilus, but in all his trauells neuer sawe that riuer. So little accesse haue the Ethiopians (barred out by vnpassable passages) vsually to the same.

i F. *Luys hist. Et. libr. 1. c. 28.* Briefe description of the whole world

k *Alfons. Albuquerque* deuised to diuert Nilus into the red Sea.

k F. *Luys* saith, that *Pius 5.* the Pope prouoked *Mesa* the *Prete* to refuse the tributte, & to stay it by diuerting the stream, whereupon the Turk sent christians out of Greece & other partes to dwell there, and in Cairo placed 30000. families, which cauled the Pope & *Prete* to alter their course.

Andrea [l] *Corsali* 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. Frier *Luys* giueth a more probable reason thereof, saying that when the world groned vnder Arrianisme: the Abissine Emperor caused his subiects to brand themselues with a three-fold 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 [m] saith, that in Aethiopia are Elephants, the Rhinoceros, and (besides other beasts) the Vnicorne in the Kingdome of Goyame, and in the hilles of the Moone, but seldome seene, onely the horne is found, which hee casteth in maner as the Hart. There are also (he saith) birds of Paradise: and such store and varietie of flowers all the yeare long, that their Eunuches are alwaie decked with them. There is one Flower not any where else knowne, called Ghoyabula, much resembling a Mary-gold, but exceeding faire in varietie and excellencie of coulours, 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

l *Andrea Corsali liter. ap. R.*

m *Luys de Vrretabist de la Ethiopia libr. 1. pag. 247. & d.*

offices to both senses, or sent, and sight. He mentioneth [n] also a bird, called the *Rhinoceros* of the aire, much bigger then an Eagle, and hauing a bowe-fashioned bill or beake foure foot long, and a horne betweene the eies, with a blacke line alongst it. It is a cruell fowle, and attends on battells and campes. The Portugalls had sight of one at the red Sea, when *Solyman* the Eunuch had his nauy 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 payd the *Prete* for tribute.

n Pag. 344. In their language *Alcemenon.*

CHAP. V.

Of the Hill Amara: and the rarities therein.

THe hill Amara hath already 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 *Alvarez*, whome wee haue chiefly followed in the former relations of this Countrey, as an eie-witnesse of the most things reported; but neither they, nor he haue any thing but by relation, sauing that hee passed two dayes iourney along by the said hill, and that also had almost cost him his life. But *Iohn de Baltasar* liued in the same a long time, and therein serued *Alexander* which was afterwards Emperour, and was often by commaundement of the same man, when he was Emperor, sent thither: out of his relations, Frier [b] *Luys* saith, he hath borrowed that which here wee 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 eies behind, in price for his curiositie; and not much lesse is the danger of such as offer to escape from thence; *Alvares* himselfe being an eie-witnes of some such cruell executions inflicted for that offence. This hil is situate as the nauil 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 books) the Sunne himselfe so in loue with the sight, that the first and last thing he vieweth in all those parts, is this hill, and where Antiquitie consecrated vnto him a stately Temple: the Gods (if ye beleeue *Homer*, [c] that they feasted in Ethiopia) could not there, nor in the world find a fitter place for entertainement, 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, wholesome aire, pleasant aspect and prospect; secured by *Mars*, lest any sinister accident should interrupt their delights, if his garrisons of souldiers were needefull, where Nature had so strongly fortified before; onely *Neptune* with his ruder Sea-Deities, and *Pluto* with his blacke-Guard of barking *Cerberus*, and the rest of that dreadfull traine (whose vnwelcome presence would trouble all that are present) are all, saue *Charon*, who attends on euery feast, yea hath now ferried away those supposed Deities with himselfe, perpetually exiled from this place. Once, Heauen and Earth, Nature and Industry haue all beene corriualls 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 bin eclipsed [d] with greatnes, and (though goodly starres, yet by the Sunnes brightnes, are forced to hide their light, when grosse and earthly bodies are seene) their noblenesse making them prisoners, that one Sun 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 dayes worke to ascend from the foot to the top; round about, the rocke is cut so smooth, and euen, without any vnequall

a *F. Alvarez a Cap. 58. ad 62.*

b *Luys de Vreta de la historia de la Ethiopia lib. prim. c. 8. & deinceps.*

c *Hom. Il. a.*

d *Tam nocet esse Deum. Ouid.*

vnequall swellings, that it seemeth to him that stands beneath, like a high wall, whereon the heauen is as it were propped: & 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 winne it. It is aboue twenty leagues in circuit, compassed with a wall on the top, wel wrought, that neither man nor beast in chase may fall downe. The top is a plaine field, only toward the South is a rising hill, beautifying this plaine, as it were with a watch-tower, not seruing alone to the eie, 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 find him, whom he cannot leaue both to seek and find, that by his direction & conueiance he 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, that one may ride vp with ease; it hath also holes cut to let in light, and at the foot of this ascending place, a faire gate, with a *Corps du Guarde*. Halfe way vp is a faire and spacious Hall cut out of the same rocke, with three windowes verie large vpwards: the ascent is about the length of a launce and a halfe: and at the toppe is a Gate with another guard. The aire aboue is wholesome and delectable; and they liue there very long, and without sickenesse. 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 reigne 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 baptise all of the roiall bloud, which were there kept, *Zachary* the eldest of them, was in his baptisme named *Philip*, in remembrance of *Philips* conuerting the Ennuch, which caused all the Emperors to be called by that name, til *Iohn* the Saint, who would be called *Iohn*, because he was crowned on S. *Iohns* day: & while they were busie in that holy worke of baptising the Princes, a Doue in fiery forme came fleeing with beams of light, & lighted on the highest Temple dedicated to the *S*unne, whereupon it was afterwards consecrated to the Holy Ghost by Saint *Mathew* the Apostle, when hee 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 loose both you and my selfe, if I should leade you into their sweet, flourishing and fruitfull gardens, whereof there ate 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; with cedars, palme trees, with other trees, and variety of hearbs, and floures, to satisfie the sight, taste and sent. But I would intertaine you, only 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 [e] the Queene of Saba carried and gaue to *Salomon*, who planted them in Iudæa, from whence they were transplanted at Cayro long after. The plenty of graines and corne there growing, the charmes of birds, alluring the eares with their warbling Notes, and fixing their eies on their colours, ioyntly agreeing in beauty, 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.

[e] *Ioseph. Ant. libr. 8. ca. 2.*

The stately building of the two Churches aforesaid, with their Monasteries, with the pillars and roofes of stone, richly and cunningly wrought, the matter and the workmanship conspiring magnificence; that of Iaspar, Alabaster, Marble, Porphyry; this with painting, gilding, and much curiositie, with the two Monasteries, containing each of them

them 1500. religious Knights and Monkes: each monasterie hath two Abbats; one of the militarie Knights; the other spirituall, of the monkes, inferior to the former. In the monastery of the Holy Crosse are two rare peeces, whereon Wonder may iustly fasten both her eies: the Treasury and Library [f] of the Emperour, neither of which is thought to be matchable in the world. That Librarie of Constantinople [g] wherein were 120000 bookes, nor the Alexandrian Library, wherein *Gellius* [h] numbreth 700000, had the fire not bin admitted (too hastie a Student) to consume them, yet had they come short, if report ouer-reach not, this whereof we speake; their number is in a maner 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 they were engrauen, which intreate of Philosophie, of the Heauens and Elements. Others goe vnder the name of *Noe*, the subiect whereof is Cosmographie, Mathematikes, ceremonies and prayers: some of *Abraham*, which he composed when he dwelt in the valley of Mamre, and there read publikely Philosophie 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 prosperity: many of *Esdras*, the Prophets, and high Priests. And besides the foure canonicall Gospels, many others ascribed to *Bartholomew*, *Thomas*, *Andrew*, and many others: much of the *Sibylles*, 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 [i] of Syria, Egypt, Africa, and the Latine Fathers translated, with others innumerable, in the Greeke, Hebrew, Arabike, Abissine, Egyptian, Syrian, Chaldee, far more Authors, and more of them then we haue; few in Latin; yet *T. Liuius* is there whole, which with vs is imperfect; and some of the workes of *Thomas Aquinas*; Saint *Augustines* workes are in Arabike: Poets, Philosophers, Physicians, Rabbines, Talmudists, Cabalists, Hierogliphikes, 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 Ethiopia; when *Ferdinand* and *Isabella* expelled the Iewes out of Spaine, many of them entred into Ethiopia, and for doing this without licence, enriched the *Pretes* Library with their bookes: when *Charles* 5. restored *Muleasses* to his kingdome, the *Prete* hearing that there was at Tunis a great Library, sent & bought more then 2000 books of diuers Arts. There are aboue 200 Monkes, whose office is to looke to the Librarie, to keepe them cleane and sound; each appointed to the Books of that language which hee vnderstandeth: the Abbot hath streight charge from the Emperor, to haue care therof; he esteeming this Library more then his treasure. And yet his treasure is such, [k] as leaues all others of all Princes in the world behind, quite out of sight: It is a Sea, that euery yeare receiueth new riuers, neuer running out: the Emperours, euen from the time of the Queene of Saba, laying vp part of their reuenue here. And therfore [l] *Dauid* the *Prete*, in Letters to King *Iohn* the second of Portugall, said, that hee had golde as the sands of the Sea, and the Starres in the Skie. The first that coyned money, was *Alexander* the third, which died in the yeare of our Lord 1603, stamping in the one side, the figure of Saint *Mathew* the Ethiopian Patron, and on the other, the Lion and Crosse, which is the Armes of Ethiopia. His Iewels, here kept, are incomparable; Topazes, Amethists, Saphires, Diamonds, and others. He hath one Iewell which was found in the riuer Niger, (that brings forth more gemmes then any riuer in the world) which is one peece of stone or rocke diuersified with a thousand varieties of stones: it is square, about two palmes and a halfe, and thicke withall: there are in it a hundred and sixty Diamonds, one as large as the palme of ones hand, others of one, two or three fingers, and some lesse: it hath aboue 300 Emeraldes, Rubies the greatest in the world; aboue fifty Saphires, Turqueses, Balazes, Amethists, Ipinels, Topazes, Iacinths, Crysolites, and all other kinds. Nature

f The Library of the *Prete*.

g *Zonar. An. to.* 3

h *Gell li.* 6. *c.* 17

i Fr. Lays hath a very large catalogue of them *l.* 1. *c.* 9 taken out (as he saith) of an *Index*, which *Anthony Gricus* and L. *Cremones* made of them, being sent thither by the Pope *Gregorie* 13. at the instance of Cardinall *Zarlet*, which sawe and admired the varietie of them, as did many others then in their company.

k The Treasury of the *Prete*.

l *Litera Dauid*.

ture heere playing the Ieweller, and representing a Map of the worlds gemmes in one Iewell, without, and infinitly beyond all Art of man. Being set in the Sun, it seems a combined marriage of heauenly & earthly Excellence, that no mortall eie hath seene the like, nor is able to endure the sight of this. When *Bernardo Vechetti* a Ieweller was sent thither by *Francis de Medices* Duke of Florence, he accounted it beyond all estimation or valew. The Emperour keepes it in a box of gold. By the perswasion of that *Bernardo* he hath made him tables set with thousands of stones in them. Corrall is more esteemed in Ethiopia then gold, and therefore frier *Luys* denies that coralls in the bottome of the red sea, make it red, as some affirme: and that which *Barros* [m] saith hath beene found there, is vnperfect.

m *Barros dec. 2 lib. 8. ca. 2.*

But greater Iewels then those are kept in Amara, the princes of the bloud roial, which are sent to this hill at eight yeres old, and neuer returne thence, except they bee chosen Emperours. The first Author of this custome was *Iosue* the nephew of *Salomon*, and son of *Meilee* or *Melilee*, to remoue all occasions of ciuill wars about succession. And their continued succession in one line, without alienation, is imputed to this. Some Emperours for a time had left it, til *Abraham* being Emperour had, or pretended to haue a reuelation, to renue that custome, if he would continue the Scepter in the linage of *David*. The Princes which liue there, are six, eight, twelue, & sometimes more: *Anno* 1608 they were six; euery of which liues by himselfe, and that in great estate and maiesty in royall palaces with spacious halls richly hanged, remouing to another palace at pleasure: they meet all together when they will play, hunt, walke, and on holidayes to diuine Seruice: they take place according to their age; each hath his ten seruants for ordinary attendance, which are the sons, or descended of the tributary kings: for baser Offices, the great Mr or military Abbot employeth the soldiers that guard at the foot of the hill, which without licence may not ascend. They haue other graue persons to instruct them in virtue & learning. Euery city, that is, euery habitation of a thousand houses, is at their own 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 7500, there being 2500 cities in the Empire. The military Abbats order them in their seueral wards, the baser at the foot of the hill, the citizens at the middle, and the gentlemen at the top; their captains changed at euery two months end. Besides the souldiers tents, are many other of Merchants and Officers. No woman may ascend, nor hath done since Queene *Candace* was here baptized by her Eunuch: the the Princes liue single, and marry not, as *Aluares* hath vntruely affirmed of them.

Chap. VI.

Of the Election of the Emperors: of their Scholes, Vniuersities, and royall Cities.

When the Emperor is dead, many solemne ceremonies are obserued, both religious and ciuill about the election of another, which is in the authority of the 2 military Abbots of S. *Anthonies* order in the mount. Oaths are taken both of the Electors and Elected, the first, to vse sincerity, the other to reigne iustly, obseruing, and causing in his Empire to be obserued, the laws of God, Christian religion, the foure first Councels, of Nice, Ephesus, Chalcedon, & Constantinople: and (if the [a] Frier reach not, for in their holy Fathers case I relie not much on their holines) to acknowledge the Florentine Counsell, and the Popes Supremacie, and lastly, the Constitutions of *Iohn* the Saint, and *Philip* the seuenth, ancient Emperors: which done, in solemne Processiō of all estates they goe to the Church, and having set the Emperour in his throne, the Princes of the bloud are brought out of the Pallace, where in the time of the election they had beene enclosed, to kisse his hand, and sweare fidelity, clothed in the habite of the Knights of Saint *Anthony*: the same oath is giuen also by the Kings, his vassalls (foure of which are present at the election) the Counsellers, Prelates, and others, according to their place. After this, fires are made on the towers of the Mount, to giue notice of this election, which being seene by the

a F. *Luys de vr. ret. hist. Ethiop.*

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 Abbat 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 blacke 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 Prelats, whome in honour of their Ecclesiasticall dignities the Princes resalute standing, with their heads vncouered. The tributarie Kings follow, not with embracements, but kissing their hands, rendering their salutations, and after them the Embassadors. The Emperour, hauing remained some time in priuat talke with them, goeth to the Abbey of the Holy-Ghost, and putting off his blacke habite, is clothed in Scarlet; and being on horsebacke, attended with his Familie, the Abbats, and Councellors, passeth to the Abbey of the Holy Crosse, where the two Abbats of that Abbey meet him; and after oath giuen to preserue the auncient Customes, present him with the Keyes of the Treasurie and Librarie: the Emperour bestowing as much of the said Treasure as he pleaseth. After all other ceremonies, the Councellors of the Court come to the Hill with twelue thousand Knights of S. *Antonies* Order (which are the Emperours guard) and the eldest sonnes of the King, to conuey him solemnly to Zambra the Citie, where the Court and Councell reside, where with all solemnitie & magnificence he is likewise receiued, and conducted into the Palace, and placed on his Throne of twelue steppes, with acclamations of long life and happinesse on all hands. Fiue daies festiuall being here passed in all publike reioicings, he goeth to Saba to take the oathes 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 Scutchion, with his Armes, he giueth into his hand, & licenseth him to depart to his Pauillion without the Citie. These Kings are truly Kings, & succeed in the inheritãce of their fathers, receiuing tribute of the subiects of their seuerall Kingdomes, and are not Deputies, or Vice-royes, at the meere pleasure of the Emperour: but if one be vpon iust cause displaced, his sonne succeedeth: and therefore the *Prete* is called King of Kings. The eldest sonne of euery of these 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 auncient custome to take a wife of the posteritie of those three *Magi* which adored CHRIST in his infancie, whome the Æthiopian and Romane Traditions 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 Arians [b], came into Æthiopia, in the time of *Iohn* the Saint, which reigned after *Philip* the seuenth, and receiued of his hands the Kingdomes of Fatigar and Soa, the former giuen to the posteritie of *Balthasar*, the other to the linage of *Melchior*. The Frier addeth, That all the legitimate descendents of these three Families are borne with a starre on one of their sides; and that at the Iubilee, in the time of *Gregorie* the thirteenth, 1575, there were three of those three Families at Rome, with that naturall ensigne of the supernaturall and miraculous starre. Yea, the legitimate Mahumetanes in Arabia and 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 and Adulterie: of this mortall sentence the Lions are the executioners, which in euery Citie are kept for that purpose. Some Italians had beene found guiltie of the sinne against Nature, a thing for which the Æthiopians (as some of the Ancients [c] for Parricide) had no law, as not thinking any would so farre degenerate; and therefore knew not how to punish them: but it was cõmitted to the Latin Councell, which adiudged them to be burned; a punishment not known before in those parts, yet fitting to those vnnaturall burnings.

b When were the Arians of such power in Arabia, but especially in Persia?

c *Cic. Orat. pro S. Roscio.*

The fault and the 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 Portugalls: the two former come thither by the way of Cayro. *Andrew Oniedo* a Iesuite, sent thither by the Pope with the title of Bishop of Hierapolis, was Author and Councellour to the Emperour of this Institution, and by him made President of the same. This man (d *Botero, Maffeus*, and others say) had miserable entertainment, with the residue of his Societie: but Frier *Luys* (from the relation of *Don Iohn*) tells, That he had liued and died in great honour amongst them, as he doth elsewhere magnifie exceedingly their respect to the Romane Papacie and Religion. *Credat Iudæus Apella. Cui bono*[e] is the rule of my Faith to Friers and Iesuites in their Relations: in Naturall and Morall Histories, which serue not to the building of Babylons Tower, I receiue them with attention, with thankes, and if need be, with admiration in some things: but when they come *with Slime in stead of Mortar*, and would get Rome *a name*, I remember their Vowes & Profession, and yeeld no further attendance. That *Claudius* which was then Emperor, and his successor *Adamas*, were of schismaticall and tyrannicall qualities, as other Historians affirme, Frier *Luys* not only denies, but extolleth their good parts.

d G. Bot. part. 3. l. 2. *Maff. Hist. Ind.* l. 16. *Eman. Acosta.*

e Cic. pro Milone.

He which now is Emperor, was elected *An.* 1606, and called himselfe *Zaraschaureat, a sprout or budde of the linage of* Dauid, assister of S. *Peter* and S. *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 ioint forces assault the *Ottoman*.

There are in all the Cities of Æthiopia two Schooles or Colleges 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 College of boyes is a quarter of a league without the Citie, 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 tenne to twentie; the other, from tenne to sixteene yeares of their age. They haue not onely this order in their well-ordered Schooles, but in their disordered misorderly Stewes, the Deuils worke-houses, and suburbes of Hell, which yet in Rome and places of that Religion are permitted and admitted the Cities, and his Holinesse selfe is not a little enriched with (that which God prohibited) f *the price of the Dogge, and of the Whore*. The Æthiopians permit not any to be *strange women*, but strangers of other Countries, 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 Plebeians, nor any but to those peculiarly designed their state, vnder paine of death, as Adulterers, to be cast to the Lions. These women are hyred 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 distast and forsake that beastly Trade, they send them to some places subiect vnto the Portugalls, not admitting them to conuerse with their women, for feare of infection.

f Deut. 23. 18.

But to leaue these Beasts, the Æthiopians giue great respect to their Physicians, which are onely of their Gentrie, 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 Æthiopia) there to be taught Naturall Philosophie (Logick, & other Arts they know not) together with Phisicke, & the Arts of the Apothecarie and Chirurgian. They are there maintained at the publike charge of the Cities that send them.

When

When the Doctors and Instructers see them fit to be Graduats, they goe with them to the Monkes of *Alleluya*, and of *Plurimanos*, who with a Monkes Cowle, or Hood, and other Doctorall Ensignes, doe inuest and inaugurate them in that Degree. They are great Herbarists. They make *Mummia* otherwise then in other parts, where it is either made of bodies buried in the Sands, or taken out of auncient Sepulchres, where they had beene layd, being embaulmed 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 bodie full of wounds, put 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 bodie 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 bodie resolueth and droppeth a substance like pure Baulme, which liquor is of great price. The fragrant sent is such, while it hangeth in the Sunne, that it may be smelt (he sayth) a league off. The priuiledges of Physicians are, that they are freed from the common customme of giuing one in three of their sonnes for the Emperours Warres, that they may ride on Elephants in the Cities, which is allowed onely to the Emperours, Prelats, and Priests, that are Virgins: They may also weare Miniuer-Hoods, and are free from Subsidies and Payments. Theologie and the Chaldee Tongue is taught onely among their Priests and Ecclesiasticall persons in their Churches and Monasteries. They read Diuinitie in their natiue Tongue: the Text is the foure first generall Councels: the Scripture they reade in Chaldee, which is with them as Latine with vs. They handle not questions as the Schoolemen, in Logicall Disputations and Arguings, but copiously and eloquently interprete the Scriptures.

g Making of Mummie.

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 and profit) 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, Pyramides, and the like tokens of Industrie, 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 Portalls, 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-dores of Cedar curiously carued. The waies that lead 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 and fruit: the foure high streets goe through 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. *Mathew*, their supposed Patron, as bigge as a Gyant, gilded also; the worke of Architects sent by *Francis*, Duke of Florence. Neere to this Citie are Mines of Gold, Gardens, and other places of pleasure and profit.

Zambra is greater, containing thirtie 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 Emperour leauing his wonted manner of remouing vp and downe in Tents, hath fixed his Court royall: and yet without the Citie are many Tents that belong to the Court. Here the *Prete* liueth, with two and fortie sonnes of Kings, and with his Great Councell, and the Latine. *Alexander* the third built the Pallace here 1570, with the Duke of Florence his workmen.

CHAP. VII.

Of other Countries betweene the Redde Sea and Benomotapa.

AEthiopia *Exterior*, or *Inferior*, is that Southerly Tract of Africa, which to *Ptolomey* and the Auncients 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 Ocean[a]. *Maginus* diuideth it into fiue parts, Aian, Zanguebar, Benomotapa, Cafraria, and Congo: but Congo is here taken in a very large sence. Aian, after the Arabians account, containeth all that Region which lyeth betweene the mouth of the Redde Sea, and Quilimanci; being, for the most part, on the Sea-Coast inhabited by the said Arabians: but the in-land parts thereof are peopled with 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] *Ptolomey* 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 and Barbora pertaine to this Kingdome, Cities without the Strait, on the Sea, much frequented with Merchants. Zeila is situate in eleuen degrees, where *Ptolomey* placeth the Avalites. It is stored with varietie of Merchandise, 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 *Guadaameth* the King hauing before done much harme, by the helpe of some Portugalls which *Claudius* the Abassine had in his warres, was slaine, and his Armie ouerthrowne: but his successour, *Anno* 1559, slew *Claudius* in battaile, and the Moore acknowledging diuine assistance in this victorie, triumphed on an Asse. Zeila was burnt and sacked by the Portugalls, *Anno* 1516: as *Andrea*[c] *Corsalis*, 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 yeares 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 pettie Kingdome of the Moores, which are of an Oliue colour. [d]Brava was a free Towne, which, with Pate and Gogia, were taken by the Portugalls, vnder *Tristan de Cugna*.

Zanzibar, or Zanguebar, is a name by the Arabians and Persians giuen to that Tract, extending from the Riuer Qualimanci, which *Ptolomey* calls *Raptus*, to the borders of Benomotapa. Some, in a larger extent, include Benomotapa and Cafraria. *Sanutus* affirmeth, That it is a low, fennie, and wooddie Countrey, with many Riuers, which by extremitie of moisture cause the ayre to be intemperate. From the waste vpwards they goe naked. Herein are contained 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

a *G. Bot. Ben. part. 1. l. 2. Maginus.* Pory before Leo.

b *Ptol. l. 4. c. 7.*

c *Andrea Corsali.*

d *Lud. Romanus, l. 7.*

e *Jo. di Barros, Dec. 1. l. 4. c. 6.* saith, At Melinde *Gamma* receiued kinde entertainement, and Pilots to conuey him to India, when it was first discouered by the Portugalls.

the men, of colour inclining to white, notwithstanding the situation vnder the Line. They haue blacke people also, which are Heathens for the most part. Of like condition is Mombaza[f] (which is said to haue some resemblance with Rhodes) but enemie to the Christians, and was ruinated by *Thomas Cotigno*, in the yeare 1589, for receiuing *Alebech* the Turke; as *Ampaza* in the same, lost by *Alfonso Mello* the yeare before.

f *Vascus Gamia* 1500, subdued Mombaza, and Almeida fiue yeares after, and, after *Nonnius*, Acuna. *Osor. de reb. Eman.*

Quiloa stands nine degrees to the South of the Line: the name of a Citie and Island, which is a Kingdome of the Moores, and extendeth her dominion farre in the Coast[g]. The King grew mightie by the Trade of Sofala; but it was made tributarie to Portugall by *Vascus Gamma*, *Anno* 1500. In the yeare 1505 the Portugalls for deniall of that tribute, depriued *Abrahem*, 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 Portugalls. The people are whitish, their women comely, rich in attire: their houses faire built, and richly furnished.

g *Mass. hist. indic. l.* 2. *Arthus hist. Ind. c.*20.

Betweene Coava and Cuama, two Riuers which spring out of the same Lake with Nilus, are the Kingdomes of Mombara, Mozimba, Macuas, Embeoe, and against them the Promontorie *Praessum*. Here is Mosambique[h], by which name is signified a Kingdome in the Continent, and an Island also, with a safe Harbour, which with two other Islands are in the mouth of the Riuer Moghincats, in fifteene degrees South. Mosambique is inhabited by Portugalls, which haue there a strong Castle: here the Portugall shippes Winter. In this Island are Sheepe, with tayles of fiue and twentie pound weight (a Beast common in Africa:) Hennes blacke both in feathers, flesh, and bone, and sodden, looke like Inke, yet sweeter then other in taste: Porke very good, but for the deere sauce. There are some Mahumetans, as they were all, before the Portugalls arriuall there. They haue Trade in the Continent, in Sena, Macurva, 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 Macurva) eat them. Their chiefest liuing is by Hunting, and by flesh of Elephants. In euerie Village is a new King. The Captaine of Mosambique, in his three yeares Gouernment, maketh three hundred thousand duckats gaine, especially by Gold, from Sofala.

h See *Linschot. l.* 1. *c.*4. *Paludanus ibid.*

Vp further within Land the people goe almost naked, and were so simple when first the Portugalls traded thither[i], that *Ludouico Barthema*, or *Vertomannus*, for his shirt; and another, for a Rasor, and a little Bell; bought fifteene Cowes of them; and then were readie to fall together by the eares among themselues for the Bell, who should haue it. But they could not enioy their purchase, being driuen to their heeles by three female Elephants, which hauing young ones, were very fierce, and made them leaue their Cowes to saue themselues. In these Seas the Moores sayle in Vessells sowed with Leather, the sayles of Palme-tree leaues, calked with Gumme, gathered off the Trees in the Woods.

i *L. Romanus, l.*7

Sofala lyeth betweene Cuama and Magnice, two Riuers. Here the Portugals haue on a little Iland (whence the whole Kingdome hath this name) a Fort and Factorie of very rich Trade, the people bringing great quantitie of Gold (whereof they haue plentifull Mines) for their Cloth and other commodities: it is supposed that it amounteth to two millions yearely. *Ortelius*[k] is of opinion, That this Cephala, or Sophala, is that which in *Salomons* time[l] was called *Ophir*, from whence so great quantitie of Gold was brought by his Nauie. *Iosephus*[m] seekes for it in India: *Eupolemus*[n] in the Redde Sea, imagining it to be an Island there placed. *Dom.*[o] *Niger*, *Tremellius* and *Iunius*, in *Aurea Chersonesus*, where Malacca standeth (although wee reade not of any great quantitie of Gold found in that soyle.) [p]*Gaspar Varerius* is of the same minde, but reckoneth to the *Chersonesus* both Pegu and Samotra, with all that lyeth betweene them. *Vatablus*[q] with lesse reason applyeth it to Spagniola, discouered by *Columbus*, and by *Columbus* himselfe so called. *Arias*[r] *Montanus*, *Philip Mornay*, *Postellus*, *Goropius*, would by their authoritie much moue vs to thinke with them, that Ophir is Peru, if the ignorance of the Load-stone, and those

k *Ortel. Thesaur.*
l *1. Reg* 9. 28. *2. Chron.* 9. 21.
m *Ioseph. Antiq.*
n *Euseb. de prep. l.* 9. *c.*4.
o *Niger Greg. Tremel & Iun. Annot.*
p *Gaspar Var. de Ophyra.*
q *Vat. in* 1. *Re.* 9. *P. Mart. dec.* 1. *l.* 3.
r *Ar. Mont. Morn. d verit. Postellus. Gorop. Hispania.*

huge Seas, esteemed by Antiquitie vnnauigable, did not detaine vs from consent: And where should Peru yeeld him Ivorie, where neuer was yet seene an Elephant? *Ioseph* [s] *Acosta* taketh Ophir and Tharsis to signifie no certaine places, but commonly to be taken in a generall sence, as the word India is now with vs; a name giuen to all remote Countries, East and West. Hee thinketh, that *Salomons* Gold, Ivorie, &c. came from the East Indies.

s *Ioſ. Acoſta, l.1.c.14.*

But some reasons doe yeeld great cause of coniecture for Sofala, both because of the plentie of the commodities which *Salomons* seruants are said to bring with them, and becauſe of auncient buildings of Stone-worke, which the [t] inhabitants call, *the worke of Deuills*; supposing it impossible for men (guessing 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 olde Hebrew Letters, which the Phœnicians of old, and Samaritans to this day obserue, as elsewhere we haue shewed?)

t *Io. di Barros Dec.1.l.10.c.1.*

And further, *Thomas* [u] *Lopez* telleth, That certaine Moores related vnto them of the riches of those Mines; that Shippes from Mecca and Zidem vsed to trade there; and that yearely there were taken forth of the Mines two millions of Mittigalls, 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 auncient Writings, which testified, That these were the Mines whence *Salomon*, in his three yeares Voyages, fetched his Gold, and that the Queene of Saba was naturall of the parts of India.

u *Nauigationi di Thome Lopez ap. Ramusium.*

As for India, yee haue [x] 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 sight of Land, he can scarce thinke, that long Nauigations could then be performed. *Barrius* accounteth all Sofala to the Empire of Benomotapa, of which wee shall speake anone: wee haue now mentioned the same, by reason of the Isle which is subiect to the Portugalls. These, beside Gold, here haue great Trade for Ivorie, of which *Barrius* sayth, That in Benomotapa are yearely slaine foure or fiue thousands, and of Water-horses (whose teeth are accounted Ivorie also) all the great Riuers in Africa are full. These feede sometimes on the Medowes, where the Mariners haue chased them, as *Lopez* [y] reporteth: and after long chasing by Land, they haue taken the water; where, in reuenge, they haue assaulted the Mariners in their Boates, and bitten chippes of 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.

x *Cap. sup.*

y *Th. Lopez.*

Within the Land, behind these parts, is the Kingdome of Monoemugi, 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 redde Balls 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 *Agab*, or *Agag*, who inhabite betweene 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 yron Instruments, and turning their eye-lids backward, eating their enemies.

These not long since (as [z] 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.

z *Od. Lopez, l.2.c.5.*

Now

Now for those Moores which inhabited the Sea-coasts, as wee haue said, they are not all [a] Catholike Mahumetans, especially such of them as haue conuerted, and taken their habitations further within Land. And the first Moores or Arabians that came to inhabit those coasts, were banished persons, called as in the Chronicles of *Quiloa* is reported, *Emozaidm*, 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.

[a] *Io. di Barros, Dec.1.lib.8.c.4.*

Long after them came three shippes with great multitudes of Arabians, that fled from the King of Laza their enemie, 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.

These Moores and the former differing from each other in their superstitions, could not agree, and therefore the *Emozaidm* were forced vp higher into the Countrey, and there by 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, [b] *Baduini*: which in Arabia and Egypt, is the title of the people that liue in the Champaine, and Inland countries: and those that liue neere the Sea-coast are called Arabians, &c. They make no difference of meats. The Heathens in those parts are giuen to Auguries and Witcheries; & 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 aire is vnholesome. But what vnhealthsomenesse can there bee found, where gold is found? which makes men commit themselues (no maruell what they commit with others) to the most scorching heats, to contagious aires, to tempestuous seas, and the darkest prisons of the disembowelled Earth.

[b] *Botero.*

CHAP. VIII.

Of Benomotapa, and the parts adioyning.

BEnomotapa, 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) extendeth after some mens reckoning almost a thousand leagues in compasse, between 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 Iland. Betweene Cuama and Corrientes it is pleasant, holesome, and fruitfull: And from the Cape Corrientes to Magnice, it abounds with beasts; but it is cold. Their principall Cities are Zimbas (happily the same which *Ptolomey* [a] calls *Agisymba*) and Benamataza; that one and twentie, this fifteene dayes iourney, from Sofala. Of the abundance of Elephants in Benomotapa is said before; whereof AEthiopia is euery where stored with manifold herdes: [b] although I dare not subscribe to their opinion, that esteeme Elephants as common there, as heere we haue Oxen. It is a creature nine cubites high (in their largest stature) and fiue cubits thicke: with long and broad eares, little eyes, short tailes, and great bellies. Of their disposition is spoken alreadie.

[a] *Ptol. Geogr. lib.4. cap.9.*

[b] *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 soile, as if Nature it selfe could not hord vp gold in her spacious chests, but she must needs proue bare and barren of her wonted good workes; and how much lesse vnnaturall and degenerate mankinde? The Prouince is called Matuca, the people Botonghi, which (although they

are

are betweene the Line and the Tropike) yet in Winter haue such snowes in the mountaines, that if any abide there, they die frozen in them; and in Summer-time the aire in the tops of those hills is so cleare and pure, that some of our men, which were then there, saw the new Moone, the same day that she had kissed her bright and bountifull brother.

And who can now charge the 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 AEthiopians haue no hope or happe of better colour; whereas the hotter Countries of Libya, and in manner all America (notwithstanding the Sunnes strait looking, and neerenesse, not allowing them a shadow to attend them in the greatest height of his bounty) know not this blacke tincture in the naturalls 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 careleſſe 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 Mines are in Toroa, wherein are those buildings which *Barrius* attributeth to some forren [c] Prince, and I, for the reasons before alledged, to *Salomon*. It is a square fortresse, of stone; the stones of marueilous 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 gates 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 Diuels; and the Moores which saw them, said the Portugals Castles were no way to be compared to them. They are fiue hundred and ten miles from Sofala, Westward, in one and twentie degrees of Southerly Latitude: in all which space is not found one building ancient or later; the people are rude, and dwell in cottages of timber.

[c] 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 haire, and more ingenious then those which are against Mosambique, Quiloa and Melinde, among whom are many that eat mans flesh, and let their kine bloud to satisfie their thirst. These seeme prone to receiue the Faith: for they beleeue in *One* GOD, whom they call *Mozimo* 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 marriageable with them, till her Naturall purgation testifie for her abilitie to Conception: and therefore they entertaine the first fluxe therof 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 spread many cloaths, 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 eat their offerings. The *Benomotapa* must weare cloathes of the same Countrey, for feare of infection; others may weare forren cloath. He is serued on the knee, and when

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 dignitie, which he affordeth the Portugals and Moores, and is the chiefe honor can be yeelded any. The second honor is to sit on a cloath 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 seueritie of Iustice doth secure them. Doores are not for necessitie, but for honor. Their houses are of pyramidall or steeple forme, all the timbers meeting in the middest at the toppe: couered with earth and straw. Some of them are made of timbers, as long and bigge as a great shippes mast: the greater they are, the more honorable.

The *Benomotapa* hath musike whithersoeuer he goeth, with singers: and more then fiue hundred iesters, which haue their captaine or master of Mis-rule. 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 [d] swords in token of Iustice, and defence of his people. The Countrey 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 thirtie in his husbandry or other businesse. He 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 be not sufficient testimonies, then the matter is tried by oath, in this manner. They beat the barke of a certaine tree, and cast the powder thereof in water; [e] which the partie drinketh, and if he doe not vomit, he is cleared; if he vomit, he is condemned. And if the accuser, when the accused partie 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 downe the summe that the King must haue, sometime at so deare a rate, that the suter rather refuseth the Kings grant. They haue no horse, and therefore warre on foot: The spoiles 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 go 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, he 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 ouer-seeth the stuffe, esteeming it a great honor. Thus farre out of *Barrius*.

Iohannes Boterus [f] tells, That his chiefe warriours are women, namely, certaine Amazones, which seare off their left pappes, as *Odoardo* [g] *Lopez* reporteth, least they should hinder their shooting, after the manner of the auncient Amazones: they are quicke, bold, couragious, and constant in battell, 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 finde Amazons, which the Ancients reported in Asia, and *Diodorus* in Libya, now in these times, if this report be true, in AEthiopia: and *Huldericus* [h] *Schmidel* hath told of the like in America.

In the yeare 1560. *Consalvus* [i] *Siluerius*, with two other Iesuites, went from Goa to the Kingdomes of Inhamban, and Monomotapa: and comming to Inhamban, they went to Tonge, the Citie royall, where they baptised the King and all his people in a short space, naming the King, *Constantine*, the Queene, *Mary*. Thence went *Consalvus*

to

d *Porta vna & due Zagaie. Boterus* saith, *vna Zappa, & due dardi*: a mattocke and two darts.

e Of such like water, see the next Chapter.

f *Gi. Bot. Ben. pag.* 1.

g *Od. Lopez Congo hist. lib.* 2. *cap.* 9. *Arthus hist. Ind. Orient. cap.* 19.

h *Schmidel historia Nauigat. in Am. cap.* 37.

i *Eman. Acosta Rerum in oriente gest. Comment.*

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, ſlew him. *Sebaſtian* in reuenge raiſed an armie of ſixteene hundred, [k] 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 aire; the malignitie whereof (the ſowre ſauce of all theſe golden Countries in Africa) conſumed his people. There are other Kingdomes adioyning to Monomotapa, and the mountaines of the Moone, Matana, Melemba, Quinbebe, Berteca, Bauagul, of which I can giue you but the names.

k *Botero part. 2. lib. 3.*

Caphraria, or the Land of the Caphars is next to be conſidered, which *Maginus* boundeth betweene *Rio di ſpiritu 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* [l] 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* [m] hath already acquainted his Engliſh Reader: Onely that notable and famous *Cape of good hope* (ſo named [n] by *Iohn* the ſecond, King of Portugal, for that hope which hee conceiued of a way to the Indies, when it was firſt diſcouered) deſerueth ſome mention. It hath three head-lands, the Weſtermoſt whereof 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 mightie Riuer, called by the Portugals, *Rio dulce*, which ſpringeth out of a Lake called Gale, ſituate among the mountaines 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 threatens the Ocean, which in theſe parts is found oftentimes [o] tempeſtuous, and when it cannot preuaile againſt this rough-faced and horned Promontory, it wrekes the whole malice vpon the ſhippes, whoſe ribbes, in the enraged fits, it would breake if they were of iron; as *Linſchoten* [p] teſtifieth of his owne experience. True it is, that ſometimes it is paſſed with more eaſe; but not ſo vſually: and *Linſchoten* tells, that at his returne from India, the Saint *Thomas*, a new Carrick, was heere caſt away, [q] and their ſhippe, wherein he ſailed, 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 endure ſuch torments, and the Engliſh Heretikes, and blaſphemers to paſſe ſo eaſily. The waues there (ſaith he) ſtrike againſt a ſhippe, as if they ſtroke againſt a hill, that if it were of ſtone it would at laſt be broken. Heere Captaine [r] *Lancaſter* traded with the people, and for two kniues bought an oxe, for one, a ſheepe, &c. in good quantitie. Their ſheepe are great, with great tailes, 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 enemie from aboue, and encountered with a thunder-clap, which ſlew 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 blinde, others bruiſed in their legges and armes, or breſts, others drawne out, as if they had beene racked; which all yet, GOD be thanked, did after recouer.

l *A. Ienkinſon in Hakl. tom. 1. pag. 327.*

m *Pory* before *Leo.*

n *Oſor. de reb. Em. lib. 1.* This was *An. 1487.* The diſcouerie therof is lagely related by *Io. di Barros* in his firſt Decade of Aſia *lib. 3.*

o *Bartholomeo Dias*, who firſt diſcouered this Cape, called it *Ca. Tormentoſo*, in regard of the troubles and dangers he there ſuſtained.

p *Linſcot. lib. 1. cap. 93. Nauig. Verhuffi.*

q They found it there in April as cold as with vs in Winter, when it freezeth not: and yet the people are blacke.

r Sir *Iames Lancaſter. Hakl. tom. 2. part. 2.*

The Hollanders in the yeare 1595. traffiked with the Cafres, which were valiant, but

but base in appatell, couered with Oxe or sheepe-skinnes wrapped about their shoulders, with the hairy side inward, in forme of a mantle: their priuy-parts couered with a sheepes taile, fastened before and behinde with a girdle. But now we see it made a daily mutter to the Portugal, English, and Dutch, so capable of hope of Good, that the Cape of Good hope is nothing feared: although at home many haue no good hope of publike good, and wish that they would carry out of Europe lesse money, and bring home more men. For my part, I wish so well to Nauigation and discoueries, that I could wish such complaints to be but calumnies, and to be the knauigations of false discouerers. I cannot omit, [r] that vpon the toppe of this Promontory, Nature hath as it were framed her selfe a delightfull bower, heere to sit and contemplate the great Seas, which from the South, East and West beat vpon this shore: and therefore hath heere formed a great plaine, pleasant in situation, which with the fragrant herbes, varietie of flowers, and flourishing verdure of all things, seemes a terrestriall Paradise. It is called the table of the Cape. That which from hence lieth 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, [s] *Iames Botellus* a Portugal, 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 scarse eighteene foot long, and six broad, sailed 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.

[r] *Botero.*

[s] *Maffeus hist. Ind. l.* 11. 1535.

The Hollanders [u] at the Cape of Good hope, had of the inhabitants two kine for two rustie knines, and one much greater for a new one: two fat bulls and three sheepe for a barre of iron, weighing threescore and ten pounds. The people 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 annoint themselues with grease and fat, they yeeld a ranke smell. If we killed a beast for our vse, they would aske the inwards, and eat them raw; the filth being not well cleansed from them. At their Feasts they would seeth a beast in his hide, fastned on foure slickes with fire vnderneath. They liued miserably, yet for gallantry ware bones and peeces of dried flesh about their neckes. Neere this Cape are weeds growing in the sea fiue and twentie fathome long.

[u] *De Bry Ind. Or. part.* 3.

The *Ascension* [x] built their Pinnesse *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 shippe one of those Seales, and the same had lien fourteene dayes, and now swarmed with crawling Maggots, they would take them vp and eate them; as they would also doe the guts, garbage, and panch of the beasts. 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 Pinnesse (so neere the Cape of *Good Hope*) which, me 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 shippe on the coast of Cambaya. It is morally true, that ascending and aspiring mindes lose Vnion (for *onely by pride doth man make Contention*) Vnion being gone, Good Hope followeth, *Qua concordia creuerunt, discordia & res & spes perierunt*: and so it befell in this their tragedie, after the losse of those vessels which bare such names. The shippe was lost by the Masters indiscretion, but yet hath the honor (surviuing her fates) that she was the first English shippe that euer sailed on those seas. The people were saued, and trauelled from Surrat to Brainport, a Citie bigger then London, of great trading, and so passed till they came to the Great *Mogors* Court at Agra,

[x] *Cap. Rob. Couert.*

[y] *Psal.* 13. 10.

Agra, where they saw the beginning of a goodly Monument, which he hath beene nine yeares in building, for his father, with fiue thousand work-men continually: the matter is fine marble, the forme nine-square, two Englisn miles about, and nine stories in height, whereon the *Mogor* said (as a Frier there reported) that he would bestow an hundred millions of treasure. From thence some of them passed by land to Bucker and Sucker, (as he calls them) and thence through Persia to Baydat, and so to Aleppo, from whence they came for England: which land-trauell through three so mightie States of the Great *Mogor*, *Sophi*, and *Turke*, had deserued mention elsewhere in more proper place, if then it had come to my hands. But let vs returne (lest this Ascension or extension of our Discourse bring it to the like shipwrack) vnto the AEthiopian Cafres.

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* [z] 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 lippes, some haue holes both aboue and vnder in their lippes, and, as it were, other mouthes in their cheekes, wherein they thrust small bones to beautifie themselues: for which cause they rase 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 eat mans flesh. When they take prisoners in war, or kill their enemies, they obserue a more then beastly testimony of their great valour, which is after this manner. They cut off their priuy members (to depriue them of all hope of generation) and then drie 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 dried, 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 honor 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 tie 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 neckes, being, saith our Author, among them as great an honor as the Golden Fleece, or the renowned Garter with vs, and their wiues as proud, as if some Crowne or Scepter had befallen them.

z Linschot. c. 41.

CHAP. IX.

Of the Kingdome of Congo, and the other Kingdomes and Nations adioyning.

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 mountaines of the Moone; on the East, those hills from which the Riuers issue and runne into the fountaines of Nilus; and on the North, the Kingdome of Benin. Of these Countries, *Pigafetta* [b] from the relation of *Odoardo Lopez*, a Portugal, hath written two bookes, out of whom *P. du Iarric*, *Botero* and others, haue taken most of their reports.

a *Maginus. Gi. Botero Ben. part. 1.*

b *Od. Lop. per Pigafet. translated by A. H. P. du Iarric hist. Ind. Orient. part. 3.*

And in this we will beginne 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 [c] great and mightie, extending from Brauagal to Bagamidri: the aire thereof is holesome, the earth outwardly

c *Od. Lopez lib. 1. cap. 7.*

outwardly furnished with store of fruits, inwardly with mines of Cristall and other metals. The Seigniories towards 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 Can* 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 Country as Cabazza, the royall City, which is an hundred and fifty 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 thirty leagues alongst the coast to him and his heires) to reuenge himselfe for this despight done to his people, armed such Portugals as he had, and with two Gallies and other vessels, which he kept in the Riuer Coanza, he went on both sides the Riuer, conquering and subduing many Lords vnto him. The King of Angola raised a mighty armie of a million of men, [e] as is supposed. For they vse to leaue none at home that is fit to carry 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 food being soone consumed, their Campes be soone dissolued. Small likewise is their prouision of armour for offence, and for defence much lesse. *Diaz* sent to the King of Congo for aid, who sent him sixty thousand men: with which, and his owne Nation, he made his party 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 yearely, a world of slaues, which are bought within the Land, and are captiues taken in their warres. One *Thomas* [f] *Turner* that had liued long time in Brasil, and had also beene at Angola, told me, that it was supposed eight and twenty thousand slaues were yearely shipped from Angola and Congo, at the Hauen of Loanda. He named to me a rich Portugal in Brasil, which had ten thousand of his owne, working in his Ingenios (of which he had eighteene) and in his other employments. His name was *Iohn de Paus*, exiled from Portugal, and thus enriched in Brasil. A thousand of his slaues, at one time, entered into conspiracy 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*, Gouernor vnder the King of Spaine, at his Citie of Saint *Paul*: and with him went farre into the Countrey of Angola, their army being eight hundred Portugals, and fifty thousand Naturals. This *Andrew Battell* telleth that they are all Heathens in Angola. They had their Idols of wood in the middest of their townes, fashioned like a Negro, and at the foot thereof was a great heape of Elephants teeth, containing three or foure tunnes of them: these were piled in the earth, and vpon them were set the skulls of dead-men, which they had slaine in the warres, in monument of their victory. 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 appease his angry god, with powring wine (which they haue of the Palme-tree) at his feet. They haue proper names of distinction for their *Mokissos*, as *Kissungo*, *Kalikote*, &c. and vse to sweare by them, *Kissungowy*, that is, by *Kissungo*. They haue another more solemne oath, in triall of controuersies: [h] for which purpose they lay a kinde of hatchet, which they haue, in the fire, and the *Ganga-Mokisso*, or *Mokissos* Priest taketh the same redde hot, and draweth it neere to the skinne of the accused partie; and if there be two, hee causeth their legges to be set neere together, and draweth this hot iron without touching betweene them; if it burnes, that partie is condemned as guiltie, otherwise he is freed.

For the ceremonies about the dead, they first wash him, then paint him, thirdly 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 down, vndermined, and made spacious within, and

d *Barr. Dec. 1. lib. 2. cap. 3. Od. Lopez ibid.*

e *P. Diez* (as some report) sent a present to Spaine, of two buts of Negros noses, which were flame. *A. B.*

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) he liued very many yeares, and was Sergeant of a Band, &c.

h This triall is called *Motamba.*

there set him on a seat of earth, with his beads (which they vse in chaines and bracelets for ornament) and the most part of his goods, with him in his lasting home. They kill Goats, and shed the bloud in the graues, and powre wine there, in memoriall of the dead.

i *Od. Lopez.*

They are much giuen[i] to diuination by birds. If a bird flie on their left hand, or cry in some manner which they interpret ominous and vnluckie, they will cease from the enterprises which they haue in hand. Their Priests are[k] called *Gange*, and so highly reputed, that the people thinke it in their power to send plenty or scarsity, life or death. They are skilfull in Medicinall herbes, and in poysons; and by familiarity with the Diuell foretell things to come.

k *Gi. Bot. Ben. part. 1. lib. 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 dogges better then any other flesh, and fat them to the shambles. *Andrew Battell* told me, that the dogges in those Countries are all of one sort, prick-eared curres of a meane bignes, which they vse also to hunt with, but they open not; (for because they cannot barke) and therefore they hang clappers made of little boords about their neckes. He hath seene a mastiffe sold for three slaues. *Lopez* affirmeth that a great dog was exchanged for two and twenty slaues; which might happen vpon some extraordinary occasion. The money in Angola is glasse-beads, 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 obtaine any Priests in that scarcity to instruct him.

This Kingdome hath many Lord-ships subiect thereto, as farre on the Sea-coast as C. Negro. Towards a Lake, called *Aquélunda*, lieth 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 new 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 haughty 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-tailes are great iewels, and two slaues will be giuen for one taile, which commonly they bring from the Riuer of Plate, where horses are exceedingly encreased and growne wilde. They will, by fiering the grasse round about, hemme the horses about with a fiery 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 encreased in that other world, as they spare not to kill the one for their hides, and the other for their tailes.

l *Od. Lopez.*

Next to Angola Northwards,[l] is the Kingdome of Congo, the Westerne line whereof *Lopez* extendeth three hundred threescore and fifteene miles; the Northerne, fiue hundred and forty; the Easterne, fiue hundred; and the Southerne, three hundred and threescore. The bredth thereof from the mouth of Zaire, crossing ouer the mountaines of the Sunne, and the mountaines of Crystall, is six hundred miles. And yet is it much streightned of the ancient bounds, only the title except, which still holdeth the old stile: *Don Alnaro* 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 Anziquos, and Anziquana, and of Loango. The present Kingdome is diuided into six 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 honor, 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 yearely bought by the Portugals aboue fiue thousand Negros. There are among them very mightie men, that will

cleaue

cleaue a slaue in the middest, 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 twenty pound, vntill it was cleane emptied. There are certaine creatures as big as Rammes, and haue wings like Dragons, with long tailes and chappes, and diuers rowes of teeth, and feed vpon raw flesh. Their colour is blew and greene, their skinne be-painted like scales, and they haue but two feet. These the Pagan Negro's 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 accreweth to them by the offerings which the people make vnto them. Other Creatures of these parts are mentioned in the first Chapter of this booke. Peacockes 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 be tedious to the Reader, and Master [m] *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.

[m] History of Congo translated by *Abraham Hartwell.*

The Riuers of Congo are many, Bengo, Coanza, Dande, Lembe, Ozone, Loze, Anibriz, and the greatest of all, Zaire: all which haue some, either affinity in mutuall marriages of their streames, or consanguinity in the fountaines from whence they flow, which are certaine Lakes, the first 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 me of a huge Crocodile, which was reported to haue eaten a whole Alibamba, that is, a company of eight or nine slaues chained together, and at last paid for his greedinesse: the chaine holding him slaue, as before it had the Negroes, and by his vndigestible nature deuouring the deuourer; remaining in the belly of him after he was found, in testimony of this victorie. He hath seene them watch and take their prey, hailing a Gennet, man, or other creature into the waters. A fouldiour thus drawne in by a Crocodile, in shallower waters, with his knife wounded him in the belly, and slew him. In their summer it raineth not, and then the places in their winter (the time of the Sunnes neerest presence, attended with daily raines) couered with water, doe grow thicke, and matted with abundance of little trees, herbes and plants, with the fatned wombe of that moist soile, conceiueth by the directer beames of the Sunne, which the ouer-flowing waters in the winter carry away, as it were small [n] Ilands, lifting them vp together with the rootes and soile, the yong 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 shippe can get in against the current, but neere to the shore: yea it preuailes against the Oceans saltnesse threescore, and as some say, fourescore 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 showers 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 Giant-like enemie, which lies lurking vnder the cliffes to receiue his assault, is presently swallowed in that wider wombe; yet so, as alwayes being conquered, he neuer giues ouer, but in an eternall quarrell, with deepe indented frownes in his angrie face, foming with disdaine, and filling the aire with noise, (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 taile like a Target, which eateth like Porke, and whereof they make Larde, and hath not the fauour or taste of fish. It feedeth on

[n] They call these patches of ground thus carried in Zaire, *Basse's.*

the grasse that groweth on the bankes of the Riuer, and neuer goeth out: it hath a mouth like the mozell of an Oxe: there are of them that weigh fiue hundred pound a peece.

About the yeare 1490. *Iohn* the second, King of Portugal, sent *Consalvo di Sosa*, with three shippes, 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 yeares, hath Congo continued Christian, vnder *Iohn*, *Alfonso Psedro*, and the rest of their Kings.

° Of the conuersion of Congo, reade *Io. di Barros. Dec. 3. l. 3. c. 10.* and *Osorius de reb. Emanuelis, lib. 3.* and *Maffeus hist. Ind. lib. 1.* and *Lopez. lib. 2.* and *Got. Arthus hist. Ind. Orientalis, lib. 14. 15. 16. 17.*

When the first Bishoppe of Saint *Thomas* went into Congo, to take possession of his Pastorall charge there (for the Kingdome of Congo was annexed to the Bishoprike of Saint *Thomas*) from the Sea-side to the Citie, which is an hundred and fiftie miles, King *Psedro* caused the wayes to bee made smooth and trimme, and couered ouer with mattes, that the Bishoppe should not set his feet vpon any part of the ground, not adorned: all the wayes, trees, and higher places swarming with people, offering Lambes, Kiddes, Chickins, Partriches, Venison, Fish, and other necessaries, to testifie their zeale. And at last arriuing at the Citie of Saint *Saiuours* (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 ordained the Church there to be the Cathedrall Church of his See, which had belonging to it eight and twentie Canons, with other Officers, and ornaments vsuall.

After *Don Psedro* succeeded *Francisco*, and after him, *Diego*: who being dead, his sonne and two other Competitours 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 *Francesco di Gouea* to expell them.

The greatest, and most zealous Prince for Christian Religion, was *Alphonso*, who, on paine of death, forbad to all his subiects the hauing, or worshipping of Idols, which he commanded should be all brought, and deliuered to the Lieutenants of the Countrey, 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. Battes, Owles, and Scritch-owles, birds of darknesse, were the obiects of their darkened 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, bring 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 groueling on the earth, defiling their faces with dust, verball 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 sickenesse, after he had recommended himselfe to them, they would affirme that the angry Idol 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 and especiall substance of Truth communicated, besides those blinde shadowes, wherewith (no doubt) GOD draweth some out of darkenesse, this darknesse notwithstanding, in a true and sauing, though a dimme 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 the saluation of some, thanke GOD for this glimse of

p Lopez.

heauenly

heauenly light, rather then rashly to censure and sentence them to a totall and hellish darkenesse.

Emanuel [q] 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 Portugal to learne the Sciences and knowledge of Europe. GOD Almighty grant that those fountaines may be cleansed of all popish mire, that thence more holesome waters may flow, to the watering of this AEthiopian Vineyard.

[q] *Maffeus hist. Ind. lib. 3. & 15.*

They vse in Congo [r] 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 roote and grow vp, in such sort, that one tree would multiply it selfe into a wood, if Nature set not some obstacle.) The inner-most barke of the Inzanda, by beating, is made excellent cloath. Other trees there are, which the Tides couer, and are discouered by the Ebbes, laden at the roote with Oisters. But more admirable is that huge tree called Alicunde, of which my friend *Andrew Battell* [s] supposeth some are as bigge (besides their wonderfull tallnesse) as twelue men can fathome. It spreads like an Oake. Some of them are hollow, and the liberall clowdes into those Naturall Caskes dispense such plentie of water, that one time three or foure thousand of them in that hote region, continued foure and twentie houres at one of those trees, which yeelded them all drinke of her watery store, and was not emptied. Their Negros climbed vp with pegges (for the tree is smooth, and therefore not otherwise to be climbed, and so soft, that it easily receiued pegges of a harder wood, driuen into her yeelding substance with a stone) and dipped the water, as it had beene, out of a Well. He supposed that there is fortie tunne of water in some one of them. It yeeldeth them good opportunitie for hony, 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 yeare, and with fire and smoake chasing or killing the Bees, take thence a large quantitie of hony. Neither is it liberall alone to the hungrie and thirstie appetite, but very bountifully it cloathes their backes, 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 twentie, and presently is cloath fit for [t] wearing; though not so fine as that which the Inzanda-tree yeeldeth. It serues them also for boats, one of which cut out in proportion of a Scute, will hold hundreths of men.

[r] *Arthus ca. 15. Linschot. lib. 2. Andrew Battell* saith, that the tree which thus strangely multipleth it selfe, is called the Manga tree.

[s] *And. Battell.*

[t] *Linschot. lib. 2. Lopez.* These Boats, saith *Andrew Battell*, are made of another tree, for the Alicunde is of too spungie a substance for that purpose.

Of their Palme-trees, which they keepe with watering and cutting euery yeare, they make Veluets, Sattens, Taffatas, Damaskes, Sarcenets, and such like, out of the cleansed and purged leaues thereof drawing long and euen threeds for that purpose.

And for their Palme-wines, which they draw out of the toppe of a kinde 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; other 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 Henne 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 mattes, wherewith they couer their houses. *Lopez* saw a Pomecitron, the kirnell whereof left within the rinde, yeelded a pretie 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 peece. There are whole mountaines of Porphyrie, of Iasper, of white Marble, and other Marbles: One especiall, that yeeldeth faire Iacinthes, 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*, 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 contrary a Nature to the Sea, her mightie neighbour, that when the Sea ebbeth, the water is salt, and when it floweth, the same is sweete and fresh: as if the Sea imparted that which it selfe hath not, or rather enuied that which it 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 splen-like Monopolies, Monie-pollings, with which some exorbitant members burthen themselues, and make others by lighting, heauie: worthily therefore by the Sunne 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 world else into our Britaine, that our Britaines might see the in and out-side of the same. Loanda is reported (as some affirme of Egypt and Nilus) to bee the issue of the Oceans sand, and Coanza'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.

IT followeth in the course of our Discouery, to set you on shore in Loango, the Northerly neighbour of Congo, right vnder the Line, [a] whose Countrey stretcheth 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 manner of the Hebrewes, like as also the rest of the Nations of those Countries vse to be. They haue abundance of Elephants, and weare clothes of the Palme. *Andrew* [b] *Battell* liued amongst them two yeares and a halfe. They are, saith hee, Heathens, and obserue many superstitions. They haue their *Mokisso's* or Images, to which they offer according to the proportion of their sorts and suites: The Fisher offereth Fish, when he sueth for his helpe in his fishing; the Countrey-man, Wheat; the Weauer, Alibungo's, peeces of cloath: other bring bottels of Wine: all wanting that they would haue, and bringing what they want, furnishing their *Mokisso* with those things, whereof they complaine themselues to bee disfurnished.

a *Lopez l. 1. c. 5.*

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 partie: which is continued foure or fiue dayes together, and that foure or fiue seuerall times in the yeare, by all of his friends and kindred. The dayes are knowne, and though they dwell twentie 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 to contemne death; and the want of friends to bewaile him, makes a man conceiue a more dreadfull apprehension of Death. Their conceit is so rauished

with

with superstition, that many die of none other death. *Kin* is the name of vnlawfull and prohibited meate, which, according to each kindreds deuotion, to some Familie is some kinde of Fish; to another, a Henne; 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 his *Kin*, he would die of conceit, alway presenting to his accusing conscience the breach of his vow, and the anger of *Mokisso*. He hath knowne diuerse 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 agonie, hee would affirme the contrarie. They vse to set in their Fields, and places where Corne or Fruits grow, a Basket with Goates-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 Idoll, 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 Idoll is named *Chekoke*. Euery day they haue there a Market, and the *Chekoke* is brought forth by the *Ganga*, or Priest, to keepe 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 fearefull theefe, that none dare keepe any stollen goods after the sound of that Bell. Our Author inhabited in a little Reede house, after the Loango manner, and had hanging by the walls, in a Cloth case, his Peece, wherewith he vsed to shoote Fowles for the King, which, more for loue of the Cloth, then for the Peece, was stollen. Vpon complaint, this Bell (in forme like a Cow-bell) was carried about and rung, with proclamation to make restitution; and hee had his Peece the next morning set at his dore. The like another found, in a bagge of Beades of a hundred pound weight, stollen from him, and recouered by the sound of this Bell.

c Recouerie of stollen goods.

They haue a dreadfull and deadly kinde of tryall in controuersies, after this manner. [d] There is a little Tree, or Shrubbe, with a small Root (it 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 Familie, 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 (he tasted of it:) one Root will serue for the tryall of a hundred men. The *Ganga* brewes the same together in Gourds, and with Plantaine stalkes hitteth euery one, after they haue drunke, with certaine wordes. 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, naughtie Witch: and he 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 Libertie they haue such Tryalls, which they make in cases of Theft, and Death of any person. Euerie weeke it falls out that some or other vndergoes this Tryall, which consumeth multitudes of people.

d Triall 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 borne, they are brought to the King, & become great Witches: They are his Counsellors, and aduise him of luckie and vnluckie 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 sits downe, and then sit

downe

downe by him. They will take any thing in the Market, none daring to contradict them.

Kenga is the landing place of Loanga. They haue there an Idoll called *Gumbiri*, and a holy Houſe, called *Munſa Gumbiri*, kept and inhabited by an old woman; where once a yeare is a ſolemne Feaſt, which they celebrate with Drummes, Daunces, and Palme-wines: and then they ſay he ſpeaketh vnder the ground. The people call him *Mokiſſa Cola*, or a ſtrong *Mokiſſo*, and ſay, That hee comes to ſtay with *Chekoke*, the Idoll of the Banza. That *Chekoke* is a Negro-Image, made ſitting on a ſtoole: a little houſe is there made him: they annoint him with *Toccola*, which is a redde colour made of a certaine Wood [e] ground on a ſtone, and mixed with water, wherewith they daily paint themſelues, from the waſte vpwards, eſteeming it great beautie: otherwiſe they account not themſelues readie. It is for like purpoſe carried from hence to Angola.

e This ſeemeth to be Red Sanders. *A Bat.* ſayth it is Logwood.

Sometimes it falls out, that ſome man or boy is taken with ſome ſudden *Enthuſiaſme*, or rauiſhment, becomming madde, and making a whooping and great clamours. They call them *Mokiſſo-Moquat*, that is, taken of the *Mokiſſo*. They cloth them very handſome, and whatſoeuer they bid in that fit (for it laſteth not very long) they execute as the *Mokiſſos* charge.

Morumba is thirtie 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 farre. They are ſworne to this Religion at tenne 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 tenne dayes, any prouocation to ſpeake notwithſtanding. Then doe they bring him before *Morumba*, and preſcribe him his *Km*, 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* feete, 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 hee pleaſeth, none denying him the ſame, at free coſt. They alſo haue their fatall Tryalls before this Image, where the accuſed partie kneeling downe, and claſping the Hiue, ſayth, *Mene queſa ca bamba Morumba*, ſignifying, That hee comes thither to make tryall of his innocence; and if he be guiltie, hee falls downe dead; being free, hee is freed. *Andrew Battell* ſayth he knew ſixe or ſeuen, in his beeing there, that made this tryall.

Beyond the Countrey of Loango are the *Anziques* [f], the cruelleſt Cannibalis which the Sunne looketh on. For in other places they eate their enemies, or their dead; but here they take and eate their Kinſfolkes and Countrey-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 Peeces, then to be ſold aliue) they kill, though it be but to ſaue a halfe-penny. 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 honourable 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.

f *Od. Lopez, l. 1. c. 5.*

Theſe *Anzichi* ſtretch from Zaire to Nubia. They haue many Mines of Copper, and great quantitie of Sanders, redde and gray; wherewith (mixed with the Oyle of Palme-tree) they annoint themſelues. The Portugalls temper it with Vineger, for the healing of the French Pockes: by the ſmoake 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

of a very hard wood) in the Bowe hand, will shoot off eight and twentie (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 Portugalls 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 owne Nation, and out of Nubia to Congo to sell; for which they recarrie Salt, and Sheils, which they vse for Monie, Silkes, Linnen, Glasses, and such like.

They [g] circumcise themselues, and besides that, both men and women, both of the Nobilitie and Comminaltie, from their childhood marke their faces with sundry slashes made with a knife. I asked (sayth [h] *Lopez*) of their Religion, and it was told me 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 Moone next, as though it were a woman. Otherwise euery man chuseth to himselfe his owne Idoll, and worships it after his owne pleasure. The *Anziechi* [i] haue one King principall, which hath many Princes vnder him.

Of Ambus and Medera, Northerne Regions, little besides the names is knowne. Biafar is inhabited with people much addicted to Enchauntments, Witchcrafts, and all abhominable Sorceries. Of the *Giacchi* wee haue made often mention, and of their incursions into Congo. These, in their owne Language, are called *Agag*, as *Lopez* [k] testifieth, and liue on both sides of Nilus, in the borders of the Empire of Mohenhe-Muge. They vse to marke themselues about the lippe, vpon their cheekes, with certaine lines which they make with yron Instruments, and with fire. Moreouer, they haue a custome to turne their eye-lids backwards, so that their blacke skinnes, white eyes, and cauterized markes seeme to conspire a dreadfull and gastly deformitie in their faces. They hold warre with the [l] *Amazones*, and of late yeares haue inuaded the neighbour Nations. Their weapons are Darts, their food humane flesh, without all humanitie deuoured.

Andrew Battell [m] liued amongst them sixteene moneths. He sayth, they are called Iagges by the Portugall, by themselues Imbangolas, and came from Sierra Liona. This either is not the former Nation, but so called of like condition in manners, and inuasion of Countries, or else these reports agree not. Howsoeuer, he affirmeth, That they are exceeding deuourers of mans flesh, for which, they refuse Beefe and Goates, whereof they take plentie. They haue no setled habitation, but wander in an vnsetled course. They rise in Harueſt, and inuading some Countrey, there stay as long as they find the Palmes, or other sufficient meanes of maintenance, and then seeke new aduentures. For they neither Plant nor Sowe, nor breed vp Cattell: and which is more strange, they nourish vp none of their owne children, although they haue ten or twentie wiues a man, of the properest and comeliest slaues they can take. But when they are in trauaile, they digge a hole in the Earth, which presently receiueth, in that darke prison of death, the new-borne creature, not yet made happie 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 be a preuention, where there is a succession without generation: and as *Plinie* [n] sayth of the *Essens*; *Gens aeterna est in qua nemo nascitur*. For of the conquered Nations they preserue the boyes from ten to twentie yeares of age, and bring them vp, as the hope of their succession, like *Negro-Azimoglio* [o], with education fitting their designes. These weare a Collar about their necke, in token of slauerie, vntill they bring an enemies head slaine in battaile; and then are they vncollared, freed, and dignified with the title of Souldiors. If one of them runnes away, he is killed and eaten. So that hemmed in betwixt hope and feare, they grow very resolute and aduenturous, their Collars breeding shame, disdaine, & desperate furie, till they redeeme their freedome, as you haue heard.

Elembe,

g All the Heathen Nations in these parts of Africa are circumcised.
h *Cap.* 10.
i *G. Bot. Ben. part.* 1. *l.* 3.
k *Lopez l.* 1. *c.* 13. *& l.* 2. *c.* 9.
l These Amazones are (as we haue obserued) doubted of in other places: and *Andr. Battell*, which trauelledneere to those parts, denieth this report of *Lopez* as vntrue.
m *Andr. Battell* liued (by occasion of the Portugalls trechery) with the Iagges a longer time then euer any Christian, or white man had done: and serued thē with his Musket in their warres: neither could *Lopez* (saith he) haue true intelligence whence they came. For the Christians at that time had but vncertain cōiectures of them: neither after had the Portugalls any cōuerting, but by way of commerce: but he being betrayed, fled to thē for his life, and after, by stealth escaped from them: the only European that euer liued in their campe.
n *Plin l.* 5. *c.* 17.
o *Azimogli* are the children of Christians takē frō the parents by the Turke, the spawne of their Ianizaries.

Elembe the great Iagge brought with him twelue thousand of these cruell monsters from Sierra Liona, and after much mischiefe and spoyle setled 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 Sunne to Sunne; the Rites whereof were these: Himselfe sat on a stoole in great Pompe, with a Cappe adorned with Peacockes feathers (which Fowles, in one Countrey called *Shelambanza*, are found wilde) and in one place empaled, about the graue of the King, are fiftie kept, and fedde by an olde woman, and are called *Ingilla Mokisso*, that is, Birds of Mokisso. Now about him thus set, attended fortie or fiftie women, each of them wearing 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 loud and harsh sound, that may be 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 Rootes, and Water therein: and with a kinde of white powder, the Witches, or Gangas, spot themselues, one on the one cheeke, the other on the other; and likewise their foreheads, temples, breasts, shoulders, and bellies, vsing many inchaunting tearmes, which are holden to be prayers for victorie. At Sunne-set a Ganga brings his *Kissewgula*, or Warre-Hatchet, to the Prince (this weapon they vse to weare at their girdles) and putting the same in his hand, biddes him be strong, their God goes with him, and he shall haue victorie. After this they bring him foure or fiue Negros, of which, with a terrible countenance, the Great Iagge with his Hatchet kills two, and other two are killed without the Fort. Likewise, fiue Kine are slaine within, and other fiue without the Fort; and as many Goates, and as many Dogges, after the same manner. This is their Sacrifice, at the end whereof all the flesh is in a Feast consumed. *Andrew Battell* was commaunded 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 enterprise. There were few left of the naturall Iagges, but of this vnnaturall broode the present succession was raysed.

Now that we haue thus discoursed of these former Nations, let vs take view of the more in-land and Easterly borders, which abutte on Congo: where we shall find 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 Mountaines of the Moone, now called Toroa, there is a Lake called Gale, of no great quantitie, whence issueth a Riuer, named Camissa, and by the Portugalls, the sweet Riuer, disemboquing at the False Cape, an Arme whereof had before entred the Sea (in 32.40.) of *Infante* P, one of *Dias* his companions, in the first Discouerie of those parts, called *Infante*, because he there went first on Land. But from those Hills of the Moone, the Lake whence Nilus springeth hath no helpe. Neither are there two Lakes, East and West, distant from each other about foure hundred and fiftie myles, as *Ptolomey* 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 tributarie to Nilus.) This Lake is betweene Angola and Monomotapa, and containeth in Diameter 195. myles. There is indeede another Lake which Nilus maketh in his course, but standeth Northward from the first Lake Zembre, and not in East or West parallel. Neither doth Nilus (as some affirme) hide it selfe vnder the ground, and after rise againe, but it runneth through monstrous and desart Valleyes, without any setled Channell, and where no people inhabiteth, from whence that fabulous opinion did grow.

P *Jo. di Barros Dec. 1. l. 3. c. 4. Od. Lopez. l. 2. c. 8 & Pigafetta.*

This

This Lake is situate in twelue degrees of Southerly latitude, and is compassed about like a vault with exceeding high Mountaines, the greatest whereof are called Casates, vpon the East; and the Hills of Sal-Nitrum, and the Hills of Siluer on another side, and on the other side with diuerse other Mountaines. The Riuer Nilus runneth Northwards foure hundred myles, and then entreth into another great Lake, which the inhabitants doe call a Sea. It is much bigger then the first, and containeth in bredth two hundred and twentie myles, right vnder the Equinoctiall Line. Of this second Lake, the *Anziehi* 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 Liine and Stone, and for their fashions and qualities may be compared with the Portugalls. This seemeth to be in Goiame, where the Abassine entituleth himselfe King, and in his title (as before [q] you haue read) calls it the Fountaine of Nilus: which *Alvarez* also mentioneth, that *Peter Covilian* saw. He affirmeth, That there are Iewes about those parts, which perhaps are the people that the *Anziehi* 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 Ægypt, as elsewhere is shewed. In these two great Lakes are diuerse Islands, 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 we lately related. And besides her Northerne and Westerne tributes, carried by those two Riuers to the Mediterranean and Ocean Seas, she sendeth her great streames of Magnice, Coava, and Cuama, into the inner or Easterne Ocean.

[q] *Cap.3.*
[r] *F. Alvarez, c.135.*

Magnice [s] springing out of Zembre, receiueth in his voyage to the Sea three other Riuers; Nagoa, called S. *Christophers*; and Margues, which both spring out of the Mountaines of the Moone, by the people there called Toroa: the third is Arroe, which besides his waters, payeth to *Neptune*, which neither needes, nor heedes it, a great quantitie of Gold, which it washeth from the Mountaines of Monomotapa (a Countrey extending it selfe betweene Magnice and Cuama) whose seuen mouthes seeke to swallow vp many Islands which they hold in their iawes, but through greedineſſe looſe that which greedineſſe makes them seeke, not able to swallow so great morsels; which therefore remaine and are inhabited with Pagans. *Boterus* [t] sayth, That this Riuer runnes out of that Lake, a great space in one channell, and then is diuided into two; the one called *Spirito Santo*, 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 myles.

[s] *Od. Lopez, l.2. c.9.*
[t] *G. Bot. Ben. part.1.l.3.*

Coava 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 Coava into the Ocean, and there take view of the many Islands 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 by heare-say of the Islands in and from the Redde Sea hither, we will in some Portugall Carricke sayle round about the African Coast, and acquaint you with what wee shall finde worthiest obseruation: and then not willing as yet to set foot in Lisbone, as we meet 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 Islands there, will scarce be worth the while. To heare a little of those few may content vs.

CHAP.

CHAP. XI.

Of the Seas and Islands about Africa: The auncient and moderne Obseruations, Nauigations, and Discoueries.

AFter this long and tedious iourney ouer Land, where the steepe and Snowie Mountains, the myrie and vnholsome Valleyes, the vnpassable Wildernesses, swift Riuers, still Lakes, thicke Woods, and varietie of the Continent-obseruations, haue thus long whiled vs; let vs now, by a swifter course, take view of the African Seas, and those Islands which they hold alway besieged, but neuer conquer. In the first place presents it selfe to our Discouerie that Sea, which separateth (after the moderne reckoning) Africa and Asia asunder. This is called the Redde Sea; which name (sayth [a] *Plinie*) the Grecians call *Erythreum* (this word signifieth Redde) and is ascribed by some to a King named *Erythras*; 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* [b] affirmeth, it is called *Erythraum*, of King *Erythrus*, the sonne of *Perseus* and *Andromade*, and not onely of the colour, alledging [c] *Varro* that learned Roman, for his author: who also mentioneth a Fountaine on the shore thereof, which changeth the colour of the Sheepes fleeces which drinke there, into a duskish and darker colour. *Strabo* [d] citeth the testimonie of *Nearchus* and *Orthagoras*, concerning the Isle Tyrina, two thousand furlongs from Carmania, in which the Sepulchre of *Erythras* is shewed, being a great Hill, planted with Trees: and that he reigned in those parts, and left his name thereunto: which they learned of *Mithropastes*, who flying from *Darius*, had liued in that Island. *Barrius* [e] writeth, That *Alfonso Dalboquerque* (that victorious Portugall, who subdued so many Islands, Seas, and Kingdomes to that Crowne) in a Letter to King *Emanuel* affirmeth, That it may be called the Redde Sea, of certaine redde spots, or staynes, which are seene therein: and when he entred into the Straits, he encountred a great veine of redde water, extending it selfe from Aden as farre as they could see from the Shippes toppes. These redde veines of water the Moores ascribed to the ebbing and flowing of that Sea. *Iohn de Castro* [f] (afterwards Viceroy of India) sayled to the bottome of the Strait, as farre as Suez, and much laboured to finde the cause, why it should be called the [h] *Redde Sea*. He, in his Mappe of these parts, sayth, That he saw therein many such redde spaces of water, but taking vp the water in a Vessell, out of the Sea, it seemed clearer and more christalline then that without the Straits: Hee caused also some to diue, which did bring him out of the sandie bottome a redde matter, braunched like Corall, and some like Oranges. In other places where were greene spots in the Sea, were taken out greene braunches: and where the Sea was white, the sand there-vnder was very white: and though the depth in some places amounted to twentie fathome, yet the puritie of the christalline waters caused this transparent colour. Neere to Suachen he found most of those spots, and from thence to Alcocer, the space of foure hundred myles. But neerer the bottome, towards Suez, in a great space he saw none. Further, without the Strait, he saw such redde [i] spots or veines of water at Cape Fartach, as if Oxen had beene slaine there, yet the water taken vp in a vessell seemed cleare; and he supposed that this redneſſe proceeded of the Whales bringing forth their young. *Barrius* misliketh that coniecture, and those other of antiquitie, in searching the cause of this name of Redde, and is of opinion, That the violent currents of the Tides, assisted with some tempestuous windes, raise vp from the bottome that redde 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 quantitie neere the Straits, where there is greatest force of the Tides; 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

a *Plin. l.6.c.23.*

b *Solin. c.42.*
c *M. Varro.*

d *Strab. l.16.*

e *Io. di Barros Dec.2.l.8.c.1. Al. Alboquerke.*

g *Ioh. di Castro.*
h The Scripture often mentioneth this Sea: but calls it, as *Tremel.* and *Iun.* translate, *mare algosum*, or, after *Vatablus*, *Carectosum*; of the weedes plentifully growing therein. *Exod.*10.18. *&c.*
i *Luys de Vrreta* saith, That the sands on the shore, and that the Mountains are red, which the Sunne shines on, and by reflection of the beames causeth that rednesse. *Hist. Ethiop. l.1.c.11.*

the winds brought out red dust from the drie soile of Arabia, which no mans experience hath confirmed. *Andrea*[k] *Corsali*, which sayled and warred vnder the Portugals in these Seas, *An.* 1516. saith, he 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 either bee construed of the water generally not discoloured, or perhaps while hee was there, the tides and winds did not conspire so boisterously, as at some other times they doe, against the yeelding and weaker soile in the bottome thereof. How euer 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 Egypt to India: and reckon the Persian and Arabian Gulfs, armes of the red Sea. Yea *Arrianus*, (not he that writ[m] *Alexanders* life, who yet in the report of *Nearchus* his voyage from Indus, to the Riuer Tigris, calls it the Red Sea: but an other of that name) in his[n] *Periplus* of the *Erythraean* Sea; (translated into Italian by *Ramusius*, and set forth by *Ortelius* in a peculiar Map thereof) comprehendeth in the title of the Red Sea, all from Arsinoe & Egypt, to Malacca, or the *Chersonesus aurea*. Hauing now troubled you with the name, why, and how farre, the name extendeth: we 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 *Din*, written by[o] *Damianus* in Latin, and by a Venetian in *Ramusius*, who was present in the action: I must but touch the principall. Sues is the beginning of this Sea, which some suppose to bee that which the Ancients call Arsinoe, after others *Heroum*, is the place where the Turke hath his Arsenall, 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 conueied the waters of Nilus to this place, where they had Cisternes to receiue it; all destroied 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 other 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*[p] affirmeth, still remained as testimonies of *Pharaohs* ouer-whelming 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 be found: for they would soone end the controuersie.

Asion-Gaber[q] was a Port hereabouts, whence *Salomon* sent his Nauie to *Ophir*, and after him *Iehoshaphat*[r], but not with like successe: which (*Iosephus*[s] saith) was *Berenice*, not farre from Elana. *Hierome* calls it Essia. *Berenice*[t] was the Port of the Red Sea, where the Indian drugs and spices in the time of the Roman Empire was vnladen and landed, to be carried thence to Alexandria, the whole course whereof *Plinie* describeth*. The whole length of this Arabian Gulfe, *Botero*[u] reckons 1200. miles, in bredth 100. for the most part. *Comito*[x] *Venetiano* in *Ramusius*, which saith, it accounteth 1400. in length, in breadth 200. and in some places more: so full of sholds, that if they keepe not the channell in the midst, 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[y] by *Ptolomie*, *Insula Diodori* an Ile in the entrie or strait of the Gulfe, which *Strabo* saith, the ancient Kings of Egypt chained to keepe the passage. Zidem is 12. 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 *Eua*. Their water is raine water, reserued in Cisternes. Passing by the Ile Mehun, the Ile Camaran is famous by the diuers spoiles there made by the Portugals: it is in 15. deg. This Iland (saith *Corsali*) is the hotest place that euer I saw: not one of vs, but had our secret parts chafed and flaied with heat: and many of our companie died. Dalaccia is an Iland where they gather pearles. Suachen is the best harbour in all the gulfe, which the Turks haue taken from the Abissine: it stands in 19. deg. & a third. Mazzua is an Iland which makes Ercocco a good hauen. But of the hauen & Ports on both sides the Gulfe, *Barrius*[z] relateth more largely. Of the Iles Achafas and Tuicce

k *A. Corsali. let. 2.*
l *Liv. l. 45. Plin. l. 6. c. 24.*
m *Arrian. de reb. Alexan. l. 8.*
n *Arriani Periplus. Ortelius. Tepidum Rubenti Tigrim immiscet freto. Senec. Troiz*
o *Dam. a Goes. op. Diensis. Viaggio di vn. Venet. Comito alla alta di Din. Ramus. part. 1.*
p *Oros. l. 1. c. 10*
q *1. Reg. 9. 26.*
r *1. Reg. 22. 48.*
s *Ios. antiq. l. 8.*
t *Adrich p. 118*
* *Lib. 6. cap. 23*
u *G. B. B.*
x *Comito Venet. Ramus. part. 1. fol. 274.*
y *Ptol. l. 4. c. 1.*
z *Bar. Dec. 1. l. 8*

we haue but names: likewise of others; whereof *Ptolomie* [a] doth number a great multitude. The people of these parts are Mahumetans, and many *Badauins*, Hereticall and theeuish Moores. Many Iewes are in *Adem*, the chiefe Towne of merchandise in these parts: the King whereof (after much kinde gratulation) *Soliman 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* [b] tells of Samaritans dwelling in an Iland of the Red Sea, which, when any man landed there, would religiously forbid to touch them: as we haue before mentioned. The Ascension [c] ascended into the Red Sea, *An.* 1608. to Moha, which is a Citie of great trade. In the Ocean without the strait, neare to the African shore, are not many Ilands mentioned by the Ancients. *Arrianus* in his *Periplus* speakes of seuen Ilands, called *Pyralaon*: and of an other great Iland neare to them, called *Menuthesias* or *Menuthias*, now called *Madagascar*, and S. *Laurence*: some take it for the Iland of *Iambolus*, whereof *Diodorus* [d] hath largely related, and *Ramusius* [e] hath discoursed thereon: other seeke for that Iland in Somatra. That *Iambolus* was a Merchant, which trading in Arabia for spices, was taken by theeues, and made a shepheard: after carried away by Æthiopians, who tooke these forrainers according to their rites, to expiate their Countrie. For they were enioyned by Oracle to make such expiation once in 600. yeares, with two men that were forrainers. For the fulfilling whereof they were put in a boat, fit for two men, with six moneths victuaile: and commanded to sayle 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 600. yeares; if they turned back, they should bring vpon them much trouble. The Æthiopians meane while kept holy daies, and offered Sacrifices for their good voiage, which in foure moneths they atchieued: and were exceeding courteously vsed and entertained of the Ilanders. These were foure cubites higher then other men, very nimble and strong. The reports of this his voyage sauour more of an [f] *Utopia*, and *Plato's* [g] 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 applied such fancies, as *Diodorus* reporteth. To leaue there the certaine fictions, & vncertaine coniectures of Antiquitie: and come to more certaine relations; the only Iland of name without the streit is, Socotera, in 13. deg. *Corsali* [h] thinks it vnknowne to *Ptolomie*, (which others suppose to be his *Insula Dioscoridis*) he 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 only peece of cloth about their priuities; The Land barren, as in all Arabia *Fœlix*, and the Sea-coasts gouerned by the Arabians. Hence commeth and is named the *Aloe Socotrina* [i]. They are *Iacobits*, and haue Churches with Altars, & 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 Portugalls haue two Townes there, Coro and Benin. They [k] hold opinion that S. *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 dores. 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 cõtrarie wind hinder men that indamage them, from sailing away. Conceited they are exceedingly of their owne excellence. 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 [l] are also those two Iles, the one, of men; the other, of women; which we 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 *Zaroia* in Baldach.

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 S. *Brandon*, S. *Francis*, *Mascarentia*, *De Natal*, *Comoro*, and many other: besides those of *Quiloa*. *Mosambique*

a *Ptol. l. 4. c. 8.*

b *Ios. Scalig. Can. Is.*

c *R. Couerte.*

d *Dio. Sic. l. 3. cap. 13.*

e *Ramus. part. 1*

f *Sir Thom. Moores Utopia*, Faining a cõstrie and common-wealth in manner too good to bee true.

g *Plato. de Repub.*

h *A. Corsali. let. 2.* was at *Soquotera. An. 1516.*

i *Maginus.*

k *Porie*, before *Leo*, *cap de Insulis.*

l *M. Polo, l. 3. Cap. 33. 34.*

* *Cap. 13. pag. 458.*

Mosambique, and some other for their vicinitie to the Land before handled. The Ile [m] of S^t. *Laurence* (so called by the Portugalls; by themselues, Madagascar) is meetest in all those parts, to entertaine the Readers obseruation, as being one of the greatest Ilands of the World. It containeth in breadth foure hundred and fourescore miles, in length a thousand and two hundred, in compasse foure thousand miles. *M. Polo* [n] saith, the Inhabitants were Saracens, and were gouerned vnder foure Lords, eate Camells flesh, vse merchandise or arts. 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 *Rueh*, so bigge as it could take vp an Elephant, hath no likelihood of truth. He calls it Magascar. It is situate from seuentreene to six and twentie ½. of Southerly Latitude [o]. Only vpon the coast they are Mahumetans: with in Land Idolaters, black, and like the Cafres: the soile yeeldeth Cloues, Ginger, and Siluer. It deserueth to haue better Inhabitants, if *Linschoten* [p] iudge rightly, hauing many faire and fresh Riuers, safe harbours, plenty of fruits and cattell: therein are foure gouernements, each fighting against other. They vse not themselues to trade with others, nor suffer others to trafique with them. The Portugalls haue some trade with them, but goe not on Land. In the first discouery of them [q] by the Portugalls, 1506. they shewed themselues inhospitall and treacherous, rewarding receiued kindnesse, in their Canoas or Boats, made of the body of a Tree, with shot. There [r] are said to be some white people, supposed to be of *Chinian* off-spring.

Of the people of Madagascar the Hollanders report [s], that they are of colour black, 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 Creatour, and obserue Circumcision, but know nothing of praying or keeping festiualls. They haue no proper names, whereby to distinguish one day from another: neither doe they number Weekes, Moneths, or Yeares. Nor doe they number aboue ten. They are exceedingly afraid of the Deuill, (whom they call *Taunaddei*) because he vseth often to afflict 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 yeares of age. Adulterie and Theft are punished with death. The men vse to hunt abroade, the women spinne their Cottons at home, whereof they haue Trees yeelding plentie. If any man kill any of his Kine, all his Neighbours may challenge part. In S^t. *Marie*, 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: & would haue had them to cut off his legges by the knees. The Ile of Cerne, they called *Maurich* Iland. They found excellent Eben 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 channell between the firme Land, & Madagascar, are many Ilands [t] great & small, all inhabited by Mahumetans: the chiefe of which is S^t. *Christopher*, more Northwards against Mombaza, and Melinde, are three Ilands, *Momfid*. *Zanzibar*, & *Pemba*: inhabited with Mahumetans of white colour. In the time of *M* [u] *Polo*, Zenzibar was Heathenish: the Inhabitants, he saith, very grosse and deformed; and likewise the women. Neare the Cape of *Good hope* are the Iles of *Don Aluares* and *Tristan d'Acunnha*: but, of no great note. The deepnesse of these Seas, make them vncapable of many Ilands.

m *Magnus.*

n *M. Polo l. 3. cap. 35.*

o *Maffeus hist. Ind. l. 3.*

p *Linschot. l. 1. c. 3. & l. 2. Paladanus.*

q *Osor. l. 4.*

r *Ph. Pigafetta. Congo. l. 2. c. 9.*

s *De Bry part 3 Ind. Or.*

t *G. B. B. del Isole.*

u *M. Polo l. 3. c. 36.*

CHAP. 12.

Of the Ilands of Africa, from the Cape hitherwards.

ON this side the the Cape [a] is the Iland of S^t. *Helena* in 16. degrees and ½. 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 Goates, Hogs, Hens, and other creatures, which the Portugalls haue there left to multi-

a *Linschot. l. 1. 94. Hist. of China part. 3. c. viii.*

ply: 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 yeare long. They haue great store of fish, of which with crooked nailes they take great plentie: 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 Portugalls leaue their sick, which stay till other ships come the next year to take them. It was neuer inhabited: only an Heremite dwelt there, who vnder pretence of mortifying his flesh by penance, butchered the flesh of the Goats and Bucks so fast for their skinnes, that the King sent for him home, & will suffer none to dwell there. *Abraham Kendall* put in there about the yeare 1591. and left on shore one *Segar* a sicke man, whom [a] *Edmund Barker* 18. moneths after found there 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 well, he died eight daies after. The like I haue read of a Portugall in the same place. North-west from hence are the Iles of *Ascension*, not inhabited. Of Loanda, nigh to, or rather a peece of Congo, is already spoken. Ouer against the Cape of *Lopo Gonsalues*, is the Ile of Nobon: and not farre from thence [b] S^t. *Thomas*, 180. 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 Portugalls and Negro's. These liue 100. yeares: but few borne in Europe exceede 50. It is vnholsome, through exceeding heat, vnto Europæans especially, which in December, Ianuarie, and Februarie *, can scarsly walke vp and downe for faintnesse. In the midst is a woodie Mountaine, continually ouershadowed with a thick cloude, 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 70. Ingenios or Sugar houses, each of which hath two or three hundred slaues belonging thereto; wheat, here sowne, becommeth all blade, without ripening any corne. No fruit which hath a stone in it will here prosper. The Towne which hath about 700. Families, and the Castle, was taken by the Hollanders, 1599.

The Ile *Del Principe* [c], was so called, because the reuennues thereof were in times past allowed to the Prince of Portugal. It standeth in three degrees Northerly latitude: *Iulian Clerehagen* tooke the same 1598. The Iles of S^t. *Mathew*, *Santa Cruz*, S^t. *Paul*, and *Conception* yeeld small matter of historie. Next to Cape *Verde* stand seuen Ilands, full of Birds, emptie of Inhabitants, called *Barbacene*. But those that are called the Iles of *C. Verde*, are nine, situate betweene the Greene and White Capes: *Linschoten* reckons ten. They were first discouered by *Antonio di Nolli*, a Genoway, 1440. None of them are inhabited, but the Iles of *Iago*, & *Del Fogo*: both which were taken, 1596. by St *Antonie* [d] *Sherly*: who had one night a shower of ashes from that Iland of *Fogo* or *Fuego*, or of Fire, so called, because it continually burneth, which fell so thick on their ship that you might write your name with your finger vpon the vpper deck. S^t. *Iago* was taken and burnt by Sir *Francis* [e] *Drake*, 1585. *Brana* and *Buena Vista*, haue brauer and goodlier names then nature. *Maio* yeelds salt in a Lake of two leagues long, the Sunne congealing and turning the waters into salt. From thence is passed into the Sea, called *Sargasso* [f], because it is couered with hearbs, like to the hearbe *Sargasso* in the Portugall Wells, like to *Samper*, yellow of colour, with emptie Berries like Gooseberries: which beginneth at 20. degrees, & continueth till 34. farre off in the Sea: for the ships in their going to India keeping neare the shore meet not with any. The Sea seemeth as a greene field, so thick that a man cannot see the water, and hindreth the ships passage, except they haue a strong winde. The coast of Africa is 400. miles distant, neither is any Iland neare: 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. And indeede all those Seas are full of wonders, as they passe along the coast toward the Indies. *Tho. Stevens* [g] complaineth of the continuall thunders, lightnings, and vnholsome raines which there they met: the raine water, if it stands a litle, conuerting presently to wormes, and filling the meat, hanged vp, with wormes. An hearbe also swamme

[a] *Edm. Barker. Hak. to. 2. part. 2*

[b] *Nauigationi all' Isola di S. Thome. Ramus. part. 1. f. 116.*

* The windes which at other times refresh them, then by nature imprisoned in their homes.

[c] *Holl. Nauig.*

[d] St *Ant. Sher. Hak. tom. 3. pag. 600.*

[e] S^r Fr. *Drake.*

[f] *Linschot. lib. 1 cap. 95.*

[g] *Th. Stevens. Hak. to. 2. part. 2*

swamme vpon the face of the waters like a Cocks-combe, so venimous, that it can scarse be touched without perill: Fishes, called Sharks, most rauenous deuourers, which had other six or seuen smaller fishes, guarded with blew and greene, attending like Seruing-men. Fishes also (as bigge as a Hering) with wings, which doe not so much helpe them by flying to escape an other greater fish, that pursueth them by Sea, as endanger them to a Sea-Fowle, which waits that opportunitie. Neither can it flie 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, then such as haue been skillfull & thriftie in one. *Lerius* [h] 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 fethers, in flesh little bigger then a Sparrow, and farre lesse then the fish which they take and deuoure. To returne to our discouerie from Iago where wee left: here the Negro's [i] were wont to bring slaues to sell to the Portugalls for beads, and other trifles, and cottons, with other base commodities: and them not such alone as they tooke in war, but their fathers and mothers, thinking they did them a benefit, to cause them thus to bee conuayed into better Countries: they brought them naked. The Iles of Arguin are six or seuen, inhabited by the Azanhagi, where the King of Spaine hath a Fortresse: concerning the trade wherof you may reade the letter of *Melchior* [k] *Petoney*. Further into the Sea are the Canaries: which are commonly reckoned seuen; *Canaria, Teneriff, Palma, Gomera, Hierro, Lanzarotte, & Fuerte Ventura: Theuet* [l] ads 3; others, more; *Lobos, Roca, Gratiosa, S^t. Clara, Alegranca, & 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 punished 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. Yron 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 [m], which beare their name, in singing. They were vnknowne from the times of the Roman Empire [n], at which time they were called *Fortunatæ* till either an English or French ship by misfortune lighted on them. *An.* 1405. *Io. Bentacor* conquered them, & after him 1444. *Henrie*, the *Infanta* of Portugall, that *day-starre*, which by his industrie made way to the present Sun-shine of discoueries, whereby the world in her last daies hath fullest view of her selfe. *Galuano* [o] calleth that Frenchman *Io. Betancourt*, & saith, he was sent by *Iohn* the second of Castile, *An.* 1417. who being slaine in the action, his son sold them to *Perter Barba* a Spaniard, & he to *Don Henrie*. He saith the people were Idolaters, and did eate their flesh raw for want of fire: they tilled the ground with Oxe & Goats-hornes. They had many wiues, but deliuered them to the Superiors to lie with them, before they lay with them. *Don Henrie* conquered the rest which *Batancourt* had not possessed. Their former gouernement was by 190. persons, which ruled also in matters of religion, prescribing to the people their faith, and worship. They had in higher name of authority a King, and a Duke. To slay a beast was esteemed the basest office in the world, & therefore committed to their prisoners: they which did this, liued separate from the people: Thus was it in the Gran Canaria. In Gomera [p], they vsed for hospitality to let their friends lie with their wiues, and receiuing theirs in like courtesie: and therefore, as in India, the Sisters sonne inherited.

In Tenarise they had two Kings, one dead, an other aliue: when a new King was crowned some man to honor his entrance, offered himselfe to voluntarie death: when the King was buried, the noblest men carried him on their shoulders, and putting him into the graue, said, *Depart in peace O blessed soule*. *Theuet* [q] affirmeth, that the Canaries are so called of the Canes and Reedes that grow there: that they worshipped the Sunne, Moone, and Planets. Of these Ilands, *Thomas Nichols* [r] an English man, hath composed a Treatise extant, in Master *Hakluyts* voyages, *Tom.* 2. *Part.* 2. Hee 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.

h *Leryna. in Brasil. c.* 3.

i *Nau. all'Is. di S. Thome.*

k *Mtl. Peton. Hak. part.* 2.

l *A. Theuet. c.* 5.

m Canarie Birds.

n *G.B.B. part.* 1 *Vol.* 2. *Bar. Dec.* 1. *l.* 1.

o *A. Galuano.* Discoueries. *Luys Orda, Anno* 1334. assailed Gomera, but in vaine. And 1393. the Spaniards committed great spoiles in this Iland.

p *Descrip. Canar. cap. Caluetonem.* *Cadamosto.*

q *A. Theuet.* New-found World. *cap.* 5.

r *Tho. Nichols.*

The pike or high Hill of Tenarife, is after *Thenets* measure foure and fiftie miles. *Thomas Byam*, [f] a friend of mine, told me, that he hath seene it eight and forty leagues into the Sea, in cleare weather. Here before the conquest were seuen Kings, which with their people dwelt in Caues. Their buriall was, to be set vpon his feet naked in a Caue, propped against the wall: and if he were a man of authority, 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 dried vp, the body light as Parchment. I my selfe saw two of those bodies in London.

[f] *Th Byam.* Some say it may be seene two hundred and fiftie, *Descr. Can. Calnet.*

Canaria, Tenerif, and Palma, haue one Bishop, who hath twelue thousand Ducats reuennue: which place was not long since possessed by *Melchior* [t] *Canus*, a great Writer in defence of the *falling Babylon*. They pay to the King fiftie thousand Ducats. *Hierro*, or the Iland of yron, is by the multitudes of Authors [u] affirmed to haue in it no fresh water, but what falleth from the leaues of a certaine Tree, which is alwaies greene, and couered with cloudes, and vnder-neath the same is a Cisterne to receiue the water, for the vse both of Men and Beasts, throughout that Iland: a whole wood of such Trees we mentioned in Saint *Thomas* Iland, which yeeld from their dropping leaues Rills of water downe all sides of the Hill, where they grow. In this Iland here is but one: and that very ancient. It is in seuen and twentie degrees. This, and Gomera, and Lancarota, are in the handes of priuate men.

[t] *M. Canus. Loc. Theolog. lib. 12.*
[u] *Benzo. &c.*

Madera standeth in two and thirtie degrees, it is the greatest of all the Atlantike Iles [x]. It was discouered by one *Macham* an English man: who arriued there by tempest, *Anno* 1344. together with a Woman, whom hee 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 wildernesses of Trees there growing; Here is a City called Fouchal. The Ile containeth in compasse a hundred and fortie miles. The woods [y] which gaue name to the Iland were fiered, and burnt so furiously, that the people for a time were forced to goe some space into the Sea, from the violent heat, which caused such fatnesse to the soile, that at first it yeelded threescore fold: since, halfe so much. The excellent Wines were of Vines, first brought from Candie. They bring forth more grapes (saith he) then leaues, and clusters of two, three, and foure * spannes long. At first, the Pidgeons suffered themselues to bee taken, not knowing, and therefore not fearing a man.

[x] *A. Galuano.*
[y] *A. Cadamosto.*
* *Palmi.*

Fortie miles to the Ile of Madera 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* [z] *Preston*, 1596. Here are such store of Conies, bred of one shee-Conie, brought hither great with yong, that the Ilanders were out of hope almost to withstand and amend their damages by them sustayned. A litle Iland, neare to this, breedeth nothing else. And now we can accompany our Portugalls no further. A word of that which remayneth.

[z] *Sir Am. Preston, Hak.*

Within the Streights are no great Ilands belonging to Africa. *Pennon*, or the Rock against *Velles de Gumera*, the Ile of Gerbi, and some others. Malta, is the most famous, where in old time was the Temple of *Iuno*. spoiled by [a] *Verres*, supposed to be that Melita, where *Paul* suffered [b] shipwrack: although there be an other Melita in the Adriatike Sea, neare to Dalmatia: *Polybius* [c] calls it *Melytusa*, as *Volateranus* [d] writeth. *Ptolomie* and *Cicero* name Melita, now called Malta, in this Ile of Malta. Some [e] ascribe *Pauls* shipwrack to Melita in the Adriatike, neare to Dalmatia, whom *Beza* [f] learnedly confuteth: and proueth it to be that Malta, which now the Knights hold against the Turke: whose valour in succesſe, in resisting that mightie Aduersarie [g], *Curio*, and *Io. Antonius Viperanus*, in their books of that Argument, *Knolles* in his Turkish Historie, *Ri. Carre*, and others, relate at large. It was 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* and *Aretius* shew out of *Strabo lib.* 3. was giuen to the Ionian Sea also, and further Southwards, where Malta standeth: and *Ortelius* out of [h] *Ouid*, and others, proueth the same.

[a] *Cic. in Verr. 6.*
[b] *Act. 28. 1.*
[c] *Polybius.*
[d] *Volateran.*
[e] *Ortel. in Thesaur.*
[f] *Beza. Annot. Aret. in Acta.*
[g] *Curio Bellum. Melitense. Viperanus. Knolles, pag. 756*
[h] *Ouid. Fast. 4. Philostrat. l. 4.*

Now

Now a word of the ancient Nauigations about Africa. *Hanno* his voyage, sent forth by the Carthaginians, seemed fabulous, but *Ramusius* sheweth euery place by him mentioned, to agree with the later discoueries of the Portugalls, and thinketh (guided by a Portugall Pilot, skillfull of those Seas, which skanned this Nauigation of *Hanno*) that he went as farre as S^t. *Thome*. Long before this, *Homer* reporteth of *Menelaus*, compassing the Æthiopians from Ægypt, which some interpret of sailing by the Cape of *Good hope*, as the Portugalls. Of this minde *Strabo* citeth *Aristonichus*. Of *Salomon* and *Iehoshaphat* is sayd before. *Herodotus* affirmeth the Phœnicians sailing in the Red Sea in *Cambyses* time: but, this was vsuall and yearely, as *Plinie* sheweth, *lib.6. cap.23*. The same *Plinie* alleageth out of *Cornelius Nepos*, the sayling of *Eudoxus* out of the Red Sea, round about Africa to Cales. The like may be shewed in some other instances, of which reade *M. Hakl.* his Epistle Dedicatorie *Tom.1.* and *Ramus. Part.1. Pag.111.* and *Galvanus* in his Discoueries of the World. Which I mention, not to disparage or weaken the Portugalls praises, but to giue Antiquitie their due; which, I thinke, could not ordinarily compasse so long a Nauigation for want of the compasse: yet we should iniurie our Authors if we should not beleeue somewhat: although not so much as they report.

That of *Eudoxus* is the most credible: but not without suspition in so long a voyage, of a priuate man.

* * *

Hanno.ap.R.

Homer.Odyss.3.

Herod.l.4.

Plin.l.2.c.67.

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, Aire, Water, and Earth, in those parts.*

NOW are wee shipped for the New World, and for new Discoueries. But seeing this Inkie Sea, through which I vndertake a Pilots office to conduct my Readers, is more peaceable then that, which on the back-side of this American World, was called the [a] Peaceable, by *Magellane* the first discouerer: it yeeldeth vs the fitter opportunitie to contemplation and discourse, in such Philosophicall Subiects, as [b] the best Authors haue thought worthie 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, if any notice may thence arise, of the places thereby knowne.

The *New World*, is the fittest name which can bee giuen to this vast and huge Tract; iustly called *New*, for the late discouerie by *Columbus*, *Anno Domini* 1492. and *World* for the huge extension thereof; (as Master [c] *Hakluyt* hath obserued.) A new World it may bee also called, for that World of new

a *Mare Pacificum, & del Sur. Ortel. Theat.*

b *Ioseph. Acosta, de procuranda Indorum salute, & hist. Indiæ, l. 1 & 2. Botero. Relationi, part. 1. l. 4. Gomara hist. gen. &c.*

c *Hak. tom. 3. Epist. Dedicat. Magnus Ger. Mer. de Fabrica Mundi.*

new and vnknowne Creatures, which the olde World neuer heard of, and heere onelie 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 fame might procure that deluge of waters.

America is a more common then fitting name, seeing *Americus Vespucius* the Florentine, from whom this name is derived, was not the first Finder, nor Author of that Discouerie: *Columbus* will challenge that, and more iustly, with [d] 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 Kings [e]. 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 [f] King *Henrie* the seuenth of England, and after by the Catholike King.

Columbus yet, as the first Discouerer, deserueth the name, both of the Country, for the first finding, and of Modestie, for not naming it by himselfe, seeking rather effects, then names of his exploits. But leaue wee these Italian *Trimmviri*, the Genuois, Venetian, and Florentine, to decide this question among themselues: and why now is it called the West Indies? To this [g] *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 grieth not the true cause of the name. *Gomara* saith, that a certaine Pilot, of whom *Columbus* receiued his first Instructions, tooke it to be 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, [h] both because hee named Hispaniola, *Ophir*, whence *Salomon* fetched his golde: and *Sebastian Cabot* in the first Voyage, which hee made at the charges of King *Henrie* the seuenth, intended (as himselfe [i] confesseth) to finde no other Land but Cathay, and from thence to turne towards India: and the opinions of *Aristotle* [k] and *Seneca*, that India was not farre from Spaine, confirmed them therein [l].

Now, that wee 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 Naturallists, [m] and Philosophers her forwardest Schollers haue set downe for Rules and Axiomes of Natures working. For, if wee regarde the ancient Poets, Philosophers, and Fathers, wee 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 heats:

Viq; duæ dextra Cœlum, totidemq; sinistra
Partes erant 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 [n] a greater then *Ouid*:

Quinq; tenent Cœlum Zonæ, quarum vna eorusco,
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 extreame colde; nor the middle part, by reason of vnreasonable heate: the two other parts temperate, and habitable.

The

d *Munst. Cosm. libr. 5.*

e *Mass. histor. Ind. libr. 2.*

f *Hak. to. 3 pa. 7*

g *Acost. histor. Ind. li. 1. ca. 14.*

h *Pet. Mart. dec. 1. lib. 1.*

i *Hak. vbi supra.*

k *Arist. de cœlo & mundo.*

l *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 likenesse of manners in the Indians.

m *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.

n *Virg. cui Aras statuit in suo Hypercritico Scalig. Geor. li. 1*

The Philosophers accounted this no Poeme, or rather were more Poeticall themselues: For that which those accounted a torrid and scorched earth, these [o] made to be a spacious and vnpassable Ocean, where the Starres, hote with their continuall motions, and the Sunnes thirstie steedes, wearied with their dayly iourney, might finde moisture to refresh and nourish their fiery constitutions. And therefore they diuided the Earth into two habitable Ilands, compassed about, and seuered in the mids with a huge Ocean: On this side whereof we are situated, and beyond, the *Antipodes*. Some Philosophers [p] indeede held otherwise, but with greater errours, as *Leucippus*, *Democritus*, *Epicurus*, *Anaximander*, which multiplied worlds, according to their fancie. Rawe and vncertaine were the coniectures of the [q] best. Yea, those whom we reuerence, as better then the best Philosophers, had no lesse errours in this point. The *Golden-mouthed* [r] Doctor had a Leaden conceit, that the heauens were not round, whom *Theodoret* is said to follow. *Theophilact* [s] alledgeth *Basil* for this his assertion, *nec mobile esse cœlum, nec circulare*, that heauen is neither moueable nor round. How firmely, and confidently doth *Firmianus* [t] *Lactantius* both deny and deride the opinion, that there are *Antipodes*; But easier it was for him, with a Rhetoricall flourish, (wherein I thinke of all the Latine Fathers, he deserueth highest prize and praise) to dash this opinion out of countenance, then to confute the Arguments and Allegations, vvhich hee there citeth in the Aduersaries name. But he that surpassed *Lactantius* no lesse in knowledge of truth, then hee was surpassed by him in smoothnesse of Stile, herein holdes equipage, and drawes in the same yoke of errour. I meane him, whose venerable name no words are worthy and sufficient to Vsher in, Saint *Augustine*: vvho, though somewhere [u] he affirmeth the *Antipodes*, yet elsewhere [x] pressed with an Argument, how men should passe from these parts in which *Adam* and *Noah* liued, to the *Antipodes*, through that vnmeasurable Ocean, he thought it easiest to deny, that, which certaine experience at that time could not so easily proue: although [y] euen then some reports (but obscure and vncertaine) had beene spread abroad of sailing about Affrica, as [z] a little before is shewed; which must enforce that which *Augustine* denied. Some [a] also alledge *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 awefull respect & reuerence, for their holy learning, and learned holinesse) herein wee 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*, [b] *Antœci*, *Antichthones*, and *Antipodes*, the worlds roundnes, and other things of like nature, this America yeeldes and is sufficient proofe: and the yearely compassing the world (which the Spaniards and Portugales diuide betwixt them) makes more then euident. And let those two English Ships, the onely two of one Nation which euer haue sailed, & that with admirable successe and fortune, about the Globe of the earth, tell *Lactantius* Ghost, whether they dropped into the clouds (as he 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 Hinde indeede, with her belly full of Gold and Siluer) is yet at Deptford, there resting after her long iourney, offering vp her selfe to time, her deedes to eternitie. 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 guesse, till experience hath shewed the contrarie. For neuer is it moister in those parts, betweene the Tropikes, then when the Sunne is neerest, then 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 tædious weather which euery day happening cannot but coole the aire and earth, with a maruellous temper: and

o *Cicero somn. Scipionis. Macrob. in som. Scip. l. 2. c. 9.*

p *Leucippus. Democritus. Epicurus. Anaximander.*

q *Aristot. 2. meteor. c. 5. Plin. l. 2. c. 68.*

r *Chrysost. hom. 14. & 17. in Heb. Theod.*

s *Theophilact. in 8. cap. ad Heb.*

t *Lact. l. 3. c. 24. Institutionum.*

u *Aug. to. 1. de cem Categoriæ.*

x *Aug. de ciuit. dei. l. 16. c. 11.*

y *Vines in eundem.*

z *Lib. 7. c. vlt.*

a *Acosta & Sixt. Senens. bibliot. l. 5. annot. 3.*

b *Perioeci* are those which dwell in the same paralels, but contrarie Meridians. *Antichthones*, which dwell in the opposite Zone or plage of the world. The *Perioeci* haue Summer and Winter, but not day & night a like: The *Antœci* haue day and night, a like, but not the seasons of the yeare. The *Antipodes* differ in both.

c That all the world is habitable, see the discourse of *George Best.* in a Preface to the Northwest discoueries of M. *Frobisher* and inserted *Hak. voyag. to. 3. p. 48.*

and on the other side, they call the time of the Sunnes absence, Summer, because of the perpetuall cleanenesse, which continueth those six moneths; the Sunne then exhaling no more vapours then his hote stomacke can digest, which with his directer beames being drawne vppe, surcharge him with aboundance; and in the middle Region of the Ayre, by the then stronger *Antiperistasis* are thickened into raines, and attended with Thunders and Lightnings, proclaime daily defiance to the Earth: threatning harme, but doing good: cooling the same, after the morning-Sunne hath heated it, the showers then falling, when the Sunne threatens his hotest furie and violence.

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 Boates 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 Limbecke, a strong fire causeth aboundance of vapours to bee extracted out of hearbes, or other matter, which beeing pressed, and finding no issue, turne into water: and if the fire bee small, it exhausteth the vapours as fast as it raiseth them: So the Sunne (in his greatest strength) exhaleth these plentifull vapours, which it distilleth in showers, which in lesse heate are of lesse quantitie, and more easily consumed. Without the Tropikes it is contrarie: for the Sunne is drie, the Winter moist; the cause beeing the Sunnes weakenesse, not able to concoct and disperse the vapours which the moist earth, then easily yeeldeth: which in his greater force in the Summer season we see effected: The like we see in greene wood and drie on the fire.

It is no lesse worthie note, that no part of the World hath so many, so great Lakes, and Riuers: the vapours and Exhalations whereof, can not but coole and moysten 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 [d] that the heate is not so vnequall as the Ancients dreamed. The great deawes also in the night, which are greater then wee would thinke, and comparable for wetting to pretie showers, encrease the freshnesse and cooleneſſe.

[d] *Quodque diè Solis violento incanduit æstu: Humida Nox reficit paribusque refrigerat horis.* Houterus.

Wee may adde heereunto, the neighbourhoode 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 colde not a little, in these hote Regions; [e] Contrariwise, neare the Poles, the continuance of the Sunne, and long daies make it hoter then in parts nearer the Sunne; as in Russia, then in England. Yea the high ridges and toppes of some mountaines in the burning Zone, are vnsufferable for colde, alwayes hauing on them, snowe, haile, and frozen waters, the grasse withered, and the men and beasts which doe passe along that way (for heere is no conuenient dwelling) benummed with the extreamitie of colde.

[e] D. Fletcher.

—— Paries cùm proximus ardet,

When the Mountaines are subiect to this Degree of colde, it can not but temper the Neighbour-Regions, with some cooleneſſe 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. Only 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 rayneth not at all: in other-some, those cooling Windes are wanting: neyther hath euerie 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

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 [f] is ascribed to the motion of the heauens : the first moueable drawing with his owne motion the inferiour Orbes, yea, euen those elementarie, of the Fire, Aire, and (where it findes no other obstacle) of the water also, as [g] some suppose. But for the Aire (whereof wee now specially speake) the motion of the Comets, circularly carried in the Aire, (where also their motion is diuers, as is obserued in the Planets) doth sufficiently proue. Without the Tropikes from 27. to 37. degrees, the windes are said to bee for the most part westerly, moued as some thinke by the repercussion of the Aire, here preuailing against that force of the heauens, which masterеth it within the Tropikes : euen as we see waters, being encountred with others of more force, returne in a manner backe. This of the Easterly windes is to bee vnderstood of the Sea : for at Land, though there windes bee (as before is said) certaine and set, yet that which is the generall winde of one countrey is not generall to all : yea, in the same countrey they haue a set winde in some places for the day, and another quite contrarie bloweth in the night. [h] Also, neere vnto the coasts they are more subiect to calmes in this burning Zone, then 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. Such is the force of this naturall situation, that in some places it is strange what effects it produceth. There is in Peru a high Mountaine called Pariacaca, whereupon *Ioseph* [i] *Acosta*, saith hee ascended as well prouided as hee could, being forewarned and forearmed by men expert. But in the ascent hee and all the rest were surprised with so sodaine panges of straining and casting, and some also of scowring, that the Sea-sicknes is not comparable hereunto. Hee cast vp Meate, Flegme, Choller, and Bloud, and thought hee should haue cast out his heart too. Some thinking to die therewith, demanded Confession : and some are said to haue lost their liues with this accident. The best is, it lasts but for a time, neither leaues 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, hee found the like difference and distemper, but not so greeuous as at Pariacaca. Hee ascribes it to the subtiltie of the Aire on those high hilles, which hee thinkes are the highest in the world: the *Alpes* and *Pirenees*, beeing, 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 thirtie in bredth. There are other Desarts in Peru, called Punas, where the aire cutteth of mans life without feeling : a small breath, not violent, and yet depriuing men sometimes of their liues, or else of their feete 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 Northern and Northeasterne parts of Europe worketh like effects : some [k] beeing found dead sodainely in those sledds in which they came to market, sitting therein as if they were aliue, and some loosing their ioints, by the like cause. But this makes vp the strangenesse of these mortall accidents, that this piercing cold aire both killeth and preserueth the same body, depriuing it of life, and yet freeing it from putrefaction. A certaine Dominike passing that way, fortified himselfe against the colde windes, by heaping vp the dead bodies which here he found, and reposing himselfe vnder this shelter, by these dead helpes saued his life. The cause is, Putrefaction cannot bee procreated, where her parents, Heat and Moisture are confined, and haue litle or no force. The Seas which compasse this westerne India, besides the Magellane streits, and the Northerne vnknowne, (for the knowledge whereof our countreymen, [l] *Frobisher*, *Danis*, *Hudson*, 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 wee come to speake of the Ilands therein.

f *Acosta l.3.c.6.*

g *Pet. Mart. Dec 3.l.6.* Sir *Humf. Gilbert Discou.* Maister *George Best.*

h *Linschoten l.1.*

i *Ios. Acost.* Natur. and Morall Hist. of the Indies, *l.3.c.9.*

k This Maister *George Barkley*, a Marchant, which liued long in Liuonia, told me of his owne sight.

l *Sir Mar. Frobish.* Maister *Iohn Danis.* *Tho. Hudson.*

Concerning the Land of the New-world, *Acosta* diuideth it into three parts, high, lowe, and meane: which hold almost the same proportion that Maister *Lambert* [m] 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 vnholsome: the hilles 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, Cattell, and Pasture, and the Aire, health. The principall thing that hath brought this Westerne India into such request is, the Mines and mettalls therein. The *wisedome of* GOD [n] hath made mettalls for Physicke, for defence, for ornament, and specially for instruments in the worke which God hath imposed vpon man, that *in the sweate of his browes hee should eate his bread.* The industry of man hath added another vse of mettalls, by weight or stampe, conuerting it to money, which the Philosopher [o] calles the measure of all things. And a fit measure might it haue been, if the minde of man were not vnmeasurable, and vnsatiable in measuring this measure. Metalls naturally grow (as some [p] 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 sutors for loue of her portion. And would God, they which reape here these *Temporall things*, would *sow Spirituall*, & giue them [q] *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 their Gold, an Iron Age for a golden, imposing a heauy yoke of seruitude [r] 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 wickednes, 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 dotitias, & filia deuorauit matrem.* Shee brought forth rich mettals, and the Daughter hath consumed the Mother: her golde that should haue beene *a price in her hand to buy wisedome*, hath to these importunate chapmen sold her freedome. It is [s] a Golden and Siluer Age indeede to the Spaniards, for the condition and state which hereby accreweth to them, not for the conditions and state of life, which they obserue: In the yeare 1587. When *Acosta* came to Peru, eleuen millions were transported in the two Fleetes 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 vvere drawne and customed euery day thirtie thousand *Pezoes* of Siluer, euery Pezo amounting to thirteene Rialls, and a fourth part: and yet it is thought the one halfe was not customed. And at this day saith [t] *Acosta*, the Mines of Potozi yeeld the King a million of Siluer, for his fift yearely, besides the wealth that growes by Quicksiluer, and other Prerogatiue. In the yeare 1574. were entred threescore and sixteene millions. That which is wrought in this countrey is not entred, besides priuie conueyances. How much differeth Potozi from the Mine Bebello in Spaine, one thousand and fiue hundred paces deepe, admired, and that iustly, by [u] 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 there-doe? hereby man encountreth the vast Ocean, passeth the farthest and most contrarie climates, drowneth *Bootes* and all his teame, burieth himselfe in the bowels of the earth, raiseth new heauens, and seeketh his heauen, where hee cannot see heauen, or light, neere the bottomelesse bottomes of Hell: remoueth Fountaines, and Mountaines, reduceth a new Chaos, in the confusion of Elements; the Earths entralls beeing towred in the Aire, and sacrificed to his hoter brother in fierie purgations, the Aire filling the darke hollowes and hells which it cannot see, the waters forced out of those

possessions

m Lambert. Peramb. of Kent. Wealth without health. Health without wealth. Health and wealth.

n *Acosta l.4.c.2*

o *Arist. Eth. l.5.*

p *Philo. de genes. Mundi l.5. Euseb. de prap. Euang. l.8 c.9.*

q *Apoc.3.18. Psal.12.6.*

r *Bart. de las Casas Hispan. Crudelit. Vrban. Caluete. Hier. Benzo. l.3.c.21.*

s *Aurea sunt vere nunc secula &c. Ouid.* First was an Age of gold: then golden goodnes abounded: Last is an Age for Gold: and now gold onely triumpheth. *Abr. France. Amintas.*

t *Acosta l.4.c.7.*

u *Plin. l.33.c.6.*

poſſeſsions wherein they challenged ſucceſsion and inheritance after the deceaſe and remouing of the earth: all filled with darknes, to bring to light thoſe metalls, which poſſeſsing the poſſeſſors, depriue them of the higheſt light, and brand them for the loweſt darknes. Precious Perils, [x] 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 he 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? Their golde is found either in Graines which they call Pippins, becauſe they are like the Pippins or Seedes of Melons; which is pure and hath no neede of melting: or in powder, which is found in Riuers, mixed with the ſoile and ſands, for which *Tagus*, *Pactolus*, and *Ganges* haue beene famous: or elſe in ſtone, being a veine that groweth and engendreth, intermixing it ſelfe with the ſtones. Thoſe Pippins, or peeces of pure golde, found among the Rockes or Hils, are ſometimes very great. *P. Martyr* [y] telles 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 Emblеme for Chriſtians, which when they will [z] *lade themſelues with this thick clay*, [a] *drowne the ſoule in perdition and deſtruction*. The greateſt quantitie is drawne at the Indies in the poulder-gold. The gold in ſtone is drawne out of the mines or pits, with great difficultie. They refine pouldred golde in baſens, waſhing it in many waters, vntill the ſand fall from it, and the golde, as moſt heauy, remaineth in the bottome. They haue other meanes of refining it with Quick-ſiluer and ſtrong Waters. In the Fleete 1585. the declaration of the Firmeland was twelue Caſſons or Cheſts, which was ſo many hundreth weights of gold: beſides one thouſand fiftie and ſix Mares from New Spaine, which was for the King onely, not mentioning that which came for Marchants, and priuate men.

For the Siluer: the ſecond place is giuen to it among metalls, becauſe next to golde it is the moſt durable, and leſſe endamaged by the fire, and in the ſound and colour, paſſeth the gold. The Mines thereof are commonly in Mountaines & Rockes, ſeldome in Plaines, and Champaines. Sometimes they finde it [a] ſtraggling, in peeces, not holding any continuing Veine: ſometimes it is fixed, and ſpreadeth it ſelfe in depth and length like to great branches, [b] 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 winde continually bloweth. Thus in Peru, the mines of Porco ſtoupe to artificiall fires, which thoſe of Potozi ſcorne and contemne. Potozi is a drie, colde, barren, and vnpleaſant ſoile, if the rich Mines did not more then ſupply all thoſe defectes, and make it a plentifull both habitation and Mart; not fearing the heauens diſaſters, the cold Aire, the frowning Earth, the fell ſhowers, ſo long as the Siluer hooke can be ſufficient attractiue for forraine ſtore. Hence it is, that they feele no want of ſtore, and yet haue no ſtore but of want; the Mines excepted, which (I know not how) are both ſtore and want, according as mens mindes in a ſecond refining can digeſt and diſpoſe them. They which worke in the Mines ſee no ſunne nor light, by abſence whereof they finde both extreme cold, and dreadfull darknes, and an aire ſo vnholſome, as makes them no leſſe ſicke, then men toſſed at Sea. They breake the metall with hammers, and ſplit it by force, and then carry it vp on their ſhoulders, by Ladders made of Neates Leather twiſted like peeces of wood, which are croſſed with ſtaues of wood: at the end of one Ladder begins another with ſeates of wood betweene, to reſt them. They mount three and three. Hee that goes before carries a Candle tied to his thumbe: they haue their metall tied in a cloth like a ſcrip, each man bearing about fiftie pound weight, and that commonly aboue a hundred and fiftie [d] ſtades in height. The moſt vſuall manner of refining in theſe times is by Quickſiluer: 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

[x] *Pretioſa pericula ſodit. Boet. de Conſol.*

[y] *P. Mart. d. c. 1. l. 10.*

[z] *Abac. 2. 6.*

[a] *1. Tim. 6. 9.*

a *Plin.* ſaith (but not truely) that ſiluer is neuer found pure.

b I haue ſeene ſome in al proportion reſembling Plants, with the leaues ſpread, and diuided, and a ſtalke aſcending, as if it promiſed *flowers*, much like the Ribwort. The like reporteth *Munſter. Coſmog. l. 1. c. 9.*

c See of theſe labours. *Plin. l. 33. c. 6.* and more in *Acoſta l. 4.*

d A ſtade is the height of a man.

darkned conceits make their heauen vpon Earth, to see such a resemblance of the Starrie heauen in the night, dispersing such a manifold light. The siluer swamme on the topp, the other mettalls vnder, and the drosse in the bottome. The Quick-
e *Acosta l.4.c.10* siluer e is admired for his naturall properties, that beeing a metall it is Liquid (not by Art as other metalls, or by expense, in which respect the other may no lesse bee called Quick-siluer, but) by it owne Nature: and beeing a liquor, is more heauie then those which haue a Naturall subsistence; this subsisting and sinking to the bottome, when the other swimme aboue it. Gold onely challengeth prehemminence, if *Plinie*
f *Plin. vbi supra.* f be beleeued. Nothing in this admirable liquor is more to be admired, then the naturall loue, and sympathie which it hath to Gold: as appeareth in such, as for the French
g *Lemnius de occultis naturæ miraculis, l.3.c.vlt.* disease vse ointments of this composition: g 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 had 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 beene obserued that the workemen which vse Quick-siluer to that purpose, to preuent the secret and venemous exhalations thereof, haue swallowed a double duckat of Gold rolled vp, which drawes that fume of this liquor which enters
h *Acosta* saith, that if it meete with no solid body, where it may congele, it ascends till the aire by cooling the fume causeth it to fall in Quick-siluer.
i *Rom.3.13. Psal.140.3.*
k Some thinke that Quicke-siluer cannot quite be killed.
l *De saliua hominis mirabili effectu vide Lemnium de occult. Nat.l.2. c.44.*
in at the eares, eyes, nose, and mouth, vnto it in the stomach. h And for this fume *Lemnius* tells, that the Gold-Smithes hanging a cloth ouer the place where they Guild, which receiueth the fume of the Quicksiluer, finde that smoke in the cloth; recouering againe his former nature in drops of that Liquid metall. *Venenum rerum omnium est* saith *Plinie*; it is a venome to all things, and yet a greater venome is in the mouth of man. I meane not that i *poison of Aspes vnder the lips of many*, as the Prophet speaketh in a spirituall sense, but euen in naturall operation, the Spettle of man enuenometh, with a stronger poison, this poison of Quick-siluer, and either killeth it, k or at least depriueth it of the motion and quicknes, and maketh it pliant to medicines and ointments. Yea, some l report that this Spettle of man, arising of secret vapours out of the body, as infectious exhalations out of vnholsome Lakes, especially when a man is fasting, killeth Scorpions, and other venemous beasts, or at least doth much hurt them. Quick-siluer disdaineth other metalls, onely 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 fleeth the rest, as much as may be, and therefore they vse to keepe it in Earthen Vessels, bladders, skinnes, quills, and such vnctuous receptacles. It hath pierced and eaten through the bodies of men, and hath beene found in their graues. Quick-siluer is found in a kinde of Stone, which doth likewise yeeld Vermilion. At *Amador de Cabrera* is such a Stone, or Rocke, fourescore yards long, fortie broad, interlaced with Quick-siluer, with many pitts in it, threescore Stades deepe, and is able to receiue three hundred workemen: it is valued worth a million of Gold. From the mines of *Guancauilca*, they draw yearely eight thousand quintals of Quick-siluer, As for the manner of refining siluer, by Quicke-siluer, their Engines and Milles, with the triall of their metall, I referre the Reader to
m *Acosta l.4.c. 12.13.* m *Acosta*. The Emeralds also grow in Stones like Chrystall, and there are many of them in the Indies. But of these and other gemmes it would be too tædious to write. Let vs come to the Men, Beasts, Fowles, and Plants of this New World.

CHAP.

CHAP. II.

Of the first knowledge, habitation, and discoueries of the New world, and the rare Creatures therein found, Beasts, Birds Trees, Hearbs, and Seeds.

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 be 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 great Authours they are alledged. *Seneca's* Prophecie is little to the purpose: New-worlds (saith he) shall be in the last Ages discouered, and *Thule* [*] shall not bee 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* sailing to Colcos, had obtained *Medea's* loue, which he vnkindly requited. And had the Poet intended these Westerne Discoueries, he would neuer haue said

Nec sit terris Vltima Thule: but
Nec sit tellus Vltima Gades,

as *Boterus* [c] obserued. For the American Discoueries haue not beene by the way of Iseland, and Northward, but Southwestward: and this appeareth by the Verses before,

Nunc iam cessit Pontus & omnes,
Patuit leges. --
Qualibet altum cymba pererrat:
Nil qua fuerat, sede, reliquit
Pernox orbis, Indus gelidum
Potat Araxem, Albin Persa
Rhenum, bibunt; venient annis
Secula seris, quibus Oceanus
Vincula rerum laxet.

As for *Plato's* [d] *Atlantis*, and *Tertullians* [e] *Aeon* borrowed of him; *Acosta* alledgeth diuers *Platonikes*, *Proclus*, *Porphyrie*, and *Origen*, which interpret *Plato* after a mythicall sense; and proueth by the words of *Plato* himselfe, that they can be no true Historie. Out of *Plutarch* [f] & other Historiers of the Carthaginian, Phœnician, and Tyrrhenian Nauigations they haue coniectures, but very vncertaine, & obscure: & those things, which *Diodorus* [g] reports of that Iland, agree nothing to the New-world which had not attained to that ciuilitie 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 Historie bee true. Neither could such long voyages so farre off from any land bee performed without the helpe of the Compasse, which was first found thirteene hundred yeares after Christ, by *Iohn Goia* of Melfi, according to that Verse of *Panormitan* [k] *Prima dedit nautis vsum Magnetis Amalphis*. *Gomara* [m] citeth *Blondus*, and *Maffæus*, *Guardus*, witnesses of this Melfian inuention, saue that hee calles him not *Iohn*, as *Ortelius* doth, but *Flauius de Malphi*. And in the tempestes, which happened

[a] *Hum. Gilbert Discou. Ortel. Theat. in charte. N. Orbis Hak. in Epist. Ded. to v. p. 3*
[b] *Sen. Medea. Act. 2.*
[*] *Thule* is by *Mercator* and others interpreted Island, by *Ortelius* Tilemarke in Norway.
[c] *Botero parte 1. l. 4.*
[d] *Plato* discourse hereof is Englished by *R. Eden* in the Preamble of the Decads.
[e] *Tertul. de Pallio & in Apologet.*
[f] *Acosta l. 1. c. 22.*
[g] *Plutar. de facie in orbe Lunæ.*
[h] *Diod. Sic. l. 5. c. 7. Arist. de admirandis auditionibus.*
[i] *Ortel. in charta 6.*
[k] *Antonius Panormit.*
[l] *Amalphis in Lucanus* in the kingdome of Naples.
[m] *F. Gom. hist. gen. c. 9.*

ned among the ancients, [n] it seemes that for want of this skill, they wandered verie vncertaine, but as the Sunne or Starres, by returne of their desired light, after the tempests ended, directed them. Yet I will not say, but that in those times of olde, some Ships might come sometime by casualtie into those parts, [o] 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 kinde is (in my minde) that of [p] *Madoc ap Owen Gwyneth*, who by reason of ciuill contentions, left his Countrie of Wales, seeking aduentures by Sea, and leauing the coast of Ireland North, came to a land vnknowne, where hee saw many strange things.

This by D. *Powell*, and Mr. *Humfrey Floyd*, is thought to bee the Continent of the new world, confirmed herein by the speech of *Mutezuma*, professing his progenitors to be strangers; and so were al the Mexicanes to those parts, as the Historie in the eighth Chapter following will shew: and by the vse of certaine Welsh words which [q] *David Ingram* obserued in his trauell through those parts. The Historie addeth that hee left certaine of his people there, and comming home for more people, returned thither with ten saile. Howsoeuer, it is certaine that the prints of this Brittish expedition are in manner worne out, and no signe thereof was found by the Spaniards: Onely [r] they vsed a Crosse in Cumana: in the Iland of *Acuzamil*, the same was worshipped: but without any memory of Christ, or any thing sauouring that way: and might as well bee there without any Christians erecting, as those Crosses vvhich in the former booke wee haue shewed, were in the Temple of *Serapis*, at *Alexandria*. As for *Mutezuma* beeing a stranger, it might bee so, and yet his progenitours of some other parts of America. And the words of Welsh are * very few, which, as it happens in any other language, might by some chance come to passe. But if any bee desirous to beleeue, that this *Madoc* peopled the Continent or Iland 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 findes no lesse difficultie, (that way) in the transporting beastes; especially wilde, and vnprofitable beastes, which it is not like any would take into Ship with them, much lesse conuay them ouer so huge an Ocean. At last he concludeth, that although some might arriue there by ship-wracke, and tempest of weather, yet is it most likely that the first inhabitants (descended of *Adam* and *Noah*, *of which one* [s] *blond God hath made all mankinde, 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 ioineth with America: or the Ilands thereof, are found fit mediatours for this passage, beeing not farre distant from the land. And this on the North parts of the world, (where they place that strait of Anian, not yet certainely discouered) may bee 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. Gronland is thought also, by some, to be 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 S. *Martha*, and Cartagena. Of whom *Iohn* [u] *de Castellanos* writeth.

Son todos ellos Negros como cuernos, &c. they are all (saith hee) as blacke as Rauens. And of this minde is *Botero*, [x] and those French Worthies, *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. Here also ariseth another question, how these beasles could passe from the parts of the knowne world

n *Act.* 27. 20. *Virg. Æneid.* 1. *Seneca vbi supra*

o Of the supposed former Discoueries of the New world, read *Ortel. Theat. Charta* 6.

p *D. Powell* historie of *Cambria pag.* 227. *A.D.* 1170.

q *Dan. Ingram Hak. edit.* 1. *to.* 3. *Meredith ap Rise & Gutyn Owen* make mention of this *Owens* Nauigation. See *Hak to.* 3. *pag.* 1.

r *A. S. Andrews* crosse in Cumana. A crosse ten foote long to which they prayed in Acusamil for raine. *Gomar. hist.* of *Cortes. parte* 1. *& gen. hist. part.* 2. *c.* 82

* 3. or 4. words.

s *Act.* 17. 26.

t *Ortelius* in his map of *Mare Pacificum*, affirmeth that the people of America in likelihood were peopled from Europe by Gronland Island, Frisland, &c.

u *Io. di Castellanos.*

x *Du Bartas Colonies. Morney. de verit. Christ. Relig. Botero vbi sup.*

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, *Nonomnis fert omnia tellus*: Euery Countrey hath not all Creatures: the Elephant, Rhinoceros, River-Horse, Crocodile, Camell, Camelopardalis, and others, are not ordinarily, and naturally in Europe: nor the Zebra in Asia or Europe: and the like may bee said of many other Creatures.

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 mannaging thereof, but a higher and more powerfull hand: euen so in dispensing the Creatures which came from thence, they chose places by their owne naturall instinct, and man disposed, by his industry, 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 & extraordinary instinct in that replenishing & refurnishing of the world, [y] *Assigning their seasons and bounds of habitation*, hath thus diuersified his works, according to the diuersities of places, and sorted out to each Country their peculiar creatures. As for the comming by shippe, it is for the beasts improbable, for the men (by any great numbers, or of any set purpose) vnlikely, seeing in all America they had no shipping, but their Canoes. The beasts also haue not beene 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 bee a way, which now is buried in the waues: (as some [z] suppose) of *Plato's Atlantis*, placed at the mouth of the Streits, or *Herculs* Pillars, which yet they would haue to bee America, and some [a] of the Sea betwixt Douer and Callais, once one firme Land (as they doe imagine) I list not to contradict them.

As for the Indians owne report of their beginnings, which some ascribe to a fountaine, others to a Lake, others to a Caue, or what other opinion they conceiue thereof, wee shall more fitly obserue in their proper places, discoursing of their Religions and Opinions: Now for the first certaine Discouerie of this New World, the World generally ascribeth it to *Columbus*, and worthily: but *Columbus* himselfe is sayd to haue receiued his instructions from another.

This Historie is thus related by *Gomara*: A certaine Carauell, sayling in the Ocean, by a strong East winde long continuing, was carried to a Land vnknowne, which was not expressed in the Mappes and Cardes. 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 [c] *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 Pilote an Andaluzian, and that hee traded at Madera, when this befell him: some, a Biscaine, and that his traffike was in England and France; and some, a Portugall, that traded at the Mina: some say he arriued in Portugall; others at Madera, or at one of the Azores: all agree that he died in the house of *Christopher Columbus*. It is most likely at Madera. This relation of *Gomara* (as it hath no witnesses to prooue it, the whole company being dead; nor any good circumstances, so) *Benzo* [d] plainely affirmeth it to be a fable, and a Spanish tricke, enuying a foreiner and Italian that glory to be the first finder of the Indies. Hee citeth out of *Peter Martyr* an other cause that moued *Columbus* to this Discouerie, and not that Pilotes Papers or Reports [e]. For, hee being a mariner, vsed to the Sea from his youth, and sayling from Cales to Portugall, obserued, that at certaine seasons of the yeare, the Windes vsed to blowe from the West, which continewed in that manner a long time together. And deeming that they came from some coast beyond the Sea, hee busied his minde so much heerewith, that hee resolued to make some triall and proofe thereof. When he was now forty yeres old, he propounded his purpose to the Senate of Genua, vndertaking, if they would lend him shippes, hee would find a way by the West vnto the Ilands

y *Act.* 7. 26.
z Sir *Humphrie Gilberts* Discouerie of the North-west.
a *R. Verstegans* Antiquities.
b *F. G. histor. gener. parte* 2. *ca.* 13.
c *Columbus* was borne at Cugureo, or (as some say) at Nervi in the territory of Genua: he was a mariner frō a childe, and traded into Syria, and other parts of the East. After this he becam a master in making sea-cards: hee went to Portugall, to learn their nauigations on the coast of Africa, and there married. *Gom. ca.* 14. *R. Eden:*
d *Hier. Benzo lib.* 1. *ca.* 5.
e *Gaspar Ens libr.* 1. *ca.* 2. coniecture th, that *Columbus* (moued with his owne coniectures to this discouery) was confirmed further therein by this Pilote, which is said to die in his house.

lands 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 *Alphonsus* King of Portugall: but finding no entertainement to his suites, sendeth his brother *Bartholomew Columbus* to King *Henrie* the seuenth of England, to solicite him in the matter, whiles himselfe passed into Spaine, to implore the aide of the Castilians herein.

f *Fernand. Columb. in vita patris Christophori cap. 13. Hack. tom. 3.*

g *Gomara c. 15*

Bartholomew [f] vnhappily lighted on Pirats by the way, which robbing him and his company, forced him to sustaine himselfe with making of Sea-Cardes. And hauing gotten somewhat about him, presents a Mappe of the World to King *Henrie*, with his brothers offer of Discouerie: which the King gladly accepted, and sent to call him into England. But he had sped of his suite before in Spaine, and by the King and Queene was employed according to his requeſt. For comming [g] from Lisbone to Palos di Moguer, and there conferring with *Martin Alonso Pinzon*, an expert Pilote, and Frier *Io. Perez* a good Cosmographer, he was counselled to acquaint with these his proiects, the Dukes of Medina Sidonia, and of Medina Cæli: which yeelding him no credit, the Frier counselled him to goe to the Court, and wrote in his behalfe to Frier *Fernand di Telavera* the Queenes Confessor, . *Christopher Columbus* came to the Court of Castile, *An.* 1486, and found cold welcome to his suite, at the hands of the King and Queene then buried with hote warres in Granada, whence they expelled the Moores. And thus remained he in contempt, as a man meanely clothed, without other Patron then a poore Frier, saue that *Alonso di Quintanaglia* gaue him his diet, who also at last procured him audience with the Archbishop of Toledo, by whose mediation hee 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 Caruells at the Kings charges, who because his treasure was then spent in the warres, borrowed sixeteene thousand ducats of *Lewes de Sanct' Angelo*: and on friday the third day of August, in the yeere of our Lord 1492. set saile for Gomera, one of the Canarie Ilands, and hauing there refreshed himselfe, followed his Discouerie. After many dayes hee incountred with that herby Sea (whereof before wee haue [h] spoken) which not a little amated and amazed the Spaniards, and had caused their [i] returne, had not the sight of some Birds promised him land not farre off.

h *Libr. 7. c. vlt.*
i *Pet. Mart. dec. 1. libr. 1.*
k *A Benzo libr. 1. ca. 6.*
l *Gaspar. Ens li. 1. ca. 2.*

But the Spaniards, after three and thirtie dayes sayling, desperate of successe, mutined, and threatned to cast *Columbus* into the Sea: [k] disdaining much, that a stranger, a Genuois had so abused them. But he pacifying their enraged courages with milde speaches, and gentle promises, on the eleuenth day of October [l] one *Roderigo di Triana* espied and cried, 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 days, he would returne. [m] One, the night before, had descried Fire, which kindled in him some hope of great reward at the Kings hand, when hee returned into Spaine, but being herein frustrate, he burnt into such a flame, as that it consumed both Humanitie and Christianitie in him, and in the agonie 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 Spirite resided; which neyther want of former example, nor publike discouragements of domesticall and forren slates, nor priuate insultations of prowd Spaniards, nor length of time (which vsually deboureth the best resolutions) nor the vnequall Plaines of huge vnknowne Seas, nor grassie fields in *Neptunes* lappe, nor importunate whisperings, murmurings, threatnings of enraged companions, could daunt: O name *Colon* [n], worthy to bee named vnto the worlds end, which to the worlds end hast conducted *Colonies*; or may I call thee *Colombo* for thy *Doue-like simplicitie* and patience? the true *Colonna* 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 wee hope and pray, that it may be more

m *Columbi Nauigationes 1, 2, 3, 4.*

n His true name was *Colon*, which corruptly is called *Columbus*,

refined

refined, and reformed, then Popish superstition, and Spanish pride will yet suffer. Now let the Ancients no longer mention *Neptune*, or *Minos*, or *Erythras*, or *Danaus*, to all which, diuers Authors diuersly ascribe the invention of Navigation; Mysians, Troyans, Tyrians vaile your bonnets, strike your toppe-sailes to this Indian-Admirall, that deserveth the top-saile indeede, by aspiring to the top that Sayling could aime at, in discouering an other World. Let Spaniards, French, English, and Dutch resound thy name, or his name rather, [p] *whose name, who can tell?* that would acquaint thee and the world by thee, with newes of a New World. But lest we drowne our selues in this Sea of Extasie and Admiration, let vs go on shore with *Columbus* in his new discouered Iland. And first me thinkes I see the Spaniards, yesterday in mutiny, now as farre distracted in contrary passions; some gazing with greedie eies 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 glorie to a stranger; but biting in their biting envie, and making shew of glee and gladnesse: all new awaked out of a long trance, into which that stepmother Ocean, with dangers, doubts, dreads, despaires had dejected them, revived now by the sight of their Mother Earth, from whome in vnknowne armes they had beene so long weaned and detained. On shore they goe, and felling a tree, make a Crosse thereof, which they erected on the shore, and take possession of that New World in the name of the Catholike Kings. What worldly ioy is not mixed with some disastre? their Admirall heere splitteth on a rocke, but the men are saued by the help of the other shippes. This fell out in the North part of Hispaniola (so named by them, and by the Inhabitants called *Haytin*) where they had first sight of Inhabitants, which seeing these strangers, ranne all away into the mountaines. One woman the Spaniards got, whom they vsed kindely, and gaue her meat, 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 shippes, thinking the Spaniards to be some diuine Nation, sent thither from Heauen. They had before taken them for the Caribes, which are certaine Caniballs, which vsed inhumane huntings for humane game, to take men for to eate them: Children likewise, which they gelded to haue them more fatte, and then to deuoure them: the women they ate not, but vsed them for procreation, and if they were old, for other seruices. The Ilanders had no other defence against them but the wooddy hilles, and swiftest heeles: to which they betooke them at the Spaniards arriuall, thinking them (as is said) to be Caniballs. And such haue they since proued, in effect, [q] not leauing of 3 milions of people which here they found, 200: & that long since.

The Deuill had forewarned them of this by Oracle [r], that a bearded Nation should spoile their Images, and spill the bloud of their children, as we shall see in the particular Tractate of Hispaniola. Nothing more pleased the Spaniards, then the golde, which the naked Inhabitants exchanged with them, for bells, glasses, points, and other trifles. *Columbus* obtained leaue of *Guacanarillus*, the Cacike or King, to build a fort [s], in which he left eight and thirtie Spaniards, and taking with him six Indians, returned to Spaine, where he was highly welcomed of the King and Queene. The Pope [t] (then a Spaniard, *Alexander* the sixt) hearing of this, diuided the World, by his Bull, betwixt the Portugals and Spaniards. The Bull is become an Vnicorne, & his two horns are now growne into one: in the vniting of the two states. *Columbus*, graced with the title of Admirall, and enriched with the tenths of the Spanish gaines in the Indies, is sent a second time, with his brother *Bartholomew*, who was made *Adelantado* or Deputy of Hispaniola. They had allowed them for this Expedition, small and great, seuenteen saile. The first Iland he espied in his second nauigation, hee called *Desseada* or *Desired*, because hee had longed to see land. Arriuing in Hispaniola, hee found the Spaniards which hee had left there, that they were now not left, nor any where to be found. The Indians had murdred them, & laid the blame on the Spanish insolencies. He then discouered Cuba & Iamaica, with the neighbor-isles. Returning to Hispaniola, he found his brother & the Spaniards in dissention and separation, and punishing the Authors of sedition, returned home. In the yeere of our Lord, one thousand foure hundred ninety seuen, hee made his third voyage,

* *Prouerb.* 30. 4

q *Bart. de las Casas, Hispan. crudelit.*

r Historie of China pa. 312. *H. Benzo l. 1. c. 8*

s The fort of The Natiuitie in Hispaniola.

t *Alexander* a wicked Pope. *Guicciard. lib. 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 Bull, whereby the Spaniards challenge the new World for theirs.

voyage, and then touched on the Continent; discouered Cubagua, Pauia, and Cumana.

But *Roldanus Ximenius* raising a rebellion, and accusing the *Colombi* to the King, effected that *Bouadilla* was sent Gouernor 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, 1502: in which *Ouandus* the Gouernour forbade *Columbus* the first finder to land on Hispaniola. [u] He then discouered Guanaxa, Higuera, Fondura, Veragua, Vraba, and learned newes (as some say) of the South Sea. He staied at Iamaica to repaire his fleet, where some of his men were sicke, and they which were found in bodie, 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*, neither able to abide, nor depart, was driuen to his shifts, no lesse admirable for suttletie then resolution. [x] 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 he knew the Moone would be eclipsed, which the simple Ilanders seeing, with feare and griefe humbled themselues to him, and offered themselues ready to all kinde and duetifull Offices. At last, returning into Spaine, he there died. *Anno* 1506. His body was buried at Siuill in the Temple of the Carthusians. This was the end (if euer there can be end) of *Columbus*. *Pinzonus* [y] 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 wholy. The particulars will more fitly appeare in our particular relations of each country.

u *Gasp. Ens lib. 1. ca. 5.*

x *Vide libr. 5. ca. 16. pag 452.*

y *Nauigationes Vinc. Pinzoni Nau. Alb. Vesp. Seb. Cabota. Vide Hack to. 3.*

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, [z] 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 aboundance, except on the North parts. They haue store of deere, bores, foxes, and tygres, which (as in Congo) are more cruell to the Naturalls then to the Spaniards. These beasts were not found in the Ilands, but in the Continent; and yet now in those Ilands, kine are multiplied and growne wilde, without other owner then such as first can kill them: [a] the dogges likewise march by troups, and endamage the cattell no lesse then wolues. The lions are grey, & vse to clime trees: the Indians hunt and kill them [b]. The beares and tigres are like those in other parts: but not so many. Apes and Monkies they haue of many kinds, & those admirably pleasing in their apish tricks & imitations, seeming to proceed from Reason. A souldier leuelling at one of them to shoot him, the sily beast died not vnreuenged, but hurling a stone as the other aimed at him, depriued the souldier of his eie, and lost his owne life. They haue monkies with long beards. *Acosta* [c] tells of one monky that would goe to the Taueme ar his masters sending, and carrying the pot in one hand, and mony in the other, would not by any meanes depart with his mony, till he had his pot filled with wine: and returning home, would pelt the boies with stones, and yet haue care to carry his wine home safe to his master, neither touching it himselfe til some were giuen him, nor suffering other. Sheep haue much increased, and by good husbandrie, in that plentie of pasture, would be a great commodity: but in the Ilands the wild dogs destroy them: and therefore they that kill these dogs, are rewarded for it, as they which kill wolues in Spaine. The dogs [d] which the Indians had before, were snowted like foxes; they fatted them to eate, and kept them also for pleasure: but they could not barke: Such dogges (we haue shewed) are in Congo. Their stagges [e] and deere in the south parts of America, haue no hornes. They haue store of conies. The Armadilla is an admirable creature, of which there be diuers kinds: they resemble a [f] barded horse, seeming to be armed all ouer, and that as if it were rather by artificiall plates, opening & shutting, then naturall scales: it digges vp the earth as conies and moules.

z A rule to know what beasts were here naturall (or to such they haue names in their owne Language) and what transported: for these the Indians call by their Span. names.

a *Acost. libr. 1. c. 21. & l. 4. c. 34*

b From Hispaniola were shipped *Anno* 1587. 35444 hides, & from new Spaine 64350.

c *Lib. 4. ca. 39.* See *Car. Clus. de exot. & Ouied. gen. histor. & summar. Gesn. de Quadr.*

d *P. Mart. de Insulis.*

e *Ouied. summar. 22.*

f *Cataphractus equus.*

The

The hogs [f] of the Indies haue their nauill vpon the ridge of their backes. They goe in heards together, and assaile men, hauing sharp talons, like rasors, 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 smal kine, & are defended by the hardnes of their hides. The *Vicugne* somewhat resembleth a goate, but is greater: they sheare them, and of their fleeces make rugges and couerings, and stuffes. In the stomacke and belly of this beast is found the Bezaar-stone, somtimes one alone, somtimes, two, three, or foure: the colour of which is blacke, or grey, or greene, or otherwise: it is accounted soueraigne against poisons & venomous diseases. It is found in diuers sorts of beasts: but all chew the cud, & commonly feed vpon the snow and rocks. The Indian sheep they cal *Lama*, it is a beast of great profit, not only for food and raiment, but also for carriage of burthens: they are bigger then sheep, & lesse then calues: they will beare 150. li. weight. In some places they call them *Amidas*, and vse them to greater burthens. *Hulderike Schmidel* [g] affirms, that he living in the parts about the riuer of Plate, being hurt on his leg, rode 40 leagues vpon one of them. They wil grow resty, & will lie down with their burthen, no stripes nor death able to asswage their moode: only good words, and faire dealing, with gentle intreaty, sometimes diuers houres together, can preuaile.

[f] *Hul. Schmidel. ca. 44. Anno Do. 1548.*

Of fowles they haue many kinds which we haue, as partriges, turtles, pigeons, stockdoues, quailes, falcons, herons, eagles: and a world of Parrots, which in some places flee by flocks, as pigeons. There are also Estriges. Hens they had before the Spaniards ariued. They haue other kinds peculiar: The *Tomineios* [h] is the least in quantitie, the greatest for admiration and wonder. I haue oft times doubted (saith *Acosta*) seeing them flie, whether they were Bees or Butter-flies; but in truth they are birds. *Thevet* [i] and *Lerius* call it *Gonambuch*, or *Govambuch*. They affirme that it yeelds nothing in sweetnes of Note to the Nightingale, and yet is not bigger then a Beetle or Drone-bee: One would say, *Vox et, præterea nihil*: but so could not any truly say, for euen otherwise is it almost miraculous: Nature making this little shop her great store-house of wonder, and astonishment, and shewing [k] her greatest greatnes in the least instruments. The Prouinciall of the Iesuites in Brasill, affirmeth, as *Clusius* testifies, that the Brasilians called it *Onrissia*, which signifieth the Sun-beame, and that it was procreated of a flie; and that he had seen one, partly a bird, and partly a flie: first coloured blacke, then ash-coloured, then rose-coloured, then red: and lastly, the head set against the Sun, to resemble all colors, in most admired varietie. It flieth so swift (saith [m] *Oniedo*) that the wings cannot be seen. 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, 24 graines. Happily it is therefore called *Tomineios*, as weighing one *Tomin*. The feathers are beautified with yellow, green, & other colours: the mouth like the eie of a needle. It liueth on [n] deaw, and the iuice of hearbs, but sitteth not on the rose. The feathers, specially of the necke and breasts, are in great request for those feather-pictures, or portraitures, which the Indians make cunningly and artificially with these naturall feathers, placing the same in place and proportion, beyond all admiration: The Indian Battes should not flee your light, and are for their raritie worthy consideration, but that we haue before spoken somewhat of them.

[h] *Aug Carate. hist. Peru libr. 1.*
[i] *And. Theuet. ca. 41. Lerius nau. c. 11*
[k] *Natura in magnis magna, in minimis maxima.*
[l] *Car. Clus. Exot. libr. 5.*
[m] *Oniedo sum. mar. ca. 48.*
[n] *Lopes de Gomara histor. Mexicana, or Conquest of the West Indies.*

They haue [o] birdes called *Condores*, of exceeding greatnesse and force, that will open a sheepe, and a whole calfe, and eate the same. They haue aboundance 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 eie could not discerne them to be naturall colours, but thought them pencill-worke, til he made triall 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 Ilands ioyning to Peru, the mountaines are all white, like snowe, which is nothing but heapes of dung of certaine Sea-fowle which frequent those places. It riseth many elles, yea many launces in height, and is fetched thence in boates, to hearten the earth, which hereby is exceeding fertile,

[o] *Acost. l. 4. c. 17*

To

To adde somewhat of the Indian Plants, and Trees. p *Mangle* is the name of a tree, which multiplieth it selfe into a wood (as before we haue obserued of it) the branches descending and taking roote in the earth. The Plane tree of India hath leaues sufficient to couer a man from the foote to the head: but these, the *Coco*, and other Indian trees, are in the East Indies also, and there wee 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 regarde. They haue a kinde of Apples q called *Ananas*, exceeding pleasant in colour and taste, and very wholesome, which yet haue force to eate yron, like *aqua fortis*. The r *Mamayes*, *Guayaues* and *Paltos* bee the Indian Peaches, Apples, and Peares. [But it would be a wearie wildernesse to the Reader, to bring him into such an Indian Orchard, where hee 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 flowers without other fruit, as the *Floripondio*, which all the yeare long beareth flowers, sweet, like a Lillie, but greater: the *Volosuchil*, which beareth a flower like to the forme of the heart, and others, which I omit: The flower of the Sunne is now no longer the Marigold of Peru, but groweth in many places with vs in England. The flower of the *Granadille* they say (if they say truly) hath the marks of the Passion, Nailes, Pillar, Whippes, Thornes, Wounds, exceeding stigmaticall *Francis*.

p See *Monardus & Clusius. D. Lobel Gerard* and other Herbarists.

q *Th. Turner.*

r *Acosta libr. 4. ca. 24.*

For their Seedes and Graines, *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 multiplieth beyond comparison; they gather three hundred measures for one. It yeeldeth more bloud, but more grosse, then our wheate. They make drinke thereof also, wherewith they will be exceedingly drunke. They first steepe, and after boile it to that end. In some places they first cause it to be champed with Maids, in some places with olde women, and then make a Leaven 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 backe. The buds of *Mays* serue in steed of butter and oile.

In some parts they make bread of a great roote called *Yuca*, which they name *Caui*. They first cut and straine it in a Presse, for the iuyce is deadly poyson: the Cakes dried are steeped in water before they can eate them. Another kind there is of this *Yuca* or *Iucca*, the iuyce whereof is not poyson. It will keepe long, like bisquit. They vse this bread most in Hispaniola, Cuba, and Iamaica, where wheat and Mays wil not grow, but so vnequally, that at one instant, some is in the grasse, other in the graine. They vse in some places another roote called *Papas*, like to grownd Nuttes, for bread, which they call *Chuno*. Of other their roots and fruits I am loath to write, lest I wearie the Reader with tedious officiousnesse. Spices grow not there naturally: Ginger thriueth wel, brought and planted by the Spaniards. They haue a good kind of balme, though not the same which grew in Palestina. Of their Amber, Oiles, Gummes, and Drugges I list not to relate further. Out of Spaine they haue carried great varietie of Plants, herein America 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, Figges, Almonds, Limons, Quinces, and such like. And, to end this Chapter with a comparison of our World with this of America; Our aduantages and preferments are many. t Our Heauen hath more Starres, 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 starres set a-crosse, which they obserue for the Antartike, is thirtie degrees off. The Sunne communicates his partiall presence seuen days longer to our Tropike, then to that of *Capricorne*.

s Spanish fruits thriue well in one place or other of the Indies.

t *Botero Rel. part. prima li. 4.*

The want of the Sunne and Starres is one cause of greater colde in those parts then in these. Our Earth exceedes theirs for the situation, extending it selfe more betweene East and West (fittest for humane life) whereas theirs trends most towardes the two Poles. Our Sea is more fauourable, in more Gulfes and Bayes, especially such u as goe

u The Baltike, Persian, Arabian, Caspian seas, &c.

farre

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. 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 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 a younger brother, 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, Plata and Maragnon exceede 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 *Botervs* doubts. Yet *Exitus acta probat*. And now America excells, because, besides her owne store, she is so plentifully furnished with all sorts of liuing and growing creatures from hence, as euen now was shewed.

CHAP. III.

Of the North parts of the New World (Groenland, Estotiland, Meta Incognita, *and other Places) vnto New Fraunce.*

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 Straits: 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 Groenland, and some other parts, accounted Ilands, ioyne with it. These were discouered before the dayes of *Columbus*, and yet remaine almost couered in obscuritie, and were therefore iustly tearmed [a] *Meta Incognita*, by *Great Elizabeth*, the best knowne and most renowmed Ladie of the World. The first knowledge that hath come to vs of those parts, was by *Nicholas* and *Antonie Zeni*, two brethren, Venetians. Happie Italie, that first, in this last Age of the World, hast discouered the great Discouerers of the World, to whome 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 iourney: that I speake not of the paines of *Russells, Ramusius, Botervs*, 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 Italie, that still hast beaten the bush, for others to catch the Bird, and hast inherited nothing in these Easterne and Westerne Worlds, excepting thy Catholike clayme, whereby the Catholike and Spanish Sword makes way for the Catholike-Romane Crowne and Keyes: Neither the Sword of *Paul*, nor the Keyes of *Peter*; for both these were [b] *spirituall*. But to returne to our Venetians. [c] In the yeare 1380 Master *Nicolo Zeno* being wealthie, and of a haughtie spirit, desiring to see the fashions of the World, built and furnished a Shippe at his owne charges, and passing the Straits of Gibraltar, held on his course Northwards, with intent to see England and Flanders. But a violent Tempest assayling him at Sea, hee was carried hee knew not whither, till at last his Shippe was cast away vpon the Isle of Frisland; where the men and most part of the goods were saued.

[a] Discourse of *Frobishers* voyages by *George Best*. Voyage 3.

[b] 2. *Cor.* 4.

[c] The discoueries of M. *Nic.* & *Ant. Zeni* gathered out of their letters by *Francisco Marcolino*. They are related by M. *Hakluyt* in his 3. *vol. part.* 121.

In vaine seemes that deliuerie, that deliuers vp presently to another Executioner. The Ilanders, like *Neptunes* hungrie groomes, or base and blacke gard, set vpon the men whome the Seas had spared: but here also they found a second escape, by meanes of a Prince named *Zichmni*, Prince of that and many Ilands thereabouts: who being neere hand with his Armie, came at the out-cry, and chasing away the people, tooke them into protection.

This *Zichmni* had the yeare before giuen the ouerthrow to the King of Norway, and was a great aduenturer in feates of Armes. He spake to them in Latine; and placed them in his Nauie, wherewith he wonne diuerse Ilands. *Nicolo* behaued himselfe so well, both in sauing 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.

After diuerse notable Exploits, *Nicolo* armed three Barkes, with which he arriued in Engroneland: where he found a Monasterie of Friers, of the Preachers Order, and a Church dedicated to Saint *Thomas*, hard by a Hill, that casteth out fire like *Vesuvius* and *Ætna*. There is a Fountaine of hot 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 hote 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 yron 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 Boates are made like to a Weauers Shuttle, of the skinnes of Fishes, fashioned with the bones of the same Fishes, and beeing sowed together with many doubles, they are so strong, that in foule weather they will shut themselues within the same, not fearing the force eyther of Sea, or Winde. Neither can the hard-hearted Rockes breake these yeelding Vessells. They haue also (as it were) a Sleeue in the bottome thereof, by which, with a subtile deuise, 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; whome *Zichmni* employed in the Expedition for Estotiland: which happened vpon this occasion. Six and twentie yeares before, foure Fisher-Boates were apprehended at Sea by a mightie and tedious storme; wherewith, after many dayes, they were brought to Estotiland, aboue a thousand myles West from Frisland: vpon which, one of the Boates was cast away, and six men that were in it, were taken and brought to a populous Citie; where, one that spake Latine, and had beene cast by chaunce vpon that Iland, in the name of the King asked them what countreymen they were; and vnderstanding their case, hee acquainted the King therewith. They dwelt there fiue yeares, and found it to be an Iland very rich, beeing little lesse then Iseland, but farre more fruitfull.

One

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 Mettalls, and haue Trade with Engroneland. They sow Corne, and make Beere and Ale. They build Barkes (but know not the vse of the Compasse) and haue many Cities and Castles. The King sent these Fishermen with twelue Barkes Southwards, to a Countrey which they call Drogio: in which Voyage escaping dreadfull Tempests at Sea, they encountred with Canniballs at Land, which deuoured many of them. These Fishers shewing them the manner of taking Fish 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 obtaine him: and so preuailed, that he and his companie were sent vnto him. And in this order was he sent to fiue and twentie Lords, which had warred one with another to get him, in thirteene yeares space: whereby he came to know almost all those parts; which, he said, was a great Countrey, and (as it were) a New World. The people are all rude, and void of goodnesse: they goe naked, neither haue they wit to couer their bodies with the Beasts skinnes, which they take in Hunting, from the vehement cold. They are fierce, and eate their enemies, hauing diuerse Lawes and Gouernours. Their liuing is by Hunting.

Further to the Southwest, 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 fledde away secretly, and conueying himselfe from one Lord to another, came at length to Drogio, where hee dwelt three yeares. 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 wealthie Countrey. *Zichmni* prepared to send thither: but three dayes before they set forth, this Fisherman died. 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 tenne men, of diuerse Languages, were brought vnto them, of which they could vnderstand none, but one of Iseland. He told them, That the Iland was called Icaria, and the Kings thereof called *Icari*, descended of the auncient pedegree 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 retained. 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 tenne 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 *Trin*. 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, hidde themselues in Caues. *Zichmni* built there a Citie, and determining to inhabite, sent *Antonio* backe againe, with the most of his people, to Frisland.

This Historie I haue thus inserted at large, which perhaps, not without cause in some things, may seeme fabulous; not in the *Zeni*, which thus writ, but in the relations which they receiued from others. Howsoeuer, the best Geographers [d] 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.

[d] *Abrah. Ortel. Chart. 6. Hak. vol. 3. Botero. Magin.*

Somewhat since there hath beene discouered by *Gaspar Cortereale*, 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 is thought to be all broken Ilands, and not inhabited, but at certaine seasons frequented by some Sauages, which come thither to fish. Such as wee can, in due order wee here bestow.

* *Ramus. in præfat. in 3. Vol.*

* *Sebastian Cabot*, in the yeare 1497, at the charge of King *Henry* the seuenth, discouered to the threescore and seuenth degree and a halfe of Northerly latitude, minding to haue proceeded for the search of Cathay, but by the mutinie of the Mariners was forced to returne. The Mappe of *Sebastian Cabot*, cut by c *Clement Adams*, relateth, 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, S. *Iohns*. The inhabitants weare Beasts skinnes. There were white Beares, and Stagges farre greater then ours. There were plentie of Seales, and Soles aboue a yard long. Hee named (sayth *Peter f Martyr*) certaine Ilands a *Baccalaos*, of the store of those fish, which the inhabitants called by that name, which with their multitudes sometimes stayed his Shippes. The Beares caught these Fish with their clawes, and drew them to land, and eat them. In the time of h *H. 7.* (*William Purchas* being then Mayor of London) were brought vnto the King three men, taken in the New-found Iland: these were clothed in Beasts skinnes, 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 Warres in Scotland, by reason whereof, no more consideration was had to this Voyage. Whereupon he went into Spaine; and being entertained by the King and Queene, was sent to discouer the Coasts of Brasil, 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 Graund Pilot of England by King *Edward* the sixt, with the yearely Pension of an hundred threescore and six pounds, thirteene shillings, foure pence: Where, in the yeare 1553, he was chiefe dealer and procurer of the Discouerie of Russia, and the North-east Voyages, i made by Sir *Hugh Willoughby*, *R. Chancelour*, *Stephen Burrough*, and prosecuted by *Pet*, *Iackman*, and others, towards Noua Zemla, Persia, Tartaria, as in Master *Hakluyts* first Tome appeareth.

c *Clem. Adams, Hak. to. 3. p. 1. 6.*

f *P. Mart. Dec. 3. l. 6.*
g *Codfish.*
h *Rob. Fabian. ap. Hak. vbi sup.*

i *Sr Hugh Willoughby. R. Chancelor. Stephen Burrow. Pet, and Iac.* written by *Hugh Smith*, & all in *Hak. to. 1.*

Anno 1500 k, *Gaspar Corteregalis*, a Portugall, minding new Discoueries, set forth a Shippe at his owne charge from Lisbone; and sayling farre North, at last came to a Land, which for the pleasantnesse thereof, he called *Greene*. The men, as he reported, were barbarous, browne-coloured, very swift, good Archers, clothed in Beasts skinnes. They liue in Caues, or base Cottages, without any Religion, but obserue Soothsayings. They vsed Marriages, and were very iealous. Returning into Portugall, hee sayled thitherward againe, *Anno* 1501. But what became of him, none can tell. His brother *Michael Corteregalis* the next yeare set forth two Shippes 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 left, and the Land was called l *Terra Corteregalis*. Thus farre *Osorius*. It reacheth, according to *Botterus* reckoning, to the 60. degree. Let vs come to our owne: For of *Stephen* m *Gomes* little is left vs but a ieast.

k *Osorius de reb. Eman. l. 2.*

l *Corterealis*, or *Laborador*, extendeth from 60. degrees to the Riuer of S. *Lawrence*. *G. Bot. Ben.*

This *Gomes* hauing beene with *Magellan* a few yeares before, in his Discouerie of the South Sea, enlarged with hopes of new Straits, in the yeare 1525 set forth to search this Northerly passage. But finding nothing to his expectation, he laded his Shippe with slaues, and returned. n At his returne, one that knew his intent, was for the Moluccas by that way, enquiring what he had brought home, was told *Eselavos*, that is, Slaues. He, fore-stalled with his owne imagination, had thought it was said *Clavos*, and so posted to the Court to carrie first newes of this Spicie Discouerie, looking for a great reward: but the truth being knowne, caused hereat great laughter.

m *Steph. Gomes.*
n *Gaspar Ens, l. 2. c. 25. Hist. Ind.*

Sir

Sir *Martin Frobisher* o deserueth the first place, as being first that in the dayes of Queene *Elizabeth* sought the Northwest passage in three seuerall Voyages. The first whereof was written by *Christopher* p *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 finde in M. *Hackluyts* laborious Discouerie of Discoueries. To speake briefely what may best befit vs in our Pilgrimage: Sir *Martin Frobisher* sayled from Blackwall, Iune the fifteenth; and the eleuenth of Iuly * had sight of Frisland, but could not get on shore for the abundance of Ice, which was also accompanied with an extreame Fogge, as double gard to that Iland (vncertaine whether to fortifie, or to imprison them.) The twentieth of Iuly he had sight of an high Land, which hee named q Queene *Elizabeths* Foreland. Here was he much troubled with Ice: but sayling more Northerly, descried another Foreland, with a great Gutte, Bay, or Passage, which he entred, calling it *Frobishers Straits*, supposing it to be the diuision of Asia and America. Hauing entred threescore Leagues, he went on shore, and was encountred with mightie Deere, which ranne at him, with danger of his life. Here had he sight of the Sauages, which rowed to his Shippe in Boates 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 eate raw Flesh and Fish, or rather deuoured the same: they had long blacke hayre, broad faces, flat noses, tawnie of colour, or like an Oliue (which neither Sunne or Winde, but Nature it selfe, imprinted on them, as appeared by their infants, and seemeth to be the generall Liuerie of America.) Their Apparrell was Seales skinnes: their women were painted or marked downe the cheekes and about the eyes with blew streekes. These Sauages 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. He had taken possession of the Countrey in right of the Queene, and commaunded his companie to bring euery one somewhat, in witnesse of the same. One brought a peece of blacke Stone, like Sea-coale, which was found to hold Gold in good quantitie. Whereupon a second Voyage was made the next yeare 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 endangered their Shippes, 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 ynches, growing out of the Snout, wreathed and streight, like a Waxe Taper, and might be thought to be a Sea-Vnicorne. It was broken in the toppe, wherein some of the Saylers said they put Spiders, which presently died. It was reserued as a Iewell by the Queenes commaundement, in her Wardrobe of Robes. 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 fledde. One woman, with her child, they tooke and brought away. They had taken another of the Sauages before. This Sauage had before, in the Shippe, seene the Picture of his Countreyman, taken the yeare before, thought him to be aliue, and began to be offended, that hee would not answere him; with wonder thinking, that our men could make men liue and die 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 chastitie, as might be 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 hee was carried vpon mens shoulders.

o Sr *Mart. Frob.*

p *Christ. Hall. Dionise Settle. Tho. Ellis. George Best.*

* 1576.

q Queenes Foreland, and opposit thereto *Halls* Isle, in 62. degrees, 50. min.

r *Gaspar. Ens, l. 2. Hist. Ind. Occid. c. 26.* affirmeth, that one *Iohn Scolue* a Polonian, this yeare 1576 sayled beyond Frisland and Groenland, and thence, to Estoriland and Labrador.

s Such a horne was brought home two yeres since, found on shore in a desolate Island; & such an one was taken vp *A.* 1588. in the coast of Norfolke, and sold by an ignorant woman for 18. pence, which proued effectuall against poisons, as I was told by M. *Rob. Salmon* of Leegh, who had a peece of it.

They could not learne what became of the fiue men they loſt the yeare before: onely they found ſome of their apparrell; which made them thinke they were eaten. They laded themſelues with Ore, and ſo returned. And with fifteene ſayle the next yeare 1578, a third Voyage for diſcouerie was made by the ſaid Captaine and Generall. He went on ſhore the twentieth of Iune on Friſland[t], which was named by them Weſt England, where they eſpied certaine Tents and People like thoſe of *Meta Incognita*. The people fledde, and they found in their Tents a Boxe of ſmall Nayles, redde Herrings, and Boords of Firre-tree well cut, with other thinges artificially wrought: whereby it appeareth, that they are workemen themſelues, or haue trade with others. Some of them were of opinion, That this was firme Land with *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 Shippes) being vnder both her Courſes and Bonets, happened to ſtrike on a great Whale with her full ſtemme, with ſuch a blow, that the Shippe ſtood ſtill, and neither ſtirred forward nor backwards. The Whale thereat made a great and hideous noyſe, and caſting vp his bodie and tayle, preſently ſanke vnder water. Within two dayes they found a Whale dead, which they ſuppoſed was this which the *Salamander* had ſtricken.

t Friſland is in length 25. leagues: the Southerne part of it is in the latitude of 57. degrees, & one ſecond. *Thomas Wiars.*

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 Shippes were in very great danger, the Seas muſtering Armies of ycie ſouldiours to oppreſſe them, vſing other naturall ſtratagemes of Fogges and Snowes to further theſe cruell deſignes.

These Icie Ilands ſeeme to haue beene 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 myle about, and foureſcore fathomes aboue water, beſides the vnknowne depth beneath: 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 Shippes: That bloudie enemies ſhould entertaine them with diſports, to walke, leape, ſhout, fortie myles from any Land, without any Veſſell vnder them (according to M. *Beſts* Riddle) and a hundred and tenne myles from Land ſhould preſent them with running ſtreames of freſh Waters, able to driue a Myll. The Floud was there nine houres, the Ebbe but three. A ſtrong Current ranne Weſtwards. The people reſemble much the Tartars, or rather the Samoeds, in Apparrell, and manner of liuing. It is colder here in 62. then 9. or 10. degrees more Northerly toward the North-eaſt, which (it ſeemeth) comes to paſſe by the Windes, Eaſt, and North-eaſt, which from the Ice bring ſo intollerable a cold. The people are excellent Archers; a thing generall throughout America. Beſides Seales skinnes, they vſe the skinnes of Deere, Beares, Foxes, and Hares, for Apparrell, and the caſes alſo of Fowles ſowed together. They weare in Summer the haytie ſide outward; in Winter, inward; or elſe goe naked. They ſhoot at the Fiſh with their darts. They kindle fire with rubbing one ſticke againſt another. They vſe great blacke Dogges, like Wolues, to draw their Sleds, and a leſſe kinde to eate. They haue very thinne beards. In the beſt of Summer they haue Haile and Snow (ſometimes a foot deepe, which freezeth as it falls) and the ground frozen three fathome deepe. They haue great ſtore of Fowle, whereof our men killed in one day fifteene hundred. They haue thicker skinnes, 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.

u It ſeemeth they are of freſh waters, becauſe the ice is freſh: and the Sunne melting the tops, cauſeth rills of freſh water to runne downe, which meeting together, make a prettie ſtreame.

Hence

Hence is it, that those parts neere (and perhappes vnder) 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 twi-light; and the increased light x of the Moone, the Sunnes great and diligent Lieu-tenant, 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 sailes, and boats, and almost all their riches. Besides their eating all things raw, they will eate grasse and shrubbes, like our kine: and morsels of Ice, to satisfie 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 and 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 will not be lifted vp, and sometimes seemes as light as a feather; hoping thereby to haue helpe. They made signes, lying groueling with their faces vpon the ground, making a noise downeward, that they worship the Diuell vnder them. There is no flesh or fish which they finde dead (smell it neuer so filthily) but they will eat it, without any other dressing. Their Deere haue skinnes like Asses, and feet large, like Oxen, which were measured seuen or eight inches in breadth. There are no Riuers or running Springs, but such as the Sunne causeth to come of snow. Sometimes they will perboile their meat a little, in kettles made of beasts skins, with the bloud and water which they drinke; and licke the bloudy knife with their tongues: This licking is the medicine also for their wounds. They seeme to haue trafficke with other Nations: from whom they haue a small quantitie of Iron. Their fire they make of Heath and Mosse. In their leather boats they row with one oare faster, then we can in our boats with all our oares.

x The Moone setteth not, nor the Sunne in the Polar regions; being in Cancer.

Master *Iohn Danis* y in the yeare 1585. made his first voyage for this North-west Discouery, and in threescore and foure degrees, and fifteene 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 skinnes, buskins, hose, gloues, &c. Some leather they had which was dressed like the glouers leather. The sixt of August they discouered land in 66. 40. They killed white Beares, one of whose forefeet were foureteene 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 dogges howle on the shore, which were tame: They killed one with a collar about his necke: he had a bone in his pisle; these it seemed were vsed to the sled, for they found two sleds.

y The voyage of Master *Danis*, written by *Iohn Lanes*. *Hak.to.3 p.100.*

The next yeare 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 turfes, kindled with the motion of a sticke in a peece of a boord, which had a hole halfe thorow, into which he 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 thecuish. They eat raw fish, grasse and ice: and drinke salt water. Heere they saw a whirle-winde take vp the water in great quantitie, furiously mounting it vp into the aire, three houres together with little intermission. They found in 63. deg. 8. min. 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 Pinnesse to discouer it, which returned with information, that it was onely

ice.

ice. This was the seuenteenth of Iuly, 1586. and they coasted it till the thirtieth of Iuly. In 66. deg. 33. min. they found it very hotte, and were much troubled with a stinging Flie, called *Muskito*. All the Lands they saw seemed to be broken, and Ilands; which they coasted Southwards, till they were in foure and fiftie and a halfe, and there found hope of a passage. In the same voyage [z] he had sent the Sun-shine from him in 60. degr. which went to Iseland, and on the seuenth of Iuly had sight of Gronland, and were hindered from harbour by the ice. They coasted it till the last of Iuly. Their houses neere the Sea-side were made with peeces of wood, crossed ouer with poles, and couered with earth. Our men plaid at foot-ball with them of the Iland.

z *Henry Morgan.*

The third voyage was performed the next yeare, 1587. wherein Master [a] *Dauis* discouered to the 73. degree, finding the Sea all open, and forty leagues betweene land and land, hauing Groenland (which for the lothsome view of the shore couered with snow, without wood, earth, or grasse to be seene, and the irkesome noise of the ice he called *Desolation*) on the East, and America on the West. The Spanish Fleete, and the vntimely death of Master Secretary *Walsingham*, (the Epitome and summary of Humane worthinesse) hindered the prosecution of these intended Discoueries.

a *Iohn Dauis* in his Hydrographical description.

Henry Hudson hath since discouered aboue nine degrees neerer the Pole, and after diuers voyages, with the losse of himselfe, by meanes of his mutinous and (as is supposed) murtherous companions, which returned the last yeare, hath gained more hope of this discouery of the South-sea, by a Northerly passage, then euer before.

Hesselius [b] *Gerardus* hath (I know not by what instructions) set forth this voyage, and discouery of *Hudson*, now this last Mart at Amsterdam, together with a Plat or Hydrographicall Mappe of the same: affirming that he followed the way which Captaine *Winwood* had before searched, by *Lumleyes* Inlet, in 61. degr. and so passed thorow the strait to 50. and 51. where he wintered, and once saw a man girded with a Crisse, or Dagger of Mexico, or Iapon, whereby he guessed that hee was not farre thence. After they had stayed heere eight monthes, they set saile Northwards, and found an open Sea. His Marriners perceiuing that he intended further search for discouery, mutinying for victuall, put him with some others into the boat, and there left him, and returned for England.

b *Hesselius Gerardus.*

And now are men employed in hope of perfecting that, to the glory of our Nation, which vndaunted spirits amongst vs with such cost and danger haue attempted. Resolute, gallant, glorious attempts, which thus seeke to tame Nature, where shee is most vnbridled, in those Northeasterly, Northwesterly, and Northerly borders (where she shewes her selfe a [c] 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 abridgement, both GOD and the World, consisting of a spirituall and bodily, visible and inuisible subsistence. How shall I admire your valour and courage, yee Marine Worthies, beyond all names of worthinesse, that neither dread so long, either presence or absence of the Sunne, nor those foggie mists, tempestuous windes, cold blasts, snowes and haile in the aire: nor the vnequall Seas, which might amaze the hearer, and amate the beholder, where the Icie Ilands, renting themselues with terror of their owne massines, and disdaining otherwise, both the Seas soueraignety, and the Sunnes hottest violence, mustering themselues in those watery plaines, where they hold a continuall ciuill warre, and rushing one vpon another, make windes and waues giue backe, seeming to rent the eares of others, while they rent themselues with crashing and splitting their congealed armours: nor the rigid ragged face of the broken lands, sometimes towring themselues in a lostie height, to see if they can finde refuge from those snowes and colds that continually beat them, sometimes hiding themselues vnder some hollow hills or cliffes, sometimes sinking and shrinking into valleyes, looking pale with snowes, and falling in frozen and dead swounes: [d] sometimes breaking their neckes into the Sea, rather embracing the waters, then the aires crueltie; and otherwhile with horrible Earthquakes, in heat of Indignation shaking asunder, to shake off this cold and heauy yoke.

c As Borderers are most vnruly and lawlesse, so in these outborders of the world, the power of Natures greatest officers, the Sunne &c. is least seene.

d These things agree with the relations of those parts, which tell of Earth-quakes, breaking of cliffes, &c.

Great

Great GOD, to whom all names of greatneſſe are little, and leſſe then nothing, let me in ſilence admire and worſhip thy greatneſſe, that in this *little heart* of man (not able to ſerue a Kite for a break-faſt) haſt placed ſuch greatnes of ſpirit, as the world is too little to fill; onely thy ſelfe the prototype and ſamplar of this modell, canſt of 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 our thers, thou haſt giuen vs thy SONNE, *the Sunne of righteouſneſſe*: ſo with him thou wilt giue all things, euen among other bleſſings, that thy *Virgin* TRVTH, by Virginian Plantation, or Northerly Diſcouery, may triumph in her conqueſts of Indian Infidels, maugre the bragges of that *Adultereſſe*, that vaunteth [c] her ſelfe to be the onely Darling of GOD and Nature.

[c] *Botrus* a zealous and ſlanderous Catholike, vſeth theſe diſgracefull ſpeeches of this Diſcouery. *Ma pare, che la Natura ſi ſia oppoſta à gli heretici, è à diſſegni loro. part. 1. lib. 5.*

CHAP. IIII.

Of Newfound-Land, Noua Francia, Arambec, and other Countries of America, extending to Virginia.

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 ſomewhat nearer the Sunne, gently marching, as the ſituation of Regions ſhal direct vs, leſt if we ſhould ſuddenly leape from one extremity to another, we ſhould rather exchange then auoid danger. And heere we haue by Land Saguenay, and many Countries of Canada, which the French haue ſtiled by a new name of New France: and by Sea the Ilands many in number, and much frequented for their plenty of fiſh, commonly called New-found-Land, which name ſome aſcribe to an Iſle, others to diuers Ilands, and broken Lands which the French call *Bacalaos*, vpon the gulfe and entrance of the great Riuer called Saint *Laurence*, in Canada. This Riuer ſome [b] call the Strait of the three brethren; ſome [c] Saint *Laurence*, and others [d] Canada. It farre exceedeth any Riuer of the elder World. It beginneth, ſaith *Iaques Cartier*, beyond the Iland of Aſſumption, ouer-againſt the high mountaines of Honhuedo, and of the ſeuen Ilands. The diſtance from one ſide to another, is about fiue and thirty 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 bee mediatours betweene this haughty ſtreame and the angry Ocean: many others all alongſt his paſſage he holdeth in his louing vnlouely lappe, waſhing and hugging them with his ruder embracings. 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 alreadie. *Robert Thorne* [f] in a Treatiſe of his, affirmeth that his father, and one Maſter *Eliot* were the Diſcouerers of the New-found-Lands: & exhorted K. *Henry* to vndertake the ſearch of the Indies by the Pole, which he held to be Nauigable. Vpon this motion, 1527. the King ſent two ſhippes (as *Hall* and [g] *Grafton* mention in their Chronicles) one of which ſhippes was caſt away about the North-parts of New-found-Land, the other ſhaping her courſe towards Cape Briton, and the coaſts of Arambec (or as ſome call it *Norumbega*) returned home. More tragicall was the ſucceſſe [h] of Maſter *Hores* company, which ſet out nine years 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 New-found-Land, are related [i] by Maſter *Parkhurſt*, Maſter *Haies*, Sir *George Peckham*, *Stephen Parmenius*, *Richard Clarke*, Maſter *Chriſtopher Carlile*, all whoſe Diſcourſes and experiments hereof, Maſter *Hakluit*

[a] The Northerne ſeas may be called frozen, in reſpect of the icy 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 Maſter *Briggs* (a great Mathematitiã) alſo affirmeth.
[b] *Edw. Haies. Hak to. 3 p. 152.*
[c] *Gi. Bot. Ben.*
[d] *Iaq. Car. lib. 2. cap. 11.*
[e] Other ſay two hundred.
[f] *Rob. Thorne* in Maſter *Hakluits* Voyages, To. 1. pag. 219.
[g] Maſter *Hall*, Maſtor *Grafton.*
[h] Maſter *Hore*, 1530. *Hak. tom. 3. pag. 129.*
[i] *A. Parkhurſt. Edw. Haies, S. G. Peckham. Step. Parmenius. Richard Clarke. Chriſtoph. Carlile.*

Hakluit hath collected and bestowed on the World. The North-part is inhabited, the South is desert, although fitter for habitation. Besides the abundance of Cod, heere are Herrings, Salmons, Thornbacke, Oisters and Muskles, with Pearles, Smelts and Squids, which two sorts come on shore in great abundance, fleeing from the deuouring Cod, out of the frying-pan into the fire. It is thonght that there are Buffes, and certaine, that there are Beares and Foxes, which before your face will robbe you of your fish or flesh. Before they come at New-found-Land by fiftie leagues, they passe the banke: so they call certaine high grounds, as a vaine of Mountaines, raising themselues vnder the water, about ten leagues in breadth, extending to the South infinitly, on which is thirty fathome water, before and after two hundred. Sir *Humfrey Gilbert* tooke possession thereof, by vertue of her Maiesties Commission. *Anno* 1583. It is with-in-land a goodly Countrey, naturally beautified with Roses sowen with Pease, planted with stately trees, & otherwise diuersified both for pleasure & profit. And now the report goeth, that our English Nation doe there plant and fixe a setled habitation.

k *Thom. Iames.* Neere to New-found land in 47. deg. is great killing of the Morse or Sea-oxe. k In the Ile of Ramea, one small French shippe in a small time killed 1500. of them. They are great as Oxen, the hide dressed, is twice as thicke as a Bulls hide: It hath two teeth like Elephants, but shorter, about a foot long, dearer sold then Iuory, and by some reputed an Antidote, not inferiour to the Vnicornes horne. The yong ones are as good meat as Veale. And with the bellies of fiue of the said fishes (if so we may cal these Amphibia, which liue both on land and water) they make a Hogshead of traine oile. Some of our English ships haue attempted this enterprise for the killing of the Morse, but not all with like successe; nor with so good as is reported of Cherry Iland. At Brions Iland

* *Charles Leigh.* is such abundance of Cods, that Master * *Leighs* company with foure hookes in little more then an howre, caught two hundred and fifty of them. Neere to the same in the gulfe of Saint *Laurence*, are three, termed the Ilands of Birds: the soile is sandy red, but by reason of many birds on thē, they looke white. The birds sit as thick, as stones lie in

l *Iaq. Cart. 1.* a paued street: or to vse *Iaques*[l] *Cartier's* 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 climbe them. On the other which is in 49. deg. 40. min. and about a league in circuit, they killed, and filled two boats [m] in lesse then halfe an houre. Besides them which they did eat fresh, euery ship did powder fiue or six barrels of them. There are an hundred sold as many houering about, as within the Iland. Some are as big as Iayes, black & white, with beakes like vnto crowes: their wings are no bigger then halfe ones hand, and therefore they cannot flie high, yet are they as swift neere the water, as other birds. They are very fat: these they called Aponatz, a lesser kinde which there aboundeth, they named Godetz: A bigger, and white, which bite like dogges, they termed Margaulx. Although it be fourteene leagues from the maine, yet Beares swimme thither to feast with these birds. One they saw as great as a Cow, saith *Cartier*, and as white as a Swanne, which they did kill and eat, and the flesh was as good as of a two-yeare-old Calfe. About the Port of Brest, they found as many Islets, as were impossible to number, continuing a great space.

m In an houre they might haue filled thirtie boats of Margaulx or Penguins: and might haue laden all their shippes with them, without any misse.

n *Silues. Wyet.* The Iland of Assumption, [n] by the Sauages called *Natiscotee*, standeth in 49. deg. 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 *Laurence*. The bankes of this Riuer are inhabited of people that worship the Diuell, & sometimes sacrifice to him their owne bloud. o *Francis* the first, King of France,

o *Botero part. 1. lib. 5.* sent thither *Iames Berton*; and *Henry* his sonne, *Nicolas Villagnon*: but the greatest riches they found, were the Diamonds of Canada, and those of small value for their brittlenes. Thus *Botertus*. *Iaques* p *Cartier* made three voyages into these parts. First in the

p *Iaq. Cart. 1.* yeare 1534. Then was he gladly welcomed 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 skinne (though all were worse then nothing) for the trifles hee gaue them. They went naked, sauing their priuities which were couered with a skinne, and certaine old skinnes they cast vpon them. Some

they

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 taile, and tied vp with leather-strings in a knot. They haue no dwelling but their boats, which they turne vp-side downe, and vnder them lay themselues along on the bare ground. They eat their flesh and fish almost raw, only a little heated on the coales. The next yeare Captaine [q] *Cartier* returned, and carried backe two Sauages, which he before had carried into France to learne the language. Hee then passed vp to Hochelaga [r]. They found Rats which liued in the water, as big as Conies, and were very good meat. Hochelaga is a City round, compassed about with timber, with three course 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 middest of euery one a court, in the middle whereof they make their fire. Before they came there, they were forced to leaue their boats behinde, because of certaine falls, and heard that there were three more higher vp the streame, towards Sanguenay, which in his [s] third Voyage were discouered.

[q] *Iaq. Car. 2.*

[r] He wintered this time in the Countrey.

[s] *Iaq. car. 3.*

Concerning the Religion in these parts of Canada, euen amongst the Sauages we finde some tracts and foot-prints therof, which neither the dreadful winters haue quite frozen to death, nor these great and deep waters haue wholly drowned, but that some shadow thereof appeareth in these shadowes of men, howsoeuer wilde and sauage, like to them which giue her entertainment. This people beleeueth, saith *Iaques Cartier*, in one which they call *Cudruaigni*, who, say they, often speaks to them, & tels them what weather will follow, whether good or bad. Moreouer, when he is angry with them, he casts dust into their eies. 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 Stars doe, after which they go into certaine greene fields, full of goodly faire and precious trees, flowers and fruits. The French-men told them *Cudruaigni* was a diuell, & acquainted them with some mysteries of the Christian Religion, wherupon they condescended and desired Baptisme; the French excused, & 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 marry againe, but for their widowes liuery weare a blacke weed all the daies of their life, besmearing their faces with cole-dust & grease mingled together, as thicke as the backe of a knife. They haue a filthy and detestable vse in marrying their maidens, first putting them (being once of lawfull age to marry) in a common place, as harlots, free for euery man that will haue to do with them, vntil such time as they finde a match. I haue seene houses as full of such prostitutes, as the schooles in France are full of children. They there vse much mis-rule, riot, and wantonnesse.

[t] *Iaq. Car. 2. cap. 10.*

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, & would come to our ships starke naked, going vpon snow and ice, in which season they take great store of beasts, Stags, Beares, Marterns, Hares and Foxes, whose flesh they eate raw, hauing first dried it in the Sunne 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 body & head is like to a Greyhound, white as snow. Their greatest iewell is chaines of Esurgny, 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 fleshy parts, and hurle him into the Riuer Cornibots, whence after twelue houres they draw him, finding in those cuts these Esurgny, whereof they make beades and chaines. They are excellent for stanching of bloud. Thus much out of *Cartier*. In the yeare 1542. [u] *Monsieur Roberual* was sent to inhabit those parts. He saith that he built a Fort faire and strong: the people haue no certaine dwelling place, but goe from place to place, as they may finde best food, carrying all their goods with them.

[u] M. *French Roberual.*

It is more cold in that, then in other places of like height, as *Iohn Alphonse of*

Xanctoigne

x *Iohn Alphonse of Xanctoigne. Hakluit tom. 3.*

Xanctoigne x affirmeth, because of the greatnes 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 windes which blow from them, and from the cold snowie hills in the way.

y *M. Champlein in Noua Francia. lib. 2. cap. 5.*

Monsieur y *Champlein* hauing of late made the same voyage, discourſed with certaine Sauages yet liuing, of whom he 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 multiplied euer since. Touching the Trinitie, being asked, a *Sagamos* or Gouernor answered, z *There was one only* GOD, *one* SONNE, *one Mother, and the Sunne, which were foure.* Notwithstanding, a that GOD was ouer and aboue all: the SONNE was good, and the Sunne also: but the Mother was naught and did eat 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 wer fiue men, who trauelling toward the setting of the Sunne, met with GOD, who demanded of them, whither goe yee? 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 he said againe to the three other, whither go ye? they answered, and he replied 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 bad him tarry, and he did so, and GOD gaue him meat, and he did eat: and after he had made good cheare, he returned among the other Sauages, and told them all this tale. This *Sagamos* also told, that at another time there was a man which had store of Tabacco, 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 bad 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 ceremony, but euery one did pray in his heart, as he would. They haue among them some Sauages, whom they call *Pilotoua*, who speake visibly to the Diuell, and he tells them what they must doe, as well for warre, as for other things. And if he should command them to put any enterprise in execution, or to kill a man, they would doe it immediately. They beleeue also that all their dreames are true. So farre *Champlein*.

z The answere of a *Sagamos* in cases of Religion.

a This somewhat agreeth with the Manichean and Pythagorean errour.

In the yeare 1604. *Monsieur de Monts* (according to a Patent granted him the yeare before, for the inhabiting of Cadia, Canada, and other parts of New France, from the fortieth degree to the six and fortieth) rigged two shippes, 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 Captaine, who was there a fishing, and had made this his two and fortieth Voyage hither: another was named of *Rossignol*, whose shippe 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-Royal, 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 S. *Iohn*, is Saint *Croix*, where they erected a Fort, and wintered. Threescore leagues West from thence is the Riuer *Kinibeki*: and from thence the Land trendeth North and South to Malabarre. Authors place in that former extension 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

the Riuer and inhabited place is called *Pemtegoet*, and not *Aggunein*. 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.

The *Armouchiquois* are a traiterous and theeuiſh people, next vnneighbourly neighbours to the *Etechemins*: they are light-footed and lime fingred, as ſwift in running away with their ſtollen prey, as the Grey-hound in purſuing it. *Monſieur du Pont* arriued in thoſe parts in the yeare 1605. and *du Monts* remoued the French habitation to *Port Royall*. *Monſieur de Poutrincourt* ſailed thither in the yeare 1606. and with him the Author of the booke called *Nona Francia*, who hath written of the rites and cuſtomes of theſe Countries. He ſaith, that the *Armouchiquois* are a great people, but haue no adoration. They are vicious and bloudie. Both they and the *Sonriquois* haue the induſtrie of painting and caruing, and doe make pictures of Birds, Beaſts, and Men, both in ſtone and wood, as well as the workemen 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 Deuill, it comes to paſſe, that God hath giuen ſome men vp ſo farre vnto the Deuills 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 all Religion, they will haue a Religious-irreligious commerce with the Deuill. Yea, the more all knowledge of God is baniſhed, the baſer ſeruice doe men, in doing and ſuffering, yeeld to the Deuill: 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 Deuills Vicegerent, and by wiſardly and deuilliſh practiſes to vp-hold his owne greatneſſe. So it was with *Sagamos Memberton*: if any body were ſick he was ſent for, hee made inuocations on the Deuill, he bloweth vpon the partie grieued, maketh inciſion, ſucketh the bloud from it: (a practiſe vſed in very many Countries of the Continent and Ilands of America) if it be a wound he healeth it after the ſame manner, applying a round ſlice of Beauers ſtones. Some preſent is therefore made to him, of Veniſon or skinnes.

If it be a queſtion to haue newes of things abſent, hauing firſt queſtioned with his ſpirit, he rendreth his Oracle, commonly doubtfull, very often falſe, and ſometimes true. He rendred a true Oracle of the comming of *Poutrincourt* to *du Pont*, ſaying, his Deuill had told him ſo.

When the Sauages are hungrie, they conſult with *Membertons* Oracle, and hee 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 Deuill is a God, and know none other, although they yeeld him no adoration. When theſe *Aoutmoins* (ſo they call theſe Wiſards) conſult with the Deuill, they fixe a ſtaffe in a pit, to which they tie a cord, and, putting their head into the pit, make inuocations or coniurations, in a language vnknowne to the others that are about, and this with beatings and howlings vntill they ſweat with paine. When this Deuill is come, the Maſter *Aoutmoin* makes them beleeue that he holds him tied by his cord, and holdeth faſt againſt him, forcing him to giue him an anſwere, before hee let him goe. That done, hee beginneth to ſing ſomething in the praiſes (as it ſeemeth) of the Deuill, that hath diſcouered ſome game vnto them, and the other Sauages that are there make anſwere with ſome concordance of muſike 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 ſome thing tyed thereto, which the Deuill carrieth away.

Memberton carried at his necke the marke of his profeſſion, which was a purſe, triangle-wiſe couered with their imbrodered worke, within which there was ſomewhat as bigge as a Nut, which he ſaid was his Deuill, 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 black haire long, hanging looſe ouer the ſhoulder, wherein the men ſtick a feather, the women a bodkin. They are much troubled with a ſtinging flie, for preuention whereof they rubbe themſelues with certaine kinds of greaſe and oiles. They paint their faces with blew 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 be chaſt, and the contrarie ſeldome found: and though the husband hath many wiues, yet is there no iealouſie among them. The widowes here, if their husbands be killed, will not marrie againe, nor eate fleſh, till their death bee reuenged. Otherwiſe they make no great difficultie (which *Cartier* reporteth of Canada) to marrie againe if they finde a fit match. Sometimes the Sauages hauing many wiues will giue one to their friend, if he likes her, ſo to disburthen themſelues. The women eate not with the men in their meetings, but a-part. When they make feaſts they end them with dances all in a round, to which one ſingeth; at the end of euery ſong all make a lowd and long exclamation: And to bee the more nimble, they ſtrip themſelues ſtarke naked. If they haue any of their enemies heads or armes, they will carrie them (as a iewell) about their necks whiles they dance, ſometimes biting the ſame.

After their feaſts they will diet themſelues, liuing ſometimes eight daies more or leſſe with the ſmoke of Tabacco. They are in nothing laborious but in hunting. They ſow but ſo much as will ſerue them for ſix 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 dogges haires. Their entertainement is with ſmall complement: the gueſt ſits downe by his Hoſt, if it bee the King, takes Tabacco, and then giues the pipe to him that he thinkes the worthieſt perſon in the companie. They are dutifull to their Parents, obey their commandements, and nouriſh their perſons in age. They vſe humanitie to the wiues and children of their conquered enemies, but the men of defence they kill. Their chiefe hunting is in winter; they carrie alwaies tinder-boxes with them, to ſtrike fire when hunting is done, or night takes them. For they follow the game ſometimes three daies together.

Their Dogges are like Foxes, which ſpend not, neuer giue ouer, and haue rackets tyed vnder their feet, the better to runne on the ſnow. They ſeeth the fleſh in a tubbe of wood, by putting ſtones heated red hot therein. The womens dutie is to flay the beaſt and bring it home. The Ellan, Deare, Stagge, and Beare, are their game. They take alſo with their hands Bevers, which are of a cheſt-nut colour, ſhort legged, his forefeet 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. He builds on the brinks of a Lake, cuts his wood, therewith raiſeth a Vault; and becauſe the waters ſomtimes riſe, he hath an vpper ſtorie to betake himſelfe to in ſuch caſe: he builds it Pyramide-wiſe, ſometimes eight foot high, and daubes it with mud. Hee keepes his taile ſtill in the water. They take him with their hands in a froſt, one fraying him on the Ice, whiles an other ſeizeth on his neck. When one dies, they mourne for him long, euery cabin his day by courſe: after that, they burne all his goods, and burie the body in a graue: where when they haue placed him, euery one maketh a preſent of the beſt thing hee hath: as skinnes to couer him, bowes, kniues, or the like.

The Scuruie or Scorbuch much conſumed the French in theſe parts, a diſeaſe that vſually attendeth euill diet, and much ſalt meates; which, and want of exerciſe conuenient, are the harbengers of this ſickneſſe, in long ſieges and nauigations. *Cartiers* company were in a little time wonderfully cured hereof by a Tree like to Saſſafras.

Ol. Mag. l. 16. cap. 51.

CHAP.

CHAP. V.

of VIRGINIA.

LEauing New France, let vs draw nearer the Sunne to New Britaine, whose Virgin soile not yet polluted with Spaniards lust, by our late *Virgin-Mother*, was iustly called *Virginia*. Whether shall I here beginne with Elogies or Elegies? Whether shall I warble sweet Carolls in praise of thy louely Face, thou faireſt of *Virgins*, which from our other Britaine-World, hath wonne 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 for-saken their Mother-earth, encountered the most tempestuous forces of the Aire, and so often ploughed vp *Neptunes* Plaines, furrowing the angrie Ocean, and that to make thee of a ruder Virgin, not a wanton Minion; but, an honest and Christian Wife? Or shall I change my accent, and plaine mee (for I know not of whom, to whom, to complaine) of those disaduentures, which these thy louely Louers haue sustayned 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 Clymate, fruitfull Soile, fresh and faire Streames, sweet and holsome Aire, except neare the shore (as if her iealous policie had prohibited forraine Suters:) or of the sauage Inhabitants, vnworthie 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 bee the voider, for her lewder and more disordered Inhabitants, whose ill parts haue made distastfull those kinder Offices of other our Britan Worthies, which else had beene long since with greatest gladnesse, and the recompense of her selfe entertayned: Or whether it bee Virginian modestie, and after the vse of Virgins, shee would say nay at first, holding that loue surest in continuance, which is hardest in obtayning: Whether any, or all of these, or what else hath hindered; hindered wee haue beene, and haue not yet obtayned the full fruition of her Loue, and possession of her gainefull Dowrie, which yet now (more then euer before) shee seemeth to promise, and doubtlesse will quickly performe, if niggardise at home doe not hinder. And should men bee niggardly in this aduenture, where *Nabal* must needes verifie his name, where keeping looseth, aduenturing promiseth so faire a purchase? Miserie of our times, that miserable men should here want what they alreadie haue, and refuse to haue there, at no rate, abundant supply to their too miserable feares of want. Lift vp your eyes and see that brightnesse of Virginia's beautie: which the Mountaines lift vp themselues alwayes with wilde 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 mightie corriuall, the Ocean: Hee also sends Armies of Fishes to her coasts, to winne her Loue, euen of his best store, and that in store and abundance: the Mountaines out-bid the Ocean, in offering the secret store-houses of vndoubted mines: hee againe offereth pearles: and thus while they seeke to out-face each other with their puffed and bigge swollen cheekes, who shall get the Bride, the one laies hold on the Continent and detaines the same, maugre the Oceans furie, and hee againe hath gotten the Ilands all along the coast, which he guardeth and keepeth with his waterie Garrisons. Virginia, betwixt these two sower-faced Suters, is almost distracted, and easily would giue entertainement to English loue, 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 maintayne for euer after with aduantage.

And well may England court her, rather then any other Europæan Louers, in regard of his long continued amitie, and firſt diſcouerie of her Lands and Seas: this by *Sebaſtian Cabot* with his Engliſh Mariners, a hundred and fifteene yeares ſince, and the other by Sir *Walter Raleighs* charge and direction, *Anno Domini* one thouſand fiue hundred foureſcore and foure.

Then, firſt of all Chriſtians, did Maſter *Philip Amadas*, and Maſter *Arthur Barlow*, take poſſeſſion in Queene *Elizabeths* name. The next yeare, that mirrour of Reſolution, [a] Sir *Richard Greenvile*, conuaied thither an Engliſh Colonie, which hee there left for plantation, vnder the gouernement of Maſter *Ralphe Lane*, which there continued vntill the eighteenth of Iune in the yeare following, and then (vpon ſome vrgent occaſions) returned with Sir *Francis Drake* into England. Yet, had they ſtaied but a little longer, a ſhip of Sir *Walter Raleighs* had ſupplyed their neceſſities: and ſoone after Sir *Richard* againe repayred thither with three ſhips, and then alſo left fifteene men more to keepe poſſeſſion. In the yeare 1587. a ſecond Colonie were ſent vnder the gouernement of Maſter *Iohn White*. To their ſuccour Sir *Walter Raleigh* hath ſent fiue ſeuerall times, the laſt [b] by *Samuel Mace* of Weymouth, in March one thouſand ſix hundred and two, but hee and the former performed nothing, but returned with friuolous allegations. The ſame yeare, Captaine *Bartholomew Goſnold*, and Captaine *Gilbert*, diſcouered the North parts of Virginia, of which voyage *Iohn Brereton* [c] hath written a Treatiſe. And in the yeare one thouſand ſix hundred and fiue, Captaine *George Waymouth* made thither a proſperous voyage, and diſcouered threeſcore miles vp a moſt excellent Riuer. His voyage was ſet forth in print by *Iames* [d] *Roſier*.

Afrer this followed the plantation by the preſent Aduenturers, in the yeare one thouſand ſix hundred and ſix [e], at which time a hundreth of our men were left there for the foundation of a *New Britanian* Common-wealth: and the Eaſt and Weſt parts of England ioyned in one purpoſe of a two-fold plantation, in the North and South parts of Virginia.

True it is, that ſome emulations did euen then becloude that morning Starre, and ſome diſaſtrous Comets did ariſe in that Hemiſphære, in place of better Starres, ſhining rather with combuſtion in ciuill broiles, and bralls, then comfortable illumination and influence to the common good: theſe diſorders were attended with idleneſſe of the moſt, ſickneſſe of many, and ſome dyed. A cleare skie did afterwards appeare in their agreement on the choiſe of Captaine *Smith* for their Preſident, who hauing before fallen into the hands of the Virginians, had beene preſented Priſoner to *Powhatan*, where hee tooke aduantage by that diſaduantage, to acquaint himſelfe with the State and condition of the Countrie and Inhabitants.

The Sauages were now in good termes with the Engliſh, their plantation at *Iames Towne* where they had built a Church and many Houſes, in ſome reaſonable manner flouriſhed; the Countrie was with great paines and perills of the Preſident further diſcouered; their Swine, Hennes, and other prouiſion, nouriſhed; and ſome quantitie of many commodities, as Furres, Dies, Mineralls, Saſſafraſſe, Sturgeon, and other thinges ſent hither, in teſtimonie of their induſtrie and ſucceſſe. And (not to mention other ſupplies,) Virginia grew now in ſuch requeſt *, that nine Ships were furniſhed with the better part of fiue hundred men, to inhabite there, in the yeare one thouſand ſix hundred and nine.

Sir *Thomas Gates* was appointed Lieutenant Generall; Sir *George Sommers* Admirall of Virginia, and were ſent to reſide there as Gouernours of the Colonie. But the *Sea Venture*, wherein the two Knights, and Captaine *Newport*, with a hundred and fiftie perſons ſayled, after long conflict with the two angrie Elements, was ſent to be impriſoned in *Bermuda*, where betweene two Rocks the Ship ſplit, the people eſcaping to Land. In the meane time [g] the other three ſhips had landed their men in

a *Hak. voiag. tom. 3. pag. 246. & d. Gaſpar. Ens. hiſt. Ind. oc. l. 3. c. 23. Theodor. de Bry.*

b Briefe Note of a Barke, &c. printed 1602.

c *Iohn Brereton.*

d *James Roſier.*

e *Relat. Cap. Smith. M.S. & W.S. M.S.*

* New life of Virginia.

g *Man Script. W.S. ex lit. mal. terum.*

in Virginia, some of whom were such as had beene the emulous and enuious corriualls of the President, which they then beganne to shew: and to second the same, a greater hurt by gunne-powder befell him, which forced him for his recouerie to set sayle for England, after he had liued there three yeares, maintayning himselfe and his that time principally, with such foode as the Countrie yeelded. Hee saith, he left behinde at his returne fiue hundred men and women, three ships, seuen boats, two hundred expert Souldiers, thirtie nine of their *Werowances* or Kings as Subiects and contributers to the English, so farre subiect, that at his command they haue sent their subiects to *Iames Towne*, to receiue correction at his appointment for wrongs done; and their Countries were free to the English for trauell or trade. But necessitie forced him to leaue the Countrie, which it forced the other appointed Gouernours not to finde. *Hinc illæ lachrymæ.* Hence proceeded the disorder and confusion which after hapned amongst them. A great body was here, 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; Rauine 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.

All this did not daunt the Noble spirit of [h] that Resolute Lord, appointed Lord Gouernour, who in the beginning of Aprill one thousand six hundred and ten, set sayle from the coast of England, and on the ninth of Iune arriued safely at the disfortified Fort in Virginia, where hee found the present State like to the Boxe [i] of *Pandora*, which *Epimetheus* had opened, and suffered all euill to flie out, reseruing only Hope, which he shut fast in the bottome.

All euills had now dispersed themselues, and made the Virginian Colonie a stage of Miserie: only Hope remained. But alas euen that also proued sick, and was readie to giue vp the Ghost, in the dangerous sickneſſe, which befell that Noble [k] Lord, which forced him after eight Moneths sickneſſe, to returne for England againe. Hee shipped himselfe indeede for Meuis, an Iland in the West Indies, famous for wholsome Bathes, but by Southerly windes was compelled to change his purpose, and at last to make home: hauing left Deputie Gouernor Captaine *George Pearcie*, a Gentleman of honour and resolution, with vpward of two hundred persons.

Almightie God that had thus farre tryed the patience of the English, would not *suffer them to bee tempted aboue that they were able*: and therefore in his secret prouidence, before any knowledge was here had of his Lordships sickneſſe, had ordayned that 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 Colonie the tenth of May, one thousand six hundred and eleuen. Hee 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 he 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 indeauours would therein second his resolutions: the other [l] writing that foure of the best Kingdomes in Christendome, put all together, may no way compare with this Countrie, either for commodities or goodneſſe of soile. 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, three hundred men, and a hundred Kine, with other Cattell, Munition, and prouision of all sorts.

h Lord de la Warre.

i *Nat. Com. Mytholog. l. 4. c. 6*

k Relation to the Councell of Virginia by the Lord de la Warre. 1611.

l Sir *Thomas Dales* letter to the Cõmitties.

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 adulterie, sacrilege, wrong, and other vices, harbengers of Gods wrath and mans destruction. The Colonie consisted of seuen hundred men of sundrie arts and professions (few of them sick) which hauing left the Fort at Cape *Henrie* fortified and kept by Captaine *Dauies*, and the keeping of *Iames Towne*, to that noble and well deseruing Gentleman Master *George Pearcie*, is remoued vp the Riuer fourescore miles further beyond *Iames Towne*, to a place of higher ground, strong and defencible by nature, with good aire, plentie of Springs, much faire and open grounds freed from woods, and wood enough at hand. Here they burnt bricks, cut downe wood, and euery man falls to somewhat: they haue built, they say, competent houses, the first storie all of brick, that euery man may haue his lodging and dwelling by himselfe, with a sufficient quantitie of ground allotted thereto. Here also they were building an Hospitall with fourescore lodgings, and beds alreadie sent, for the sicke and lame, as the booke, called the *New life of Virginia*, relateth.

Thus haue I 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 industrie of all men of abilitie, 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 bee not blasted with our negligence.

For the description of the Countrie; 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 Mappe thereof in print, and more fully by a Manuscript which hee courteously communicated to mee, hath acquainted me with that whereof himselfe with great perill and paine, had beene the discouerer, being in his discoueries taken Prisoner, and escaping their furie, 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 Dyall then found about him. They carryed him prisoner to *Powhatan*, and there beganne the English acquaintance with that Sauage Emperour.

The summe of his obseruation in that and other discoueries since, concerning the Countrie, is this. *Virginia* is situate betweene foure and thirtie and foure and fortie degrees of Notherly 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 beganne to bee planted by the English, in the yeare one thousand six hundred and six, is vnder the degrees seuen and thirtie, eight and thirtie, and nine and thirtie.

The temperature agreeth with English bodies, not by other meanes distempered. The Sommer is hot as in Spaine, the Winter cold as in Fraree and England: certayne coole *Brizes* doe asswage the vehemencie of the heat. The great Frost in the yeare one thousand six hundred and seuen reached to Virginia, but was recompenced with as mild a Winter with them the next yeare.

There is but one entrance by Sea into this Countrie, and that at the mouth of a very goodly Bay. The Capes on both sides are honoured with the names of our Britanian hopes, Prince *Henrie*, and Duke *Charles*; lightsome and delightsome rayes of that Sunne which shineth from this elder to that New Britania. The water floweth in this Bay neare two hundred miles, and hath a channell, for a hundred and fortie

miles

miles, of depth, betwixt seuen and fifteene fadome; of breadth, ten or fourteene miles. At the head of the Bay, the Land is Mountainous, and so runneth by a South west line: from which Mountaines proceede certaine brookes which after come to fiue principall Nauigable Riuers. The Mountaines are of diuers compositions, some like mill-stones, some of marble: and many peeces of crystall they found throwne downe by the waters, which also wash from the Rocks 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 apparences: but generally is a black sandie mold. The Riuer next to the mouth of the Bay is *Powhatan*, the mouth whereof is neare three miles broade: it is Nauigable a hundred miles: falls, rocks, sholds, prohibite further Nauigation: hence *Powhatan* their greatest King hath his Title. In a *Peninsula* on the North-side thereof is situate *Iames Towne*.

The people inhabiting which haue their *Weroances*, are the *Kecoughtans*, which haue not past twentie fighting men. The *Paspaheghes*, haue fortie. *Chickahamania*, two hundred. The *Weanocks*, a hundred. The *Arrowhatocks*, thirtie. The Place called *Powhatan*, fortie. The *Appamatucks*, threescore. The *Quiyoughcohanocks*, fiue and twentie. The *Warraskoyacks*, fortie. The *Nandsamunds*, two hundred. The *Chesapeacks*, a hundred. The *Chickahamanians* are not gouerned by a *Weroance*, but by the Priests. No place affordeth more Sturgeon in Sommer, (of which at one draught haue beene taken threescore and eight) nor in Winter more Fowle. Fourteene miles from *Powhatan* is the Riuer *Pamaunk*, nauigable with greater Vessells, not aboue threescore and ten miles. *Toppahanock* is nauigable a hundred and thirtie miles; *Patawomeke*, a hundred and twentie. 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 exceede our scope, and the Readers patience. Captaine *Smiths* Mappe may somewhat satisfie the desirous, and his booke when it shall bee 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. Master *Thomas Hariot* [m] hath largely described the commodities which the Water and Earth yeeld (set forth also in Latin with exquisite pictures by *Theodore de Bry*) in the relations of *Brereton* & *Rosier*, and others.

[m] *Hak. vol. 3. p. 267. Theod. de Bry. 1. part. America.*

There is a grasse which yeeldeth silke, beside tht store of silke-wormes. Hemp and Flax 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 boiling yeeldeth great quantitie of sundrie sorts of skeines of good strength and length, some like silke, and some like flax, and some a courser sort, as hemp.

There is also a rich veine of Allum, of *Terra Sigillata*, Pitch, Tarre, Rozen, Turpentine, Sassafras, Cedar, Grapes, Oile, Yron, Copper, and the hope of better Mines, Pearle, sweet Gummes, Dies, timber Trees of sweet wood for profit and pleasure, of which kinde haue beene discouered foureteene seuerall kinds. Neither is it needfull that here I relate the commodities of Virginia for food in Fowles, Beasts, Fishes, Fruits, Plants, Hearbs, Beries, Graines, especially their Maiz, which yeeldeth incredible recompence for a little labour. One acre of ground will yeeld with good husbandrie two hundred bushels of corne. They haue two rootes [n]; the one for medicinall vse to cure their hurts, called *Weighsacan*, the other called *Tockawhough*, growing like a flagge, of the greatnesse and tast of a Potato, which passeth a fierie purgation before they may eate it, being poison 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. Idlenesse in the vulgar, emulation, ambition, and couetousnesse in some of the greater, treacherie in some fugitiues, all these ayming more at their owne ends then at the

[n] *Cap. Smith. M. S.*

common

common good, haue from the beginning (I pray God it be, and I hope now is, ended) beene the poiſon to this honourable plantation.

The chiefe beaſts of Virginia are Beares, leſſe then thoſe in other places, Deare like ours, *Aronghcum* much like a Badger, but liuing on trees like a Squirrell: Squirrells, as bigge as Rabbets, and other flying Squirrells, called *Aſſapanick*, which ſpreading out their legges and skinnes ſeeme to flie thirtie or fortie yards at a time. The *Oualſom* hath a head like a Swine, a taile like a Rat, as bigge as a Cat, and hath vnder her belly a bagge wherein ſhee carryeth 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. They haue Eagles, Haukes, wild Turkeys, and other Fowle, and Fiſh, which here to repeat would to ſome nice faſtidious ſtomacks breede a fullneſſe.

o *Tho. Hariot.* They are a people o clothed with looſe mantles made of Deere skinnes, 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, handes, &c. with diuers workes, as of Serpents, and ſuch like, with blacke ſpots in the fleſh.

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 broade.

CHAP. VI.

Of the Religion and Rites of the Virginians.

a *Tho. Hariot. Hak. 10. 3. p. 277.* NOw for the manners and rites of the people, thus hath Maſter *Hariot* a reported. They beleeue that there are many Gods, which they call *Mantoac*, but of different ſorts and degrees: one only chiefe and great God, which hath beene from all eternitie. Who, as they affirme, when hee purpoſed to make the world, made firſt other Gods of a principall order, to bee as meanes and inſtruments to bee vſed in the Creation and gouernement to follow: and after, the Sunne, Moone, and Starres, as petty Gods, and the inſtruments of the other order more principall.

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 yeares or ages haue paſſed ſince, they ſay, they can make no relation: hauing no letters, nor other meanes to keepe records of times paſt, but only Tradition from Father to Sonne. They thinke that all the Gods are of humane ſhape, and therefore they repreſent them by Images, in the formes of men, which they call *Kewaſowok*: 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 bodie, 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 thinke to bee in the furtheſt parts of their part of the world toward the Sunne-ſet, there to burne continually. This place they call *Popogusso*. 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

and his body was therefore taken vp againe: who reported, that his soule had beene very neare the entring into *Popoguſſo*, had not one of the Gods saued him, and giuen him leaue to returne againe, and teach his friends how to auoide that terrible place. They tell of an other, which being taken vp in that manner; related, that his soule was aliue while his body was in the graue, and that it had trauailed farre in a long broade 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, neare which hee met his Father, that had beene dead before, who gaue him great charge to goe backe againe, and shew his friends what good they were to doe to enioy the pleasures of that place, which when hee had done, he should after come againe.

What subtiltie soeuer be in their *Wiroances* [b] 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.

b Wiroance is a chiefe Lord, or petty King, which sometime hath but one Towne: and none that we had dealing with, had aboue eighteene Townes vnder him.

The [c] Priests in Secota haue their haire on the crowne like a Combe, the rest being cut from it: only a fore-top on the forehead is left, and that Combe. They haue a garment of skinnes peculiar to their function. They are great Wisards.

c *Tho. de Bry. in Pictur.*

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 *Wiroans* was sick, hee sent to vs to pray for him. Some were of opinion that wee were not mortall, nor borne of Women, but that we were men of an old Generation many yeares 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 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 [d] their Idoll in the inner-most 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 bloudie, and haue wasted much of their people.

d First voiage to Virginia. *Hak. tom. 3. 249.*

A certaine King called *Piemacum*, hauing inuited many men and women of the Secontans to a feast, whiles they were merrie and praying before their Idoll, came vpon them and slew them. When [e] 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 wee, being dead men, could doe more hurt then while wee were aliue. They vse to solemnize certaine moneths-mindes in their Sauage manner for any great personage dead. *Iames* [f] *Rosier* from the relation of *Owen Griffin*, an eye-witnesse, thus tells of their ceremonies. One among them, the eldest as he iudged, riseth right vp, the other sitting still: and looking about, suddenly cried with a loud voice, *Baugh, Waugh*: then the women fall downe, and lie 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 sundrie 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 beginne 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 aboue two houres. After this ended, they, which had wiues, tooke them a-part, and withdrew themselues seuerally into the wood. This seemed to bee their euening deuotion.

e *M. Ralph Lane Hak. tom. 3. 261.*

f *Iames Rosiers*

When

When they g haue obtained some great deliuerance from danger, or returne from Warre, they obserue a publike and solemne reioicing by making a great fire, encompassed with the men and women promiscuously, all of them with Rattles in their hands making a great noise.

g *Theod. de Bry Icone 17.18. & seq.*

They hold one time in the yeare festiuall, and then they meete together out of many Villages, euery one hauing a certaine marke or Character on his backe, whereby it may bee discerned whose Subiect hee is. The place where they meete is spacious, and round about are set postes, carued with the resemblance of a Nunnes head: in the midds are three of the faireſt Virgins louingly embracing and clasping each other: about this liuing Center, and Artificiall circle, they daunce in their sauage manner.

Their Idol called *Kiwasa*, is made of wood fower foote high, the face resembling the inhabitants of Florida, painted with flesh colour, the breſt white, the other parts blacke, except the legges which are spotted with white; hee hath chaines or strings of beades 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 publike deuotion, they haue two, three, or more of them, set in a darke place. The dead bodies of their Witoances are kept on certaine Scaffolds nine or ten foote high, this *Kiwasa* their guardian beeing placed with them: and vnderneath dwelleth a Prieſt which night and day there numbreth his deuotions.

But let vs take view of our last Colonies obseruations. Captaine *Smith*, h was taken by the Virginians, and while hee stayed amongst them obserued these their magicall Rites. Three or foure daies after his taking, seuen of their Prieſtes in the house where he lay, each with a Rattle, (setting him by them) began at ten of the clocke in the morning, to sing about a fire, which they inuironed 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 Wheate: and after they had thus laide downe six or seuen hundred in one Circle, accounting their songes by Graines, as the Papists their Orisons by Beades, 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 litle sticke. The High Prieſt disguised with a great skinne, his head hung round with little skinnes 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 great Cakes of Deare-suet, and Tobacco into the Fire: thus till six of the clocke in the euening, they continued these howling deuotions, and so held on three daies. This they pretended to doe, to know if any more of his countreymen would arriue, and what hee there intended. They so fedd this our Authour, that he much misdoubted, that hee should haue beene sacrificed to the *Quiyoughquosicke*, 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 i 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.

h Newes from Virginia and a *M.S.* of Cap. *Smith.*

i Their Ratles are of Gourds or Pompion rindes: of which they haue their treble, tenor, base, &c.

Not much vnlike to that ratling deuotion of their exorcising Prieſts, (at least in absurditie) was that entertainement k which *Powhatans* women gaue the said Captaine then beeing free, and President of the company, at *Werowocomoco*; Where thirtie of them came out of the Woodes 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 shoutes and cries, dancing about a fire, which there was made for that purpose: and after an houre thus spent, they departed.

k *M.S.* by *W.S.*

Then

Then did they solemnely inuite him to their lodging, where he was no sooner come, but all rounded about him with tedious kindnesse, crying loue you not mee? This salutation ended, which *Pan* and all his *Satyres* would haue accepted, they feasted him with plentie and varietie, some singing and dancing whiles others attended: and at last led him with a fire-brand in stead of a torch to his lodging.

When they 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, Captaine *Smith* told mee, that they seeing one of the English Bores in the way, were stricken with awfull feare, because hee bristled vp himselfe and gnashed his teeth, and tooke him for the God of the Swine, which was offended with them. 1 *Cap. Smith. Man. S.*

The chiefe God they worship is the Deuill, which they call *Oke*. They haue conference with him, and fashion themselues vnto his shape. In their Temples they haue his Image ill-fauouredly made, 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 burialls, they digge a deepe hole in the earth with sharpe stakes, and the corps being wrapped in skinnes 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 black cole and oile, sit foure and twentie houres in the houses mourning and lamenting by turnes, with yellings and howlings. Euery Territorie of a *Weroance* hath their Temples and Priests. Their principall Temple is at *Vttamussack* in *Pamaunk*, where *Powhatan* hath an house vpon the top of certaine sandie hils in the woods. There are three great houses filled with Images of their Kings and Deuills, and Tombes of their Predecessours. Those houses are neare 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.

Here 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 skinnes, which they tie by their tailes, so that all the tailes meete on the top of the head like a great Tassell. The faces of their Priests are painted as vgly as they can deuise: in their hands they haue rattells, some Base, some Treble.

Their deuotion is most in songs which the chiefe Priest beginneth, the rest following: sometime hee 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: only, in some great distresse of want, feare of enemies, times of triumph, and of gathering their fruits, the whole Countrie, Men, Women, and Children, assemble to their solemnities. The manner of their deuotion is sometimes, to make a great fire, all singing and dancing about the same with rattles and shouts, foure or fiue houres: sometimes they set a man in the midst, and dance and sing about him, he all the while clapping his hands, as if hee 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 & wildernesses; vpon which they offer bloud, Deer-suet, & 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

and after many helliſh out-cries and inuocations, caſt Tobacco, Copper, *Poconet*, or ſuch traſh into the water, to pacifie that GOD whom they thinke to bee very angry in thoſe ſtormes. Before their dinners and Suppers the better ſort will take the firſt bitt, and caſt it into the fire, which is all the grace they are knowne to vſe. In ſome part of the countrey they haue yearely a ſacrifice of children: ſuch an one was performed at *Quiyoughcohanock* ſome ten miles from *Iames*-towne in this manner.

Fifteene of the propereſt yong boyes betweene ten and fifteene yeares of age they painted white: Hauing brought them forth, the people ſpent the forenoone in dancing and ſinging about them with Rattles: in the afternoone they put theſe children to the roote of a tree, all the men ſtanding to guard them, each with a Baſtinado of Reedes bound together, in his hand. Then doe they make a Lane betweene them all along, through which there were appointed fiue young men to fetch theſe children. Each of theſe fetcheth 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, Matts, and dry wood, as things fitting the childrens Funerall. 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. The Werowance beeing demanded the meaning of this Sacrifice, anſwered, that the children were not all dead, but that the Oke or Diuel did ſuck the bloud from their left breſt, who chanced to be his by Lott, 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 Prieſtes, and coniurers. This Sacrifice they held to be ſo neceſſarie, that if they ſhould omitt it, their Oke or Diuell, and their other *Quiyoughcoſughes* or Gods, would let them haue no Deare, Turkies, Corne, or Fiſh; and would beſides make a great ſlaughter amongſt them. They thinke that their Werowances and Prieſſes, 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 Oile & *Pocones*[m] finely trimmed with Feathers, and ſhall haue Beades, Hatchets, Copper, and Tobacco, neuer ceaſing to dance and ſing with their predeceſſours. 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 Gunnes did their Bowes and Arrowes: and many times did ſend to the Preſident many preſents, intreating him to pray to his[n] God for raine, for his God would not ſend him any.

The *Wirowance* of *Acawmacke* told our men of a ſtrange accident: two children beeing 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.

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 skinnes, 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 beate out the braines of a horſe (and how many Aſſes braines are beaten out, or rather mens braines ſmoked 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 limmes proportionable. With much adoe reſtrained they this people from worſhipping our men. And [o] when our men prayed (according to their daily Cuſtome) and ſung a Pſalme, they much wondred: and after began in moſt paſſionate manner to holde vp their hands to the Sunne, with a Song: then embracing the Captaine they began to adore him in like manner, and ſo pro-

[m] *Pocones* is a ſmall Roote which dried & beat into poulder turneth red: they vſe it for ſwellings, aches, & painting.

[n] In that extremitie of miſery 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.

[o] *M.S.* by *W.S.* collected out of the writing of *T.S. A.T. W.R. M.P. W.P. R.W. R.P. &c.*

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 laide eighteene mantels at his feete, with many other ceremonies to create him their Gouernour, that he might defend them against the *Massa-womekes* their enemies. As these are very great, so the *Wighcocomocoes* are very little.

I may also here insert the ridiculous conceits which some Virginians hold, concerning their first originall, as I haue heard from the relation of an English [p] youth, 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 Deare, which was then the onely Deare that was, and strewing the haires of that Deares Hide, euery haire proued a Deare. 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 sicknes to keepe in, where no men might come,

[p] Cap. *Argoles* boy his name was *Henry Spilman.*

The Virginians [q] are borne white: their haire blacke; few haue beards: the vvomen with two shells are their Barbars: they are strong, nimble, and hardy, inconstant, timorous, quicke of apprehension, cautelous, couetous of Copper and Beades; they seldome forget an iniury, and seldome steale from each other, least 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.

[q] Cap. *Smith, M.S.*

In each eare commonly they haue three great holes, whereat they hang chaines, bracelets, or copper: some weare in those holes a small Snake coloured greene and yellow, neare halfe a yard long, which crawling about his neck, offereth to kisse his lippes. 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 yong Infants to make them hardy. The women and children doe the housheld and field-worke, the men disdaining the same, and onely delighting in fishing, hunting, warres, and such man-like exercises: the women plant, reape, beare burthens, pound their corne, make Baskets, potts, their bread, and doe their Cookerie and other businesse.

Powhatan had aboue thirtie Commanders, or *Wirrowances* vnder him, all which were not in peace onely, but seruiceable in Captaine *Smiths* presidencie, to the English, and still as I haue been 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 skinnes, 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 fiftie or threescore yardes long, frequented onely by Priests. At the foure corners of this house stand foure images as Sentinels, one of a Dragon, an other of a Beare, a third of a Leopard, and the fourth of a Gyant. Hee hath as many women as he will, which when hee is weary of, he bestoweth on whom he best liketh. His will, and Custome are the lawes. He executeth ciuill punishments on malefactors, as broiling to death, being encompassed with fire, and other tortures. The other Wirowances, or Commanders (so the word signifieth) haue power of life and death, and haue, some twenty men, some fortie, some a hundred, some many more vnder their command. Some were sent to enquire for those which were left of Sir *Walter Rawleighs* Colony, but they could learne nothing of them but that they were dead.

CHAP. VII.

Of Florida.

NExt to Virginia towards the South is situate Florida,[a] so called because it was first discouered by the Spaniards on * Palme-sunday, or, as the most interpret, Easter-day, which they call *Pasqua Florida:* and not, as *Thevet* writeth, for the flourishing Verdure thereof. The first [b] finder after their account was *Iohn Ponce* of *Leon*, in the yeare 1512. but wee haue before shewed that *Sebastian Cabota* had discouered it in the name of King *Henry* the seuenth of England. The length of this Region extendeth to the fiue and twentith degree. It runneth out into the Sea with a long point of land, as if it would either set barres to that swift current which there runneth out, or point out the dangers of those coasts to the Hazardous Mariners.

Into the Land it stretcheth Westward vnto the borders of New-Spaine, and those other countries which are not fully know netotherwhere it is washed with a dangerous Sea, which separateth *Cichora, Bahama,* & *Lucaia* from the same. *Iohn Ponce*[c] aforesaid hearing a rumour of a prodigious well, which (as the Poets tell of *Medea*) would make olde men become young againe, plaid the yongling to goe search it six monethes together, and in that inquirie discouers this Continent: and repairing into Spaine, obtaineth this Prouince with the Title of *Adelantado.* He returned with a Naue and band of Souldiours, but at his landing was so welcomed by the Floridians, that many of his men were slaine, and himselfe wounded vnto death. * *Pamphilo de Naruaes* had no better successe: hee entred *Florida,* 1527. *Cabeca, Denaca,* and some of his company, after long captiuitie, escaped

Pamphilo carried with him six hundred men: about the Riuer of Palmes, his ships were wracked, and most of the Spaniards drowned. A few escaped drowning but twelue fell madde, & like Dogs, fought to worrie each other. Scarsely ten returned into Spaine. 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.

Don Ferdinando de Soto[d] enriched with the spoiles of *Atabaliba* King of Peru, in which action hee was a Captaine and horseman, here found place to spend that which there he had gotten. For hauing obtained the gouernment of Florida, and gathered a band of six hundred men for that expedition, in it hee spent fiue yeares searching for mineralls, till hee lost himselfe. *Iulian Samado,* and *Alvmada* made sute for the like graunt, but could not obtaine it. Frier *Luys de Beluastro,* and other Dominikes had vndertaken by the way of preaching to haue reduced the Floridians to Christianitie, and the Spanish obedience, and were sent at the Emperours charge, but no sooner set foote on shore, then hee and two of his companions were taken by the Sauages, and cruelly slaine and eaten, their shauen skalpes being hanged vp in their Temple for a monument. This happened in the yeare 1549. In the yeare 1524. *Francis* the first, the French King had sent *Iohn de Verrazano* hither, but because he rather sought to discouer all along the coast then to search or settle within Land I passe him ouer. In the yeare 1562. That worthy of France, [f] *Chastillon,* Champion of Religion and of his countrie, sent Captaine *Iohn Ribault* to discouer and Plant in these parts, which his Voyage & Plantation is written by *Rene*[g] *Laudonniere,* one employed therein. He left Captaine *Albert* there with some of his company, who built a fort called *Charles* Fort: but this *Albert* was slaine in a mutiny by his Souldiours, 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 eate vp one of their owne company. *Laudonniere* was sent thither againe to inhabite, *Anno* 1564. and the next yeare *Ribault* was sent to supply his place.

But

a *Florida* with *i.* long. *Ortel. Theat.*
* *Exped. in Flor. ap. T. de Bry.*
b *Gomara hist. gen. c. 45.*
c *Gomera & Caluete.*
* *Benzo. l. 2.*
d This expedition of *Soto* is, by Maister *Hakluit,* set forth in English, being written by a Portugall gentleman of *Eluas,* employed therein. It was. *Anno* 1538.
e *Iohn de Verrazano ap. Hak. to. 3.*
f Of his life there is a speciall booke.
g *Rene Laud. ap Hak.*

But vncouth [*] Famine had so wasted and consumed the French, before his arriuall, that the very bones of most of the Souldiours pierced through their starued skinnes in many places of their bodies, as if they would now trust the empty hands no longer, but would become their owne purueyours, 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 diuelliſh 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: & *Ribault*, being cast by shipwracke on the shore, and receiued of *Vallemandus* the Spaniard, with promises of all kindnes, was cruelly murthered with all his company, except some few which they reserued for their owne emploiments. The manner of it is at large handled by [h] *Landonniere*, [i] by *Morgnes*, by *Challusius*, [k] which were as brands by diuine hand plucked out of this Spaniſh combustion. The Petition or Supplication put [l] 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.

The Spaniards hauing laide the foundations of their habitation in bloud, found it too slipperie to build any sure habitation thereon. For their cruelties both to the French and Floridians were retorted vpon themselues, in the yeare 1567. by [m] M. *Dominique de Gorgnes*, and his associates, assisted by the Native Inhabitants, and *Florida* was left destitute of Christian inhabitants. Thus hath *Florida* beene first courted by the Englisſh, wooed by the Spaniſh, almost wonne by the French, and yet remaines a rich and beautifull Virgin, vvaiting till the neighbour Virginia bestow on her an Englisſh Bridegroome, who as making the first loue, may lay the iustest challenge vnto her.

Her riches are such that [n] *Cabeça de Vaca*, (who was one of *Narnaet* wracked company, and *Sotos Corrinall* in this Floridian sute, and had trauelled through a great part of the In-land) affirmed to *Charles* the Emperour, that *Florida* was the richest countrie of the world, and that he had therein seene Gold and Siluer, and stones of great value. Besides there is great varietie of [o] Trees, Fruits, Fowles, Beasts, Beares, Leopards, Ounces, Wolues, wilde Dogges, Goates, Hares, Conies, Deere, Oxen with woollie-Hides, Camels backes, and horses manes. 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 be so long. *Morgnes* [p] hath let vs see them in the pictures.

They wall or impale them with postes fastned in the ground, the circle as of a snaile comming within that point where it beganne, and leauing a way but for two men to enter; at either end of that double empaling or entrance, stand two watch-towers, one within the other without the Citie, where Watch-men alway are set for defence: their houses are round: their apparell nakednesse, except a beasts skinne, or some ornament of Mosse about their secret parts. They paint and rase their skinnes with great cunning; the smart makes them sicke seuen or eight daies after; they rubb ouer those rased workes, with a certaine heatbe, which coloureth the same so as it cannot be done away. They paint their faces, and their skinnes cunningly (this *Morgnes* a Painter beeing iudge) euen to admiration. They let the nailes on their toes and fingers grow long: they are tall, nimble, comely.

They warre [q] alway one countrey vpon another, and kill all the men they can take, the women and children they bring vp: they cutt off the haire of the head together with the skinne, and dry it to reserue the same as a monument of their valour. After their returne from the Warres, if they bee victorious they make a solemne Feast which lasteth three daies, with daunces and songs to the honour of the Sunne. For the Sunne and Moone are their Deities. Their Priests are Magicians also & Physitians with them. They haue many Hermaphrodites, which are put to great drudgerie, and made to beare all their carriages. In necessity they will eate coles, and put sand in their pottage. Three moneths in the yere they forsake their houses, & liue in the woods: against this time they haue made their prouision of victuall, drying the same in the smoke. They meet in cõsultatiõ euery morning in a great cõmon house, whither the King resorteth & his senators, which

[*] He was relieued by Sir *Iohn Hankins* great bounty.

h *Landon. ap. Hak.*

i *Jaques Morgues. ap Theod. de Bry Amer. parte 2.*

k *Nic. Challusius Diepcasis editus Latine per Calnetonem.*

l *Supplicatio ap. Caluet. & apud Theod de Bry.*

m *Dom. de Gorgues. ap Hak. to. 3*

n *Cabez. de vaca ap. Hak. in Ep. Dedic.* in his Virginia richly valued.

o *Gaspar. Eus l. 3 Botero parte 1. l. 5.*

p *America parte 2. de Bry.*

q *Landonniere.*

which after salutations sit downe in a round. They consult with the Iawas or Priest. And after this they drinke Casine, which is very hote, made of the leaues of a certaine Tree, which none may tast that hath not before made his valour euident in the warres. It sets them in a sweat, and taketh away hunger and thirst foure & twenty houres after. When a King dieth, they bury him very solemnly, 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 daies together without ceasing. All the Kings which were his friends, make the like mourning: and in token of their loue cutt off halfe their haire (which they otherwise weare long, knit vp behinde) both men and women. During the space of six Moones (so they reckon their monethes) there are certaine women appointed which bewaile his death, crying with a loude voice 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.

t Morgues Icon, 18 19.

The women t that haue lost their husbands in the Warres present themselues before the King sitting on their heeles with great lamentations sueing for reuenge, & they with other widowes spend some daies 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 sepulcher. There they cast also their weapons. They may not marry againe till their haire be growne that it may couer their shoulders.

When any is sicke they lay him flat on a forme, and with a sharpe shell rasing off the skinne of his forehead, sucke out the bloud with their mouths, spitting it out into some vessell. The women that giue sucke, or are great with childe come to drinke the same, especially if it be of a lusty young man, that their milke may be bettered, and the childe, thereby nourished, may be stronger.

s Icon. 8.

Ribaults s 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 Idol, with kisses, kneeling, and other deuotions. Before the same lay diuers offerings of fruits of the country, rootes (which they vsed either for foode or physicke) vessels full of sweet oiles, with bowes and Arrowes. It was gyrt about with Garlands of flowers, and boughes of the best trees, from the top to the bottome. King *Athore* himselfe performed the same honour to this pillar, that he receiued of his subiects. This King *Athore* was a goodly personage, higher by a foote and halfe then any of the French, representing a kinde 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.

r Icon. 11.

This r *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, gestures, hollow murmurings, and loude cries, answered with the like from his souldiours: 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 hee might shed the bloud of his enemies. Hurling therefore the water with great violence into the aire, and therewith besprinkling his souldiours he said, Doe you thus with the bloud of our enemies: and powring the water which was in the other vessel on the fire, so (saith he) may you extinguish your foes, and bring backe the skinnes of their heads. *Outina* u or *Vtina* another King was an enemie to this *Satauriona*: he in his expedition which he made against his enemies (wherein hee was assisted by the French) consulted with this Magician about his successe. He espying a French mans Target, demaundeth the same, and (in the mids of an armie) placeth it on the ground, drawing a circle fiue foote ouer about it, adding also certaine notes and Characters: then did hee set himselfe vpon the Target, sitting vpon his heeles, mumbling I know not what with varietie 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 lims and his bones cracking with other actions seeming supernaturall. At last he returnes himself

u Icon. 12.

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 a few hundreths of men were his armie, which hee [x] conducted in their rankes, himselfe going alone in the mids. They drie 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 enemy: ouer against him are three men kneeling, one of which beateth a stone with a clubb, and answereth the Magician at euery of his imprecations, the other two sing and make a noise with certaine Rattles,

x *Icon.14.*

They sow or set their corne rather, as in Virginia: and haue two seede-times, & 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 we haue banished together out of our coasts: euery one distrusting or defrauding others, whiles either by miserable keeping, or luxurious spending, he (which is [y] *bad to all, is worst to himselfe*. To this barne they bring at a certaine time of the yeare, all the Venison, Fish, and Crocodiles, (dried before in the smoke for the better preseruation) which they meddle not with till neede 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.

y *Auarus, Malus omnibus, sibi pessimus. Seneca.*

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 through the eye and holes of the Hide, as if it were a visour, 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 beasts, that they keepe continuall watch and ward against them, as other-where against their enemies. For this purpose they haue a Watch-house [z] by the Riuers side, and when hunger driues the beast on shore for his prey, the Watch-man calls to men appointed: they come ten 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 beeing laide on his backe, easily kill him. The flesh [a] tasteth like Veale, and would bee sauourie meate, if it did not sauour so much of a musky sent. Their sobrietie [*] lengtheneth their liues, in such sort that one of their Kings told me, saith *Morgues*, that he was [b] three hundred yeares olde, and his Father, which there he shewed me aliue, was fiftie yeares elder then himselfe: when I saw him, me thought I saw nothing but bones couered with skinne. His sinewes, veines, and arteries, saith *Laudonniere* in description of the same man, his bones and other parts appeared so clearely through his skinne, that a man might easily tell them, and discerne the one from another. He could not see, nor yet speake without great paine. *Monsieur de Ottigni*, demaunding of their age, the yonger 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 generation. And yet it was told them, that the eldest of them both might by the course of Nature liue thirtie or forty yeares more.

z *Icon.26.*

a *N. Chaluf.c.3*

* *Ic.2.8.*

b *Laudon.* saith two hundred and fiftie, but he saw them not himselfe as this our author did: this man gaue two Eagles to the French.

They haue [c] a diuelish custome to offer their first borne Male Children to the King for a Sacrifice. The day of this dismall Rite beeing notified to the King, hee goeth to the place appointed and sittes downe. Before him is a blocke two foote high, and as much thicke, before which the Mother of the Childe sitting on her heeles, and couering her face, with her hands, deploreth the death of her sonne. One of her friends offereth the childe to the King: and then the women

c *Morgues Icon.34.*

which accompanied the mother, place themselues in a Ring, dauncing and singing, and she that brought the child, stands in the mids of them with the childe in her hands, singing somewhat in the Kings commendation. Six Indians stand a-part, and with them the Priest with a Clubbe, wherewith after these ceremonies hee killeth the childe on that blocke: which was once done in our presence.

[d] *Jcon.35.*

[d] Another 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 hearbes which grow amongst them, hanging about the hornes, necke, and bodie, as it were Garlands of their choicest 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 nearest the Tree and beginne, all the people following with their Responds. This done, they goe their waies leauing it there till the next yeare, and then renew the same ceremonie.

[e] *R. Laudonn.*

[e] *Bibault* at his first comming had two of the Floridians abord with him certaine daies, who, when they offered them meate refused it, giuing them to vnderstand that they were accustomed to wash their face, and to stay till sunne-set before they did eate: which is a ceremonie common in all those partes. 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 neate by the women the day before: and on the Feast day they which are appointed to celebrate the Feast, come painted and trimmed with feathers, and set themselues in order. Three [f] others in differing painting and gestures follow with Tabrets, dauncing and singing in a lamentable tune, others answering them. After that they haue sung, danced, and turned three times, they fall to running like vnbridled Horses, through the middest of the thicke woodes: the Indian women continuing all the day in weeping and teares, cutting the armes of the yong girles with muskle-shelles, with hurling the bloud into the Aire, crying out three times, *He Toya*. Those that ranne through the Woods, returne two daies after, and then daunce in the middest of the place, and cheere vp those which were not called to the Feast. Their dances ended, they deuoute the meate, 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 demaund diuers strange things of him, which for feare of the *Iawas* he durst not vtter

[f] These 3. 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 therwith one that is thereunto appointed, and then places the Dagger where hee had it, and anone reneweth 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 country without the heads of any of them, or without any Captiues.

[g] *Ortel. Theat.*

[g] These things following *Ortelius* saith, hee had from his Nephew *Celius Ortelius*, by the Relation of an eye-witnesse. The King giueth, or selleth rather, to euerie man his Wife. If a woman commit Adulterie, shee is bound to a Tree, her armes and legges stretched out all day, and sometimes whipped. A woman, three houres after shee is deliuered of a Childe, carries the Infant to the Riuer to wash it. They [h] obserue no discipline in their Families with their Children. They haue Fleas, which bite so eagerly, that they leaue a great deformitie like a Lepry after: They haue winged Serpents, one of which I saw, saith *Nicolaus* [h] *Challusius*, the wings whereof seemed to enable it to flie a little height from the ground. The inhabitants were

[h] *Challus. exped. in Florid. c. 3.*

were very carefull to get the head thereof, as was thought, for some superstition. *Botero* i 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 k much addicted to venery, and yet abstaine from their wiues after conception knowne. When l *Ferdinando Soto* entred Florida, he there found amongst the Indians one *Iohn Ortiz* a Spaniard, which by the suttlety of the people, vnder colour of deliuering a letter which they had fastned to a cleft cane, was taken and liued twelue yeares with them. *Veita* the Lord of the place made him his Temple-keeper, because that by night the wolues came and carried away the dead corpses. 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, he speaketh vnto them, and tells them, that hee 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 hee might haue enioyed, to finde greater, was brought to such dumps that he 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 childe of the Sunne, and therefore would haue him repaire to him: hee answered, That if he would drie vp the riuer, hee would beleeue him. And when hee 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 an other in his place. The Cacique thinking he was dead, m commaunded two young and well proportioned Indians to be brought thither, saying it was their custome to kil men, when any Lord died, to wait on him by the way: which their cruell courtesie the Spaniards refused, denying that their Lord was dead. One Cacique asked *Soto* what he was, and why he came thither, he answered, That hee 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 kinde of mischiefe.

For their credulity in like case, *Laudonniere* telleth, that a strange and vnheard-of lightning 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 *Paracousy*, which is one of their petty Kings, or Caciques, sent to him a Present, beseeching him to commaund his men that they should shoote 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 seeth: and in the mouth of the riuer were found, dead therwith, fishes enow to haue laden 50 carts, wherof issued, by putrefaction, much sickenesse.

Calos is neare 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 n and that he might the easier perswade them, he retired himselfe once or twice a yeare to a certaine 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 yeare he offereth a man in the time of harueft, which was kept for that purpose, and taken of such Spaniards as had suffered shipwracke on that coast.

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 yeare 1586, besides his worthy exploits in other places, tooke the forts of S. *Iohn* and S. *Augustine*; whence he brought *Pedro Morales* and *Nicholas Burgoignon*, whose relations concerning that country M. *Hackeluyt* hath inserted among other his painfull labours.

Dauid

i *Botero Rel. part. 1. lib. 5.*

k *Gasp. Xut. l. 3*

l Discouerie of Florida and Virginia richly valewed.

m *Benzo libr. 2.*

n *Laudon.* was tolde this of certaine Spaniards which liued in those parts.

o *David Ingram ap. Hack. to. 3. Edit. 1.*

David Ingram o reported many strange things which he saith he saw in these parts, elephants, horses, and beasts twice as bigge as horses, their hinder partes resembling grey-hounds; bulles with eares like hounds; beasts bigger then beares, without head or necke, but having their eyes and mouths in their breasts: and an other beast, *Cerberus*, he calls him *Colluchio*, which is (saith he) the deuill in likenes of a dog, and sometimes of a calfe; with many other matters, wherein he must pardon me, if I be not too prodigal of my faith. He tells also of punishment of adultery by death, the woman cutting the adulterers throat, and the neareſt kinsman, hers, after many prayers to the *Colluchio*, and a further punishment, in that they haue no quicke body 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.

CHAP. VIII.

Of the Countries situate Westward from Florida and Virginia towards the South Sea.

HItherto we haue discouered those parts of this Northern America, which trend along the North sea, which the English & French Nations haue most made knowne vnto vs: further westward the midland Countries are not so well known; yet following our Spanish guides we 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 gouernement of Mexico and new Spaine was, with the title of Viceroy, giuen to *Don Antonio de Mendoza*. These two, partly in emulation of each others glorie, partly in hope of enriching themselues, sought to discouer vnknown lands; the one by Sea; the later, both by sea and land.

a In his letter to the Emperour *ap. Hack. to. 3.*

b *Marco de Nisa* his relation.

The Viceroy sent a 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* b 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 thorough one place where was small store of victuall, because it had not there rained, as the Inhabitants affirmed, in three yeares space. The Indians called him *Hayota*, that is, *a man come from heauen*. He passed on further, led by the fame of *Cevola*, which with other six cities were reported to be vnder the gouernment of one Lord, & to haue houses of stone, cõsisting of diuers stories, where were many Turqueses, with many other strãge reports of their markets, multitudes, and wealth. But because the Frier came not there for feare of the Negroes entertainment, let vs listen to c *Francis Vasques*, who came, saw, and ouercame. *An.* 1540. he went with his army from Culiacan which is 200. leagues from Mexico, & 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 stricken down with stones from the wall, as he offered to scale the same. He saith that their houses were of foure or fiue stories or lofts, to which they ascended on ladders: and that they had sellers 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 *Cevola* 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 before remoued their wiues & wealth to the hill. He reporteth of beasts there, beares, tigres, lions, and sheep, as big as horses, with great hornes, & little tailes, Ounces also & stags. That which the Indians worshipped (as far 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. *Vasques* went hence to Tiguez, to Cicuic, and to Quivira, as d *Lopes de Gomara* reporteth. This way is full of crooke-

c *F. Vasques* his relation.

d *F. Lop. c.* 212. 213. & 214.

crooke-backed oxen. Quivira is in forty degrees, and the Countrey is temperate. They saw ships in the Sea with 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 clothe & shooe themselues with leather: they haue no bread of any kinde of graine: their cheefe food is flesh, which they often eate raw, either for custome, or for lacke of wood. They eate the fatte as they take it out of the oxe, & drink the bloud hote (which of our bulls is counted poison) & the flesh they warme (for they seeth it not) at a fire of oxe-dung. They rather may be said to rauen, then to eate it: and holding the flesh with their teeth, cut it with rasors of stone. They goe in companies as the Scythian *Nomades*, Tartarian Hords, & many other nations, following the seasons and best pasturings for their oxen. These oxen [e] are of the bignes and colour of our buls, but their horns ate not so great. They haue a great bunch vpon their shoulders, & 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 back-bone, and much haire, & very long, from their knees downwards. They haue great tufts of haire on their foreheads, and haue a kinde of beard vnder their chinnes and throates. The Males haue very long tailes, with a great knobbe or flocke at the end: so that in some respect they resemble a Lyon, in other the Camels, Horses, Oxen, Sheep, or Goates. They push with their hornes, and in their rage vvould 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 meate, drinke, apparell: their Hides also yeeld them houses, and ropes; their bones, bodkins; their sinewes and haire, thread; their Hornes, Mawes, and Bladders, Vessels; their dung, fire; the Calues-skinnes, budgets, wherewith they draw and keepe water.

[e] Oxen of Quivira.

Gomara also mentioneth their sheepe, which they so call because they haue fine wooll and hornes: they are as bigge as horses, weigh fifty pound weight a peece. There are also Dogges which will fight with a Bull, and will carry fifty pound weight in Sackes when they go on hunting: for 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 Stoves vnto them. In the height of seuen and thirty 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 [f] after fiue and forty daies siege, but with much losse, and little gaine. For the Indians killed thirtie horses in a night: and in an other slew certaine Spaniard, sent *Ouando* vp into the country (they could not tell whether for Sacrifice, or for the shew) & wounded fiftie 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 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 yeare. Quivira 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 expectation 60000 ducats. Some Friers stayed, but were slaine by the people of Quivira, only one man escaped, to bring newes to Mexico.

[f] 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 sixt day of Aprill to the first day of Iune) as if that most excellent and heauenly Light had delighted himselfe in his societie, and acknowledged him for his sonne, more truly then the Spaniards (whereof anon we shall heare) or that [g] *Phaeton* of the Poets, not able to compasse this compassing iourney: once, he was so good a scholer and learned the sunnes instruction so well, that he folowed him in a watery field, all that his fiery circle, round about this earthly globe, carried with the mouing winde (as it were aery wings) new starres, ilands, seas, attending and admiring the English colours: and first of [h] any Generall, *loosed the girdle* of the world; and *encompassing* her in his fortunate armes, enioyed her loue. But I loose my

[g] *Ouid. Metamorph. libr. 2.*

[h] *Magellanes victorie* (so was his ship called) had won this victorie, but lost his Generall.

my selfe while I finde 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 [i] 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 requited 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 bagges of Tabacco; and after a long Oration of one that was Speaker for the rest, they left their bowes on a hill, and came downe to our men: the women meane while remaining on the hill, tormented themselues, tearing their flesh from their cheekes, whereby it appeared that they were about some sacrifice. The newes being further spread, brought the King thither, which was a man of goodly stature: many tall men attended him: two Ambassadours with a long Speech of halfe an houre, signified his comming before. One, went before the King with a Scepter or Mace, whereon 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 clothed in cony-skinnes: the people came after, all hauing 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 an other which whispered the same vnto him, which with a solemne applause being ended, they came all downe the hil 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 Generalls head, and put the chaines about his necke, honoring 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 fancie, which were the yongest, offered their sacrifices, with weeping, scratching, and tearing their flesh, with much effusion of bloud. The English misliked their deuotions, and directed them to the liuing God: they shewed againe their wounds, whereunto the other applied plaisters 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 verie grieuously.

[i] Sir *Francis Drake. Hack. to. 3.*

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 abroade. There is no part of the earth, wherein there is not some speciall likelihoode of golde or siluer. The Generall named the Countrey [k] *Nova Albion*. In the yere 1581. [l] *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 seek these parts, and to preach vnto them. They came vnto the Prouince de los Tiguas, two hundred and fifty leagues Northwards from the mines of *Saint Barbara*, where one of the Friers was slaine by the Inhabitants. This caused the souldiers to returne backe, but the Friers staied still behind. The Franciscans fearing the losse of these their brethren, procured *Antonio de Espeio* [m] to vndertake this iourney, with a company of souldiers. He 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 rased and pounced. Here [n] were many Lakes of salt-water, which at a certaine time of the yeare waxeth hard, and becommeth very good salt. The Caciques kindly entertained them with victualles and other presents, especially hides, and Chamois skinnes 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 soales of neats leather, a

[k] *Nova Albion.* I History of China by Fr. *Juan Gonzalez de Mendoza.*

[l] *Ant. de Espeio* Nouemb. 1582

[m] New Mexico.

thing

thing not elſe where to be ſeene in the Indies. In this prouince they found many Idoles, 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 Chappells, 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 an other. In the prouince of Tiguas there were ſixteene townes, in one of which the Friers aforeſaid were ſlaine. Six leagues from thence was the prouince Los Quires which worſhip Idoles as their neighbors: they ſaw there certaine Canopies, wherein were painted, the Sunne, Moone, and many Starres. It is in 37½. 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 plaiſtered and painted with diuers colours: they preſented them curious mantles, and ſhewed them rich mettalls. 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, hewen in the ſame rocke: all their water was kept in ciſterns. They paſſed hence to Zuny, which the Spaniards call Cibola, and there found three Spaniards left there by *Vaſques* forty yeres before, which had almoſt forgotten their owne language. Weſtward from hence they came to Mohotze, where were exceeding rich mines of ſiluer, as likewiſe in ſome of the other. Theſe parts ſeeme to incline toward Virginia.

Now that we haue heard of the in-land Diſcoueries by the Spaniards, and that Nova Albion of Sr. *Francis Drake*, let vs take ſome view of the Spaniſh nauigation on theſe coaſts.

Cortes the Conquerour of Mexico ſent o *Francis de Ulloa* with a fleet for diſcouerie, in the yeare 1539 from Acapulco, which came to Santa Cruz in California. They ſailed 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 faile from my ſcope, and leaue the offended Reader behinde me. Here they found in their courſe burning mountaines, which caſt vp fire, aſhes, and ſmoake in great quantitie. They encountered 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 ſhippes) 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 being, and is an imperfect Meteor, is with them more perfect then humane, and muſt participate in diuine worſhips. Without the gulfe of California they found ſtore of great fiſh, which ſuffered themſelues to bee taken by hand: alſo they ſaw weedes floting on the Sea, fifty leagues together, round, and full of gourdes, vnder them were ſtore of fiſh, on them ſtore of fowle: they grow in fifteene or twenty fadome 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 dugs like vnto a Cowe full of milke. But becauſe they had little dealing with the Inhabitants, I leaue them, and will ſee what *Fernando* p *Alarchon* can ſhew vs of his diſcovery. He was ſet forth by *Antonio de Mendoſa* the Vice-roy, in the yeare of our Lord 1540. with two ſhippes. Hee came to the bottome of the Bay of California, and there found a mightie riuer, which ranne with ſuch furious violence, that they could ſcarce ſaile againſt it. Heere leauing the ſhippes with ſome of his company, hee paſſed vp with ſome peeces of ordnance, and two boates: and ſo drawing the boates with halſers, they made vp the riuer called Buena Guia: they were incountered with the Indian Inhabitants, who forbade them 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 viſards on with the ſhape of faces: they had holes in their noſthrils, whereat certaine pendants hung, others ware ſhelles, hauing their eares full of holes,

o *Fran. Ulloa apud Ramuſ. & Hack. vol. 3.*

p *Fer. Alarchon*

holes, with bones and ſhels hanging thereat. All of them ware a girdle about their waſte whereunto was faſtned a bunch of feathers which hung downe behinde like a taile. They carried with them bagges of Tabacco. Their bodies were traced with cole, their haire, cut before, hung down long behind. The women ware bunches of feathers before and behind them. There were foure men in womens appatell. *Alarchon* perceiued by ſignes, that the thing they moſt reuerenced, was the Sunne, and therefore ſignified vnto them, that hee came from the Sunne; whereat they maruelled, and tooke curious view of him with greater reuerence then before; brought him aboundance of foode, firſt ſlinging 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 hee 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 peeces. Hee gaue the chiefe of them ſmall wares. They needed not pray them to help draw the boate vp the ſtreame, euery one laboured to get hold of the rope: otherwiſe it had beene impoſſible to haue gotten vp againſt the current. He cauſed Croſſes to be made and giuen them, with inſtruction to honour them, which they did with extaſie of blinde zeale, kiſſing them, and lifting them vp, euery one comming for them till he had not paper and ſtickes enough for that purpoſe.

And as he paſſed further, hee 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 down 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? hee anſwered becauſe before he was but a child. A long dialogue thus paſſed betwixt them, the iſſue whereof was that the Indian cried out, they would all receiue him for their Lord, ſeeing he 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 hee made them warme (ſaid they) and cauſed their croppe to grow, and therefore of all things which they eate, they caſt a little vp into the aire to him. They warre one vpon an other (a thing common to all ſauages) for ſmall occaſions: the eldeſt and moſt valiant guided the army (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 eate 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 it 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: widowes ſtaied halfe a yeare or a whole yeare before they married againe. Euery family had their ſeuerall gouernor, other Ruler they had none. The riuer vſed at ſome times to ouerflow the bankes. Theſe people told *Alarchon*, that in Cevola they had many blew ſtones, or turqueſes, which they digged out of a rocke of ſtone, and when their Governors died, all their goods were buried with them: that they eate with napkins, many waiting at table: that they killed the Negro before mentioned, becauſe he ſaid he had many brethren, to whome they thought he would giue intelligence, and therefore killed him. An old man tolde him the names of two hundred Lords and people of thoſe parts. This olde man had a ſon clothed in womans attire, of which ſort they had foure: theſe ſerued to the ſodomitical luſts of all the vnmaried yongmen in the country, & may not thẽſelues haue to deale with any woman. They haue no reward for this their beaſtial trade, but haue liberty to go to any houſe for their food: when any of them die, the firſt ſon that is borne after, ſucceeds in their nũber.

q Sodomites.

As

As for the more Northerly parts, both within Land, and the ſuppoſed Strait of Anian, with other things mentioned in Mappes, 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, [r] as alſo that exact Deſcription of the ſame, by *Franciſco de Gualle*, a Spaniſh Captaine and Pilot, Maſter *Hakluit* hath related, who hath in theſe, and other labours of like nature, deeply engaged himſelfe for his Countries good, and of his Countri-men meriteth an euerlaſting name, and to me (though knowne at this time, only by thoſe portraitures of his induſtrious ſpirit) 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 wearifome Pilgrimage.

r *Linſchoten* alſo in his third booke largely treateth of the courſe of theſe and other Nauigations.

CHAP. IX.

Of New Spaine, and the conquest thereof by Hernando Cortes.

NOw are wee ſafely arriued out of the South [a] Sea, and North vnknowne Lands, where we haue wildered our ſelues, and wearied the Reader, in this great and ſpacious Countrey of New Spaine. New Spaine is all that which lieth 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.

a The Spaniards call all that the South ſea, which is on the other-ſide of America.

Hernando [b] *Cortes* was borne at Medellin in Andulozia, a Prouince of Spaine, *An.* 1485. When he was nineteene yeares old he ſailed to the Iland of S. *Domingo*, where *Ouando* the Gouernour kindly entertained him. He went to the conqueſt of Cuba in the yeare 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 he gathered great quantitie of gold, ſo that in ſhort time he was able to put in two thouſand [c] Caſtlins for his ſtocke, with *Andres de Duero* a Merchant. At this time *Chriſtopher Morante* had ſent (*Anno* 1517.) *Francis Hernandes de Cordoua*, who firſt diſcouered Xucatan, whence hee brought nothing (except the relation of the Countrey) but ſtripes: whereupon *Iames Velaſques* in the yeare 1518. ſent his kinſman *Iohn de Girialua*, with two hundred Spaniards [d] in foure ſhippes: he 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 thinne beaten, Eagles, Lions, and other portraitures found in gold, &c. But while *Girialua* deferred his returne, *Velaſques* agreed with *Cortes* to be his partner in the Diſcouery, which he gladly accepted, and procured licence from the Gouernours in Domingo, and prepared for the Voyage.

b *Gomara*: the firſt part of the Conqueſt of the Weſt Indies, tranſlated into Engliſh by *T. Nicolas*.

c A Caſtlin is ſeuen ſhillings and ſix pence, as *Tho. Nicolas* the Tranſlator ſaith.

d Of this Voyage, Reade *P. Martyrs* fourth Decade: and *Gomara part.* 1. and of all which followes in this Chapter.

Velaſques afterwards vſed all meanes to breake off, in ſo much that *Cortes* was forced to enlarge all his owne ſtocke, and credit, with his friends in the expedition, and with fiue hundred and fiftie Spaniards in eleuen ſhippes, ſet ſaile the tenth of February 1519. and arriued at the Iland of Aculamil. 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.

P. Mart. Dec. 5. Gom. vbi ſupra. and *Cortes* his owne letters to the Emperour.

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 Iamaia, their Carnell being loſt, twentie of them wandered in the boat without ſaile, water, or bread, thirteen or fourteen daies, in which ſpace the violence of the current had caſt them on ſhore in a Prouince called Maija, where, as they trauelled, ſeuen died with famine; and their Captaine *Valdinia* and other foure were ſacrificed to the Idols by the

Cacike, or Lord of the Countrey, and eaten in a solemne banquet, and he with six other were put into a coupe or cage, to be fatned for another Sacrifice. But breaking prison, they escaped to another Cacike, enemy to the former, where all the rest died, but himselfe, and *Gonsalo Guerrer* a Marriner.

He had transformed himselfe into the Indian Cut, 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 and Ordnance preuailed: 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 Hennes to the beasts, desiring them to eate and to pardon them.

Cortes purposed to discouer further Westward, because hee heard that there were mines of gold, hauing first receiued their vassallage to the King his Master, to whom (he 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 twentie thousand houses, which are great, made of lime, and stone, and bricke, and some of mud-walls and rafters, couered with straw; their dwelling is in the vpper part of the house, for the moistnesse of the soile. They did eate mans flesh sacrificed.

The Spaniards sayled Westward, and came to Saint *Iohn de Vlhua*, where *Teudilli*, the Gouernour of the Countrey, came to him with foure thousand Indians. He did his reuerence to the Captaine, burning Frankincense (after their custome) and little Strawes, touched in the bloud of his owne bodie: and then presented vnto him Victualls, and Iewells 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 shee, with *Aguilar*, were his interpreters.

Cortes professed himselfe the seruant of a great Emperour, which had sent him thither, whose power he so highly extolled, that *Teudilli* maruelled, thinking there had beene no such Prince in the world as his Master and Soueraigne, the King of Mexico, whose Vassall he was, named *Mutezuma*. To him he sent the representations of these bearded men, and their Horses, Apparrell, Weapons, Ordinance, and other rarities, painted in Cotton Clothes, their Shippes, 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 tenne myles distant. *Cortes* had demaunded, whether *Mutezuma* had Gold? *Teudelli* affirmed, and *Cortes* replyed, That he and his fellowes had a disease of the heart, whereunto Gold was the best remedie.

Mutezuma sent him many Cotton cloathes 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 mettalls most like them. Euery wheele was two yards and a halfe broad. These with other parts of the present were esteemed worth twentie thousand Ducats.

Mutezuma also professed ioy, to heare of so great a Prince, and so strange people,

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 he might further acquaint himſelfe with the knowledge of thoſe parts.

The ſilly Indians hauing neuer ſeene ſuch ſtrange ſights, came daily to the Camp to ſee them: and when they heard the Ordnance diſcharged, they fell downe flat, thinking the heauens had fallen: the ſhippes they thought were the god of the aire, 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 habite, 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 lippes alſo bored, and in the holes rings of gold and Turkeſſe-ſtones, which weighed ſo much, that their lippes hung ouer their chinnes, leauing their teeth bare. This vglineſſe they accounted gallantrie, and ſuch vncouth deformitie to be the onely brauery. And thou Gallant that readeſt and derideſt this madneſſe of Faſhion, if thine eyes were not dazeled with lightneſſe (light I cannot call it) of ſelfe-reflected Vanitie, mighteſt ſee as Monſter-like faſhions at home, and more faſhionly monſter of thy ſelfe; thy cloathes and oathes, 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 old 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 me almoſt out of my faſhion, and to forget my ſelfe, in remembring their forgetfulneſſe.

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, they called the ſhippes:) which held no conuerſation with the other Indians, as being not ſubiect to *Mutezuma*, but onely as they were holden in by force. Hee gaue them certaine toyes, and was glad to heare that the Indians of Zempoallan, and other their neighbours were not well affected to *Mutezuma*, but readie, as farre as they durſt, to entertaine all occaſions of warre with him.

He ſailed from thence to Panuco, and paſſed the riuer farther, till he came to a little Towne, where was a Temple, with a little Tower, and Chappell on the toppe, aſcended by twentie ſteppes, 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 breaſts, 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 Countrey, they founded the Towne *De la vera Crux*. *Cortez* reſigning his authoritie, and Officers being elected; and laſtly, all with generall conſent appointing *Cortez* their Captaine.

Cortez went forward to Zempoallan, where he was ſolemnely receiued and lodged in a great houſe of lime and ſtone, whited with plaiſter, that ſhined in the Sunne, as if it had beene ſiluer; ſo did the ſiluer conceits of the Spaniards imagine, the deſire of that mettall hauing made ſuch an impreſſion in their imagination, that they told *Cortes* before hee came at it, they had ſeene a houſe with walls of ſiluer.

Heere, and at Chiauiztlan, *Cortes* incited them to rebell againſt *Mutezuma*, and to become ſeruants to the Spaniards, which they did: and he 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 ears, that he might watch opportunity to benefit himſelfe. His own people rebelled, ſome of whom

he chastised with the halter and the whippe for example to the rest: and after caused all his shippes to bee sunke closely, that they should not minde any returne. Hee left an hundred and fiftie men for the guard of the new Towne, vnder *Pedro de Henrico*, and with foure hundred Spaniards, fifteene horses, and six peeces of Artillery, and thirteene hundred Indians, they went from Zempoallan, and came to Zaclotan, the Lord whereof was *Olmtler* the subiect of *Mutezuma*, who to testifie his ioy, and to honour *Cortes*, commanded fiftie men to be sacrificed, whose bloud they saw new and fresh.

They carried the Spaniards on their shoulders, sitting on beeres, such as vse to carrie dead men. He bragged as much of the power of *Mutezuma*, as the Spaniards of their Emperour. Hee said he had thirtie vassals, each of which was able to bring into the field an hundred thousand men of warre, and sacrificed twentie thousand men yearely to the gods: in this he somewhat exceeded; the other was true, although some yeares the sacrifices also were thought to amount to fiftie 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.

Heere *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 warre, and partly for the sacrifices to his gods.

These ioyned an hundred and fiftie thousand men against *Cortes*, taking him for *Mutezuma's* friend: and yet euery day sent him Guinney-cockes and bread, partly to espie his strength, and partly in a brauery, lest their glory should be obscured in the conquest of men already steruen.

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 eat 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 Captaine in the time of warre. The gouernment was an Aristocratie, hating Monarchie no lesse then tyranny. It had eight and twentie Villages, and in them an hundred and fiftie thousand housholds, very poore, but good warriours. They had one market-place so spacious, that thirtie thousand persons in a day came thither to buy and sell by exchange: for money they had none.

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 armie to entrappe him in the way; but he finding the trechery, it redounded vpon 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, entrapped their Captaines in Counsell, and sent his armie to spoile the Citie, where were slaine many thousands. There were twentie Gentle-men, and many Priests which ascended vp to the high Tower of their Temple, which had an hundred and twenty steppes, where they were burned, together with their gods and Sanctuary.

This

This Citie had twentie thousand housholds within the walls, and as many in the Suburbs. It shewed outward very faire and full of Towers, for there were as many Temples as dayes in the yeare, and euery one had his Tower. The Spaniards counted foure hundred Towers. It was the Citie of most deuotion in all India, whither they trauelled from many places farre distant in Pilgrimage. Their Cathedrall Temple was the best and highest in all New Spaine, with an hundred and twentie steppes vp to it. Their chiefe god was *Quezalcouatl*, god of the Aire, who was (they say) founder of their Citie, being a Virgin, of holy life and great penance. Hee instituted fasting, and drawing of bloud out of their eares and tongues, and left precepts of Sacrifices. He neuer ware but one garment of Cotton, white, narrow, and long, and vpon that a mantle, beset with certaine red crosses. They haue certaine greene stones which were his, and are kept for great reliques: one of them is like an Apes head. Eight leagues from Chololla is the hill Popocatepec, or smoake-hill, which the Earth seemeth to haue erected as a Fort to encounter and assault the aire: now with smoakie mists endeuouring to choake his purer breath, another while with violent flames, and naturall fire-workes threatening to ioyne league with his elder and superiour brother to disinherit him: sometimes with showers of ashes and imbers, as it were, putting out the eyes, and sometimes with terrible and dreadfull thunders, rending the eares of that Airy Element; alwayes (such is the euent of warre) hurting and wasting it selfe, to endamage the enemy.

The Indians thought it a place of Purgatorie, whereby tyrannicall and wicked officers were punished after their death, and after that purgation passed into glorie.

The Spaniards aduentured to see it, but two onely held on their iourney, and had there beene consumed, had they not by a rocke beene shadowed from the violent eruption of the fire which then happened.

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 yeare 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 snowie garrison about her high tops, and frontires to coole and quench her fiery showers, yet these did but kindle a greater flame, the ashes whereof came to Huexozinco, Quelaxcopan, Tepiacac, Chololla and Tlaxcallan, and other places, ten, or as some say, fifteene leagues distant, and burned their herbes in their gardens, their fieldes of corne, trees, and clothes 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.

Cortes drawing neere to Mexico, *Mutezuma* feared, saying, These are the people which our gods said should come and inherit this Land. He went to his Oratorie, and there shut vp himselfe alone, abiding eight dayes in prayer and fasting, with Sacrifice of many men, to aslake the furie of his offended deities. The Diuell biddes him not to feare, and that he should continue those bloudy Rites, assuring him that hee should haue the gods *Vitzliputzli* and *Tescatlipuca* to preserue him, saying, That *Quezalcouatle* 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 he espied the lake, whereon Mexico and many other great Townes did stand, Iztacpallapan a Towne of ten thousand housholds, Coyoacan of six 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 causey, 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 Maiestie,

and the diuine conceit the people had of him, we ſhall ſpeake after more fully, as alſo of the Temples, Prieſts, Sacrifices and other remarkeable things of Mexico.

Mutezuma prouided all things neceſſary for the Spaniards and Indians that attended them: euen beddes of flowers 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 trechery of his owne people was preſented priſoner to *Mutezuma*. He, after this, ſummoned a Parliament, where he made an Oration vnto his ſubiects, ſaying, That he and his predeceſſours were not naturalls 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, great quantitie of gold and other iewels, which amounted to ſixteene hundred thouſand Caſtlins of gold, beſides ſiluer.

Cortes had hitherto a Continuall victorie in Mexico without any fight: but newes was brought him of *Pamphilo de Naruais*, who was ſent with eightie horſe, and ſome hundreths of Spaniards by *Velaſques*, to interrupt the proceedings of *Cortes*: who leauing two hundred men in Mexico, with two hundred and fiftie other came ſuddenly in the night, and tooke *Naruaes* Priſoner, and returned to Mexico with *Naruaes* 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 ſolemne Feaſt, where in a religious daunce, they were ſlaine, for the rich garments and iewels they ware, by the Spaniards.

Cortes came in good time for the relieſe 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 daies after he died.

Cortes had ſome thouſands of the *Tlaxoltecas* to helpe him, but was driuen to flee from Mexico with all his Spaniards and Indians, which he did cloſely in the night, but yet an alarme 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 happe to ſlay the Standard-bearer, whereupon the Indians forſooke the field. This battell was fought at Otumpan.

At Tlazcallan, hee and his were kindly entertained; they had prepared before fiftie thouſand men to goe to Mexico for his helpe, and now they promiſed him all offices of loyaltie and ſeruices. With their helpe he ſubdued Tepeacac: and built certaine Brigandines, or Frigats, which were carried many leagues on the backes of thoſe Indians, and there faſtened and finiſhed, without which hee could neuer haue wonne Mexico.

In Tezcuco certaine Spaniards had beene taken, ſacrificed and eaten, which *Cortes* now reuenged on them. Eight thouſand men had carried the looſe peeces and timber of this Nauy, guarded with twentie thouſand Tlaxcallans, and a thouſand Tamemez or Porters, which carried victualls attending. They calked them with Tow, and for want of Tallow and Oyle, they vſed mans greaſe, of ſuch as had beene ſlaine in the warres. For ſo the Indians vſed to take out the greaſe of their ſacrifices. *Cortes* had heere nine hundred Spaniards, of which foureſcore and ſix 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. He made a ſluce or trench aboue twelue foot broad, and two fathome deep, halfe a league long, in which 40000 men.

men wrought fiftie dayes. Hee launched his Vessells, and soone ouercame all the Canoas of the Lake, of which were reckoned in all fiue thousand. The Spaniards brake the Conduits of sweet water, wherewith the Citie was wont to bee serued. *Quahutimoc.* now the new King of Mexico, receiuing encouragement from the diuellish Oracle, caused to breake downe the Bridges, and to exercise whatsoeuer wit or strength could doe in defence of his Citie, sometimes conquering, sometimes (as is the doubtfull chaunce 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 Causeyes, by helpe of their Galliots and Ordinance, they fired a great part of the Citie. One day the Mexicans had gotten some aduantage, and thereupon celebrated a Feast of Victorie. The Priests went vp into the Towers of *Tlatelulco*, their chiefe Temple, and made their perfumes of sweet Gummes, in token of victorie, and sacrificed fortie Spaniards, which they had taken captiues, opening their breasts, and plucking out their hearts for offerings to their Idols, sprinkling their bloud in the Ayre, their fellowes looking on, and not able to reuenge it. They slew likewise many Indians, and foure Spaniards of *Alvarado's* companie, whome they ate in the open sight of the Armie. The Mexicans daunced, dranke themselues drunke, made bone-fires, 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 rased, the Earth and Water sharing betwixt them what the Fire had left, and all which had sometime chalenged a loftie inheritance in the Ayre. Their King also was taken; all that mightie State subuerted: and as the Mexicans before had prophecied, That the Tlaxantleca'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 six thousand Cannons. Fiftie Spaniards were slaine, and six Horses: of the Mexicans a hundred thousand, besides those which died of Hunger and Pestilence. This was effected *Anno* 1521, on the thirteenth of August, which for that cause is kept festiuall euerie yeare.

CHAP. X.

Of the auncient inhabitants of New Spaine, and the Historie of their Kings.

HAuing now declared the subuersion of this State and Kingdome by the Spaniards, I hold it not amisse to looke backe vnto the first people which here 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 *Chichimecas*. They liued naked, solitarie 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 Reedes to the boughes of some Tree. They did eate what they got in Hunting, raw. They eate also Snakes and Lizards, which they offered likewise in sacrifice to the Sunne, whome onely they worshipped, and that without any Image: they offered to him Fowles,

[a] *Botero, part.1. l.5. Iosef. Acosta, l.7. Lop. de Gom. part.1.*

Fowles, from the Butterflie to the Eagle. And some remnants of the like beastly men 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 whome and with whome they liue. By this meanes it came to passe, that this wilde mountainous people left the best and most fertile part of the Countrey vnpeopled, which certaine remote Nations possessed, whome 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 manner 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 yeares since, and (by reducing to our accompt) about the yeare of our Lord 720. Fourescore yeares they stayed on the way, the cause whereof they ascribe to their Gods, which spake visibly to them, and bad them seeke new Lands that had such signes as they notified.

b *Nauatalcas* signifieth well-speakers.

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 wearie, with a few others to remaine in the former. And by these leisurely proceedings they entred the Land of Mexico, about the yeare 902, after our accompt. Those seuen Nations came not all at once; but first the Suchimilcos, next the Chalcas, and thirdly the Tepanecans, 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, whome in pretence of friendship they had inuited to a banquet, and in their drunkennesse 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 (sayth *Acosta*) at Mexico, in the yeare 1586, as bigge as the fist of a man, and according to this, all the rest was proportionable. Three hundred and two yeares after the first transmigration, those of the seuenth Caue or Line arriued, which is the Mexican Nation: they worshipped the Idoll *Vitzliputzli*, and the Deuill spake and 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 Reedes, supported by foure of their principall Priests, with whome 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 through the Wildernesse, so this apish Deuill gaue them notice when to aduaunce 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 the fruits, and to dwell there. The chiefe Captaine whom they followed was called *Mexi*, whence came the name of their [c] Citie and Nation. Their Idoll perswaded them, when some were bathing themselues in certaine Lakes, to remoue the Campe closely, and steale away their cloathes: whereat they which were thus forsaken, changed their language and manner of life, retaining alway their hatred to the Mexicans. They peopled the Prouince Mechouacan. From hence to Mexico is fiftie leagues, and vpon the way is Malinalco, which they say was peopled by a Witch and her family, whom by the commandement of their god they left behind, closely remouing the armie by night. They stayed in a place called Tuta, 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, threatened 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,

c Mexico and Mexicans.

by

by the aduiſe of their Idoll, proceeded, and by force made way through the Chalcas, and ſent to the Lord of Culhuacan, who graunted them the place of *Tiçaapan* 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 commaunded them to proceede, and to ſeeke forth a woman, whome they ſhould name the Goddeſſe of Diſcord. Whereupon they ſent to the King of Culhuacan, to demaund his daughter to be Queene of the Mexicans, and mother of their God; who eaſily condeſcended, and ſent his daughter gorgeouſly attyred. The ſame night ſhee arriued, by order of their God, ſhe was murthered, and flayed, and a young man was couered with her skinne, with her apparrell thereon, and being placed neere the Idoll, was conſecrated a Goddeſſe, and mother of their God, euer after worſhipping the ſame, making an Idoll which they call *Toecy*, that is, our Grandmother. 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. Here 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, *Vitziputzli* appeared in a dreame to an auncient Prieſt, ſaying, That they ſhould goe ſeeke out a Tunal in the Lake, which grew out of a ſtone, vpon which they ſhould ſee an Eagle feeding on ſmal Birds, which they ſhould hold for the place where their Citie 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.

In their ſearch they met with the former water-courſe, not white (as it was then) but redde 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 diuerſe 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 *Vitziputzli*. For this cauſe they called the Citie, which there they founded, [d] Tenoxtiltan, which ſignifies, Tunal on a ſtone; and to this day carrie in their Armes an Eagle vpon a Tunal, with a bird in his Tallon.

d Mexico Tenoxtiltan.

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, built a Chappell of Lime and Stone, and laboured to fill vp part of the Lake with rubbiſh. The Idoll commaunded, that they ſhould diuide themſelues into foure principall quarters about this houſe, and each part build therein: to which he enioyned certaine Gods of his appointment, called *Calpulteco*, which is, *Quarter-Gods*. This was the beginning of Mexico.

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 practiſes againſt the Mexicans cauſed them to chuſe a King, to which Soueraignetie was choſen *Acamapitzli*, Nephew to the King of Culhuacan, and of the Mexican bloud by the fathers ſide. Him by embaſſage they demaunded, 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 whome wee liue; who is the Lord of Night, Day, and Windes: Let him goe and be Lord of the Water and Land, and poſſeſſe the Mexican Nation, &c.*

Hee was ſolemnely welcommed by the Mexicans: *Welcome thou art* (ſayth

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an [e] Oratour vnto him in their name) *to this poore Houſe and Citie, amongſt theſe Weedes and Mudde, where thy poore Fathers, Grandfathers, and Kinsfolkes endure what it pleaſeth the Lord of things created. Remember Lord, thou commeſt to be our defence, and to be the reſemblance of our* Vitzliputzli, *not to reſt thy ſelfe, but to endure a new charge*: with many words of that effect, expreſſed in the Mexican Hiſtories, 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 he crowned. The Crowne was like that of the Dukes of Venice. His name *Acamapixtli* ſignifieth a handfull of Reedes, and therefore they carrie in their Armories a hand, holding many Arrowes of Reedes.

[e] Many of theſe Orations are expreſſed in *Acoſta's* ſeuenth booke at large, full of wittie inuentions and Rhetoricall flouriſhes.

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 layed in the Lake, and planting in this mouing Garden Maiz, Figges, 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 penſill Gardens, towred vp in the Ayre at Babylon, both here and there the reaſon of man, according to his naturall priuiledge, ſubiecting to his vſe the moſt rebellious Elements of Ayre and Water.

Acamapixtli, the Mexican King, after he had reigned fortie yeares, died, leauing it to their choiſe to chuſe his ſucceſſour. They choſe his ſonne *Vitzilovitli*, which ſignifieth a rich Feather: They annointed him with an Ointment, which they call Diuine, being the ſame wherewith they annoint their Idoll.

Of their Coronation thus [f] *Lopez de Gomara* ſayth, That this was done by the High Prieſt, attyred 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 skulls of dead men, clothed him with a blacke garment, and vpon that a blew, both painted with figures of Skulls and Bones. Then did they hang on him Laces, and bottles of Pouders, 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 maintaine 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 daunces, &c.

[f] *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. He was deuout in his ſuperſtitions: hauing raigned thirteene yeares, hee died. His ſonne then but ten yeares old, was choſen in his roome, but was ſoone after ſlaine by the inhabitants of Azcapuzalco. The Mexicans enraged with this iniurie, aſſembled themſelues, and an Orator, among many other words tells them, *That the Sunne is eclipſed and darkened for a time, but will returne ſuddenly in the choiſe of another King.* They agreed vpon *Izcoalt*, which ſignifieth a Snake of Raſors, the ſource 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 carrie their God in his Litter for an interceſſor. This was hindered by *Tlacaellec* the Kings Nephew, a reſolute and valiant young man, who alſo, with perill of his life, vndertooke an Embaſſage to Azcapuzalco, and there defied the King, annointing him with the ointment of the dead,

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 and 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 Conquerours, and ſome reſerued to each quarter of Mexico, for the vſe of their Sacrifices.

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 habites, which they forced them to put on: but *Izcoalt* and *Tlacaellec* made them know, by their ruine, the manhood of the Mexicans. They ſubdued alſo the Suchimilcos, and Cuitlavaca, a Citie in the Lake; Teſcuco yeelded it ſelfe. *Izcoalt* after twelue yeares died, and *Moteçuma* the firſt was choſen in his ſtead.

Preſently after his Election they conducted him to the Temple with a great trayne, 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 legges 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 Daunces, 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 hee 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 *Moteçuma*, 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 Countrey, caſt downe himſelfe; whoſe death *Moteçuma* 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: he built the great Temple of *Vitzliputzli*, & ſacrificed great numbers of men at the dedication. Hauing raigned eight and twentie yeares, hee died.

Tlacaellec was choſen his ſucceſſour 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 welded the Scepter. At his nomination they choſe *Ticocic* ſonne of the late King, and piercing his noſthrills, 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 yeares was poyſoned by his malecontent ſubiects.

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 carrie in his Chaire, on mens ſhoulders, to councell. He was buried more ſolemnly 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. He added to his Conqueſts Guatulco on the South Sea: in ſingle combate ouercame the Lord of Tlateluleo, and ſubdued thoſe Mexican-enemies of the Mexicans, ſetting fire on their Citie and Temple. After eleuen yeares he died, and *Auitzol* the eight King was choſen. He puniſhed the pride of Quaxulatlan, a rich Prouince, with thoſe captiues, to celebrate his Coronation-Feaſt, and extended his dominion to Guatimala, three hundred leagues from Mexico. Hee

much

much adorned his Royall Citie, pulling downe the old houſes, and in their roome erected fairer. He let in a courſe of water to the Citie, becauſe that of the Lake was muddie. But becauſe they of Cuyoacan 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. He eſcaped by his *Protean* Arts; now appearing like an Eagle, the ſecond time like a Tygre, the third like a Serpent. But at laſt he 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 attyred in a habite 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 Libratie at Rome. Thus hee enuironed the Citie with water, like another Venice; and hauing raigned eleuen yeares, died.

Moteçuma the ſecond was choſen, who before his Soueraigntie was of graue and ſtayed diſpoſition, much addicted to his deuotions. He retyred himſelfe into a Chappell, appointed for him in the Temple of *Vitzliputzli*, where (they ſay) the Idoll ſpake to him; wherein alſo hee hidde himſelfe, after hee had intelligence of this Election. From thence he was ledde to the *Harth of their Gods*, where he ſacrificed, with drawing bloud from his eares and the calues of his legges. They attired him with the royall ornaments, and piercing his noſthrills, hung thereat a rich Emerald. Being ſeated in his Throne, the King of Teſcuco, one of the Electors, made an eloquent Oration, which *Ioſeph* § *Acoſta* hath ſet downe word by word, and deſerueth a roome here, if our haſtie Pilgrimage would ſuffer.

§ *Lib. 7. c. 20.*

This *Moteçuma* commaunded, 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. *Mechoacan*, *Tlaſcalla*, and *Tapeaca* neuer yeelded to the Mexicans; which *Moteçuma* told *Cortes*, that he ſpared for the vſe of his ſacrifices, and the exerciſe of his ſouldiors. He laboured to be reſpected and worſhipped as a God. It was death for any Plebeian to looke him in the face: He neuer ſet his foot on the ground, but was alwaies carried on the ſhoulders of Noblemen; and if he lighted, they layed rich Tapeſtrie, whereon he did goe. He neuer put on one Garment twice, nor vſed one Veſſell, or Diſh, aboue once. He 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 accepted, 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 he exerciſed that rage on their wiues and children, which he had intended againſt them. Hee 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 attonement. 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 hee let him downe, pronouncing theſe words; *Moſt mightie Lord, I haue brought him whome thou haſt commaunded.* There he ſaw one like the King, lying aſleepe; touching whome hauing receiued threatening Propheſies, hee was againe by that former Purſuiuant placed where hee had beene taken vp. Theſe thinges, as deuilliſh illuſions, abuſing GODS Prouidence and Iuſtice, and imitating his Power, to robbe him of his glorie, deſerue to be mentioned.

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Mutezuma hauing intelligence of *Cortes* his arriuall, was much troubled, and conferring with his Counsell, they all said, that without doubt their great and ancient Lord *Quezalcoalt*, who had said, that hee would returne from the East whither hee was gone, had now fulfilled his promise and was come. Therefore did hee send Embassadours with presents vnto *Cortes*, acknowledging him for *Quezalcoalt*, (sometime their Prince, now esteemed a God) and himselfe his Lieutenant.

Concerning the State of Mexico vnder the Spaniards, *Robert* [h] *Tomson* who was there about the year 1555. saith, that then it was thought there were a thousand & fiue hundred households of Spaniards, and aboue three hundred thousand Indians. The [i] Citie is enuironed with a Lake, and the Lake also with Mountaines about thirtie leagues in compasse; the raines falling from these Hills cause the lake.

In this Citie resideth the Viceroy, and here the highest Indian Courts are kept. There are weekely three faires or markets, abounding with plentie of commodities at a cheape price. Many Riuers fall into the Lake, but none goe out. The Indians know how to drowne the Citie, and would haue practised it, had not the Conspirators been taken and hanged. The Indians here are good Artificers, Gold-smithes, Copper-smithes, Black-smithes, Carpenters, Shooe-makers, 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 maintayne themselues thereby.

Miles [k] *Philips* saith, that when Sr. *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 single men, and of Mestizocs twentie thousand.

Mr. *Chilton* [l] testifieth, that euery Indian payeth tribute to the King twelue Realls of Plate, and a Hauneg of Maiz, (fiue Haunegs make a quarter English) and euery Widdow halfe so much. And all their children, aboue fifteene yeares old, pay after the same rate. He hath great gaine by his fifths, and by the Popes Bulls: this leaden ware was worth to the King at first aboue three Millions of gold yearely. The greatnesse of exactions caused two rebellions whiles he was there, and the King will not suffer them to haue Oile or Wine there growing, although the earth would prodigally repay them, that they may still haue neede of Spaine. *Tlaxcalla*, for their merits in the conquest of Mexico, as before is shewed, is free: only they pay a handfull of wheat 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.

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 vnholsome foode, and so let him depart. It is an ill winde that blowes none to good: sicknesse, the harbenger of death, was to him preseruer of life.

Mexico is now an [m] Vniuersitie, and therein are taught those Sciences which are read in our Vniuersities of Europe. This Vniuersitie was [n] there founded by *Antonie Mendoza*, and King *Philip* erected a College of the Iesuits, *An.* 1577. Mexico is an Archbishoprick. There [o] be many Spanish Colonies or Plantations, Compostella, Colima, Guadaleiara, Mechocan, Citie of Angele, and others: whereof diuers are Episcopall Sees. In Guastecan, not farre from Panuco, is a Hill, from whence spring two Fountaines, one of black pitch, the other of red, very hot. To speake largely of New Galicia, Mechuacan, Guastecan, and other Regions, would not be much to the Readers delight, and lesse to my purpose.

h *R. Tompson ap. Hak.*

i *H. Haukes ap. Hak.*

Iob. Hortop.

k *Miles Philips.*

l *Iohn Chilton.*

m *Botero.*

n *Gasp. Ens. l. 2.*

o *Ortel. Theat.*

CHAP. XI.

Of the Idols and Idolatrous sacrifices of New Spaine.

a Naturall & morall Hist. of the Indies. *lib.5. cap.3.*

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 *Vitzaliputzli*, terming him the Most puissant, & Lord of all things, to whom they erected at Mexico the most sumptuous Temple in the Indies. After the *Supreme God* they worshipped the Sunne, and therefor called *Cortes* (as he writ to the Emperour) Sonne of the Sunne. That *Vitzaliputzli* [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 peece of 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 he had a rich plume of feathers, couered on the top with gold: he had in his left hand a white targer, 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 hee had foure Darts, which, the Mexicans say, had beene sent from heauen. In his right hand he had an Azured staffe, cut in fashion of a waning Snake. All these ornaments had their mysticall sense. The name of *Vitzaliputzli* signifies the left hand of a shining feather. Hee was set vpon an high Altar in a small boxe, well couered with linnen clothes, iewells, feathers, and ornaments of gold: and for the greater veneration he had alwaies a curtaine before him. Ioyning to the Chappell of this Idoll, there was a pillar of lesse worke and not so well beautified, where there was another Idoll called *Tlaloc*. These two were alwaies together, for that they held them as Companions, and of equall power. There was an other Idol in Mexico much esteemed, which was the [c] God of Repentance, and of Iubilees and Pardons for their sinnes. He was called *Texcallipuca*, made of a black shining stone, attyred after their manner, with some Ethnike deuises: it had eare-rings of gold and siluer, and through the neather lip a small Canon of Crystall, 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 neck, 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 fanne of pretious 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 hee 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 accompted him the God of Famine, drought, barrennesse, and pestilence. They painted him in another forme, sitting in great maiestie on a stoole, compassed in with a red Curtin, 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 bodie was all painted black, and the head full of quailes feathers. *Quecalcoatl* was their God of the Aire.

b *Hernando Cortes. Acost. l.5.c.9.*

c *Gomar part 1* calls him the God of Prouidence.

& *Cholula.*

In Cholula [d] they worshipped the God of Merchandise, called *Quetzaalcoalt*, which had the forme of a man, but the visage of a little Bird with a red bill, & aboue, a combe full of warts, hauing also ranks of teeth, and the tongue hanging out. It carryed on the

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, iewells, 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 *Game is both God and godlinesse to the most*; the whole world admiring and adoring this *Mammon* or *Quitzaalcoali*. *Tlaloc* was their God of water: to whom they sacrificed for raine.

They had also their Goddesses [e], the chiefe of which was *Tozi*, which is to say, *Our Grand-mother*, of which is spoken before; shee was flaied by the command of *Vitzliputzli*, and from hence they learned to flay men in sacrifice, and to cloth 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 shall after follow.

e *Gomara. part.* 1.

They had an other strange kinde 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 yeare in some feasts, six 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 merrie. When hee went through the streets, the people came forth to worship him, bringing their almes, with children and sick folks, that he might cure and blesse them, suffering him to doe all things at his pleasure; only hee was accompanied with ten or twelue men, lest he should flee. And he (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.

Lopes [f] *de Gomara* writeth, that the Mexicans had two thousand Gods [g], but the chiefe were *Vitzliputzli* and *Tezcatlipuca*. These two were accompted brethren: There was an other God who had a great Image placed on the top of the Idolls chappell, made all of that Countrie seedes, ground, and made into past, tempered with childrens bloud, and Virgins sacrificed, whose hearts were plucked out of their opened breasts, 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 iewells: after which consecration no secular person may touch that Image, nor come in his Chappell. They renew this Image with new dow many times, and *O terq; quaterq;* blessed man he, that can get any reliques of him. The Souldiers thought themselues hereby safe in the warres.

f *Lop. de Gom. part.* 1.

g They had their *Venus*, & their *Bacchus*, and *Mars*, and other such Deities in Mexican appellations, as the Heathen Greekes and Romans, as after shall appeare.

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.

Next after their Gods it followeth to speake of their [h] Goddesse sacrifices: wherein they surmounted all the Nations of the world in beastly butcheries. The persons they sacrificed were [i] captiues: to get which, they made their warres, rather seeking in their victories to take then to kill. Their manner of Sacrificing was this. They assembled such as should be sacrificed in the Pallisadoe of dead mens skulls, of which wee shall after speake, where they vsed a certaine ceremonie at the foot of the Palisado; they placed a great guard about them. Presently there stept forth a Priest attyred with a short surplesse full of tassels beneath, who came from the top of the Temple, bearing an Idoll made of Wheat & Mays mingled with hony, which had the eies thereof made of greene glasse, and the teeth of the graines of Mays. He descended the steps of the Temple with all speede, 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 bee sacrificed, shewing his Idoll to euery one in particular, saying vnto them, this is your God. This done, he descended

h *Acosta. l.* 5.

i So (some say) from the like practise of the Ancients *Victima* was so called, & *hostia quasi a victo, & ab hoste.*

cended by the other side of the staires, and all such as should die, went in Procession to the place where they should be sacrificed, where they found the Ministers readie for that office. Six of the Priests were appointed to this execution; foure to hold the handes and feet of him that should be sacrificed, the fift to hold his head, the sixt to open his stomack, and pull out his heart. They called them *Chachalmna*, that is, the Ministers of holy thinges. It was a high dignitie wherein they succeeded their Progenitours.

The sixt, which killed the Sacrifice, was as a 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 *Topilzon*. Their habite and robe was a red Curtaine with tassells 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 lippe vpon the midst of the beard, he had a peece like vnto a small Canon of an Azured stone.

The sacrificer came with his face and handes shining black: 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 attyred in a Dalmatike robe of white wrought with black, in this attyre representing the Deuill. The Soueraigne Priest carried a great knife in his hand of a large and sharpe flint, an other 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 dore of the Chappel of their Idoll. This stone was so pointed, that the man which was to bee sacrificed, being laied thereon vpon his back, did bend in such sort, as letting the knife but fall vpon his stomack, 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, an other by the other; and one by one hand, an other by the other, all naked, and cast him on his back vpon this pointed stone: where the fift of them put the coller of wood about his neck, and the high Priest opened his stomack with the knife with a strange dexteritie and nimblenesse, pulling out his heart with his handes, the which hee shewed smoking vnto the Sunne, to whom hee did offer this heat and fume of the heart: and presently he turned towards the Idoll, and did cast the heart at his face, & 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 carryed them away, and diuiding them amongst them, did eate them. There were euer fortie or fiftie, at the least, thus sacrificed. The neighbour Nations did the like, imitating the Mexicans in this sacred Butcherie.

There was another kinde of Sacrifice, which they made in diuers feasts, called *Racaxipe Velitzli*, 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 skinne, 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 tyed the slaue by one foot to a wheele of stone, giuing him a sword and target in his handes to defend himselfe: then stepped forth the other armed in like manner. And if hee that should bee sacrificed, defended himselfe valiantly against the other, hee was freed, and was reputed a famous Captaine: but if hee were vanquished, he was sacrificed on that stone whereto he was tyed.

[1] *Gomara* saith, that the ancient persons, & sometimes the King himselfe, would put on this skinne, being of a principall Captaine.

They euery yeare gaue one slaue to the Priests, to represent their Idoll. At his first entrie into the office, after hee had beene well washed they adorned him with the Idols ornaments and name, as before is said: and if hee escaped before his time of

Sacrifice

Sacrifice was expired, the chiefe of his guard was substituted to that representation, and Sacrifice. He 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: he was accompanied with Noble men through the streets. At night they put him into a strong prison, and at the appointed feast sacrificed him.

The Deuill (a * *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 dyed for hunger, and therefore should be remembred. Then assembled they their people to warres to furnish their bloudie Altars. * *Ioh.8.44.*

There happened a strange accident in one of these Sacrifices, reported by men worthie of credit, That the Spaniards beholding these Sacrifices, a yong man whose heart was newly plucked out, and himselfe tumbled downe the staires, when he came to the botome, he said to the Spaniards in his language; *Knights they haue slaine mee.* The Indians themselues grew wearie 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 wearie of their owne, as not seeming good vnto them.

Some of the Spaniards [k] 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 memorie. At the siege of Mexico, they sacrificed at one time, in sight of their Countrie-men, fortie Spaniards. k *Lop.de Gom. part.1.*

The [l] Mexicans, besides their cruelties, had other vn-beseeming Rites in their Religion: as to eate and drinke to the name of their Idolls, to pisse in the honour of them, carrying them vpon their shoulders, to annoint and besmeare themselues filthily, and other things, both ridiculous and lamentable. l *Acost.l.5.c.27*

They [m] 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 Sunne, 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 accompted neither louing nor loued of God. m *Gom.pa.398*

The Mexicans in the siege of their Citie, being brought to all extremities, spake thus, as *Lopes* reporteth, vnto *Cortes*; Considering that thou art the child of the Sunne, why doest not thou intreat the Sunne thy Father to make an end of vs: O Sunne 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 tarryeth for vs.

CHAP. XII.

Of the Religious places and persons in New Spaine: wherein is also handled their Penance, Marriages, Burialls, and other Rites, performed by their Priests.

WE haue alreadie mentioned the Temple of *Vitzliputzli* 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 *Coatepantli*, 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 black as ieat, 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, which 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 a *Acost.l.5.c.13*

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. There were foure gates or entries, at the East, West, North, and South, at euery [b] of which beganne 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 entrie was a God or Idoll, hauing the visage turned to the causie right against the Temple gate of *Vitzilipuzli*. There were thirtie steps of thirtie 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 thirtie foot broade, all plastered with chalke, in the midst of which walke was a Pallisado artificially made of very high Trees, planted in order a fadome a-sunder. 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 tyed many dead mens heads. Vpon euery rod were many skulls, and these rankes of skulls continue from the foot to the top of the Tree. This Pallisado was full of dead mens skulls from one end to the other, which were the heads of such as had beene sacrificed. For after the flesh was eaten, the head was deliuered to the Priests, who tyed them in this sort, vntill they fell off by morsells. Vpon the top of the Temple were two stones or Chappells, and in them the two Images of *Vitzilipuzli* and *Tlaloc*. These Chappells were carued and grauen very artificially, and so high, that to ascend vp to it there were an hundred and twentie staires of stone. Before these Chappells there was a Court of fortie 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.

b *Gomara* saith that the fourth was not a causey, but a street of the Citie.

Gomara [c] 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 [d] as a Crosse-bow can shoot leuell: in the midst stood a mount of earth and stone fiftie 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, susteyned vpon pillars: From thence the eie with much pleasure might behold all about the Lake. Besides this Tower, there were fortie other Towers belonging to other inferior Temples; which were of the same fashion: only their prospect was not Westward, to make difference. Some of those Temples were bigger then others, and euery one of a seuerall God.

c *Gomar. part.* 1

d *Pet. Mart. Dec.* 5. *l.* 4. saith that in largenesse the situation of this Temple is matchable with a Towne of fiue hundred houses.

There was one round Temple dedicated to the God of the Aire, called *Quecalcoatl*, the forme of the Temple representing the aires circular course about the earth. The entrance of that Temple had a dore, 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 dore 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 mettalls, all embrewed with bloud, the daily sprinkling whereof makes them shew black: yea, the walls were an inch thick, and the ground a foot thick with bloud, which yeelded a lothsome sent. The Priests entered daily therein, which they allowed not to others, except to Noble personages, who at their entrie were bound to offer some man to bee sacrificed to those slaughter-houses of the Deuill. There did continually reside in the great Temple fiue thousand persons, which had there their meate, drinke, and lodging; the Temple enioying great reuennues and diuers Townes for the maintenance thereof.

Next [e] to the Temple of *Vitzilipuzli* was that of *Tescalipuca*, the God of Penance, Punishments (and Prouidence) very high and well built. It had foure ascents; on the top was flat, an hundred and twentie foot broade; and ioyning to it was a Hal hanged with Tapestrie, and Curtins of diuers colours and workes. The dore being low and large was alwaies couered with a vaile, and none but the Priests might enter.

e *Acost. l.* 5. *c.* 13

All

All this Temple was beautified with diuers Images and Pictures most curiously: for that these two Temples were as the Cathedrall Church, 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.

Without [f] 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 stickes, and also in the walles (two Towers hauing no other stuffe but lime and skulles) *Andrew de Tapia* certified [g] *Gomara*, that he, and *Gonsala de Vmbria* did reckon in one day, an hundred thirtie six thousand skulls. When any wasted, supply was made of others in their roome.

[f] *Lop. Gom. part. 1.*

[g] *Acost. l. 5. cap. 15.*

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 only, of twelue or thirteen yeares of age, which they called the Maids of Penance: they were as many as the men, and liued chastely, 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 meate for the Idoll and his Ministers, of the Almes the Religious gathered. The foode they prepared for the Idoll were small Loaues, in the forme of hands and feete, as of March-pane: and with this bread they prepared certaine sauces, which they cast daily before the Idoll, 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 Abbesses, who employed them to make cloth of diuers fashions, for the ornaments of their Gods and Temples. Their ordinary 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, shee 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 a Mouse passe, or a Batt 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 six quarters, named for that purpose: and this profession continued a yeare, during which time, their fathers and themselues had made a vow to serue the Idol in this manner, and from thence they went to be married.

The other Cloyster or Monasterie was of yong-men, of eighteene or twenty yeares 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 to their shoulders, and tied it vp in trusses. These serued in the Temple, liued poorely and chastely, 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 Boughs, Roses, and Reedes, giue the Priests water to wash, Rasours to sacrifice, and to goe with such as begged almes, to carrie it. All these had their superiours, who had the gouernement ouer them, and when they came in publike, where women were, they carried their eyes to the ground, not daring to beholde them. They had linnen garments, and went into the Citie foure or sixe together, to aske almes in all quarters, and if they gote none, it was lawfull for them to goe into the Cornefields, and gather that which they needed, none daring to contradict them.

There

There might not aboue fiftie liue in this penance, they rose at mid-night and sounded the Trumpets, to awake the people. Euery one watched by turne, least the fire before the Altar should die: they gaue the censer, with which the Priest at mid-night incensed the Idoll, and also in the morning, at noone, and at night. They [h] were very subiect and obedient to their Superiours, and passed not any one point commanded. And at mid-night 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 legges with sharpe bodkins, therewith rubbing their Temples and vnder their Eares, presently washing themselues in a Poole appointed to that end. These yong men did not annoynt their heads and bodies with * *Petum*, as the Priests did. This austeritie continued a yeare.

h Mexican Votaries, no lesse strict in that threefold cord which the Popish Votaries glorie of; Pouertie, Cõtinencie, Obedience, with other will-worships: yea, for the time, more austere.

* Tobacco.

The Priests likewise rose at mid-night, and retyred themselues into a large place where were many lights, and there drew bloud, as the former, from their legges, then did they set these Bodkins vpon the battlements of the Court, stickt in straw, that the people might see. Neither might they vse one bodkin twice. 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 thinges 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-tyrannising 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 *Mauguey*-cords ouer the shoulders. The Priests fasted fiue dayes before that Feast, eating but once a day, and abstayning from their Wiues; the whips supplying those delicacies.

i *Lop. de Gom. part. 1. pag. 396.*

Gomara [i] speaketh of others, besides those yong ones before mentioned, which liued in those Cloysters, some being sick, for their recouerie; some in extreme pouertie, 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 spinne cotton, wooll, and feathers, and to weaue cloth for their Gods, and themselues, to sweepe all the holy roomes: they might goe on Procession with the Priests, but not sing, nor goe vp the staires of the Temple: their foode was boiled flesh and hot bread, receiued of almes, the smoke whereof was offered to their Gods: they eate and lay all together, but lay in their clothes.

k *Ioſ. Acoſt. l. 5 cap. 14.*

Touching their Priests in Mexico [k], 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 *Vitzilputzli* succeeded by linages of certaine quarters of the Citie, deputed for that purpose: and those of other Idolls came by election, or by being offered to the Temple in their Infancie. The daily exercise of the Priests was to cast incense on the Idolls, which was done foure times in the space of a naturall day: at breake of day, at noone, at sunne-set, at mid-night. At mid-night all the chiefe Officers of the Temple did rise, and in stead of Bells they did sound a long time vpon Trumpets, Cornets, and Flutes, very heauily; which being ended, he that did the Office that weeke, slept forth attyred in a white Robe with a censer in his hand, full of coles, which hee tooke from the harth, burning continually before the Altar; in the other hand he had a purse full of incense, which hee cast into the censer, and entring the place where the Idoll was, he incensed it with great reuerence; then tooke hee a cloth with the which hee wiped the Altar and the Curtins. This done, they went all into a Chappell, and there did beat themselues and draw bloud with Bodkins, as is said: this was alwaies done at mid-night. None other but the Priests might intermeddle with their Sacrifices, and euery one did imploy himselfe according to his dignitie and degree. They did likewise preach to the people at some Feasts. They had reuennues, and great offerings.

l *Acoſt. l. 5. c. 26*

The Mexican Priests [l] were thus annoynted; they annoynted the bodie from the

the foote to the head, and all the haire likewise, which hung like tresses, or a horse-mane, for that they applied this vnction wet and moist. Their haire grew so, that in time it hung downe to their hammes, insomuch, that the weight made it burthensome: for they never cut it vntill they died, or were dispensed with for their great age, or were employed in gouernements, or some honourable charge in the Common-wealth. They carried their haire in tresses of sixe fingers breadth, which they died blacke with the fume of Sapine, Firre, or Rosine. They were alwayes died with this tincture, from the foote vnto the head, so as they were like vnto shining Negros. This was their ordinarie vnction; they had an other, when they went to sacrifice or incense on the toppes of mountaines, or in darke Caues, where their Idoles were, vsing also certaine ceremonies, to take away Feare, and adde Courage. This Vnction was made with diuerse venomous 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 Tabacco or *Petum*, which maketh them loose their force, mingling likewise with these ashes, scorpions, spiders, and palmers aliue. After this, they put to it a certaine seed being grownd, which they called *Ololoiuchqui*, whereof the Indians made drinkes to see Visions, for that the vertue of this herbe is to depriue men of sense. They did likewise grinde with these ashes blacke and hairie wormes, whose haire onelie is venomous: 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 meate, and therefore called it a Diuine meate. By meanes of this ointment they became Wiches, and did see and speake with the Deuill. The Priests, being slubbered with this ointment, lost all feare, putting on a spirite of crueltie. By reason whereof they did very boldely 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 Lions, Tygres, Serpents, and the rest fled from them by vertue hereof.

This *Petum* did also serue to cure the sicke; and for children, all resorted to them as to their Sauiour, to apply vnto them this Diuine Physicke, as they called it. They vsed manifolde other superstitions to delude the people, in tying small flowers about their neckes, and strings with small bones of Snakes, commaunding them to bathe at certayne 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 tolde fortunes, and diuined, looking into keelers and pailes full of water. The Sorcerers & [m]Ministers of the deuill vsed much to besmeare themselues. There were an infinite number of these witches, diuiners, inchanters, and the like: and still there remaine of them (but secret) not daring publiquely to exercise their superstitions.

m Their witches.

The Mexicans [n] 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 Noble men: presently vpon their birth the Priestes 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.

n Their rites vnto infants.

The [o]Priests 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 tooke a corner of the vaile, wherewith the vvoman had her head couered, and a corner of the mans gowne, which hee tied together on a knot, and so led them thus tied 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.

o Their marriages.

In

p *Gomara. part. 1 pag 389.*

In other parts of New Spaine p 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 carrie the Bridegrome vpon their backes, as if hee 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 annoynting the mouths of the Idoles with their bloud. In Panuco the husbands buy their wiues for a bowe, two arrowes, and a net; and afterwards the father in lawe ſpeaketh not one word to his ſonne in lawe for the ſpace of a yere. When he hath a child, he lieth not with his wife in two yeres after, leſt ſhe ſhould be with childe againe before the other bee out of daunger; ſome ſucke twelue yeares: and for this cauſe they haue many wiues. No woman, while ſhe hath her diſeaſe, may touch or dreſſe any thing. Adultery in Mexico was death: common women were permitted, but no ordinarie ſtewes. The deuill did many times talke with their Prieſts, and with ſome other rulers and particular perſons. Great gifts were offred vnto him whom the deuill 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 likenes 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.

q *Acoſt. li. 5. c. 8.*

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 apparrell, ſtones & iewels. They did ſing the funerall offices like Reſponds, often lifting vp the dead body, with many ceremonies. At theſe mortuaries they did eate & 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, and 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 Chaplaine (for euery nobleman had a Prieſt for his domeſticall holies) that he might execute his office with the dead. They likewiſe killed his cook, his butler, dwarffs, & deformed men, and whoſoeuer had moſt ſerued him, though he were his brother. And to preuent pouerty, they buried with them much wealth, as gold, ſiluer, ſtones, curtins, and other rich peeces. And if they burned the dead, they vſed the like with all his ſeruants, and ornaments they gaue him for the other world, & laſtly, buried the aſhes with great ſolemnitie. The obſequies continued tenne dayes with mournefull ſongs, and the Prieſts carried away the dead with innumerable ceremonies. To the noble-men they gaue their honorable 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 furnitures, and ornaments, ſome caſting incenſe, others ſinging, and ſome making the drums and flutes to ſound the mournefulleſt accents of ſorrow. The Prieſt who did the office was decked with the markes of the Idoll which the Noble-man had repreſented: for all noble-men did repreſent Idoles and carry the name of ſome one.

r The Mexicans honoured the beſt ſouldiers with a kinde of knighthood, of which were three Orders: one ware a red riband, which was the chief, the ſecond was the Lion or tyger-knight: the grey Knight was the meaneſt: they had great priuiledges. *Acoſt. lib. 6 ca. 26.*

Their r Knighthood had theſe funerall ſolemnities. They brought the corpſe to the place appointed, and enuironing it, and all the baggage, with pine-trees, ſet fire thereon, maintaining the ſame with gummy wood, till all were conſumed. Then came forth a Prieſt attired like a deuill, hauing mouths vpon euery ioynt of him, and many eyes of glaſſe, holding a great ſtaffe with which he mingled all the aſhes with terrible and fearefull geſtures. When ſ the king of Mexico ſickened, they vſed forthwith to put a viſor on the face of *Tezcatlipuca* or *Vitzilvitzli*, or ſome other idoll, which was not taken away till he mended or ended. If he died, word was preſently ſent into all his dominions for publike lamentations, and noble-men were ſummoned to the funeralls. The bodie

ſ *Lop. de Gom. part. 1. pag. 383.*

was

was laid on a matte, and watched foure nights, then washed, and a lock 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, & his body shrowded in seuenteene rich mantles, costly and curiously wrought. Vpon the vpper mantle was set the Deuice or Armes of some Idoll, whereunto he had beene most deuote in his life time, and in his Temple should the body be buried. Vpon his face they put a vizor painted with fowle and diuelish gestures, beset with iewels: then they killed the slaue, whose office was to light the lamps, and make fire to the Gods of his pallace. This done, they carried the body to the Temple, some carrying targets, arrowes, mases and ensignes, to burle into the funerall fire: The high-priest and his crew receiue him at the temple gate with a sorrowfull Song, and after hee hath said certaine words, the body is cast into the fire there prepared for that purpose, together with iewells: also a dogge 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 inside, with diuelish shapes, together with an other locke of haire which had beene reserued since the time of his birth. On this chest was set the Image of the King: the kindred offred great gifts before the same. The Kings 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 clubbes, 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 burie 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. XIII.

Of the supputation of times, Festiuall Solemnities, Colleges, Schooles, Letters, Opinions, and other remarkeable things in New-Spaine

THE Mexicans [a] diuided the yeare into eighteene monethes, ascribing to each twenty dayes, so that the fiue odde daies were excluded. These fiue they reckoned apart, and called them *the daies 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 ceased their sacrifices. These fiue daies being past, the first moneth began about the 26. of *Februarie*. *Gomara* [b] sets downe their monethes names in order. The Indians described them by peculiar pictures, commonly taken of the principall Feast therein. They accounted their weekes by thirteene daies: they had also a weeke of yeares which was likewise thirteene. They reckoned by a certaine wheele, which conteined foure weekes, that is, two and fiftie yeares. In the midst of this wheele was painted the Sunne, from which went foure beames or lines, in croste, of distinct colours, greene, blew, red, and yellow; and so the lines betwixt these: on which they noted by some picture, the accident that befell any yeare, as the Spaniards comming, marked by a man clad in Red. The last night when this wheele was runne 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 neede? Vpon this conceit they passed the night in great feare, but when they saw the day begin to breake, they presently beate many drummes, with much other mirth and musicke, saying, that GOD did prolong the time with another Age of two and fiftie yeares. And then began another wheele: the first day whereof they tooke from fire, for which they went to the Priest and made a solemne Sacrifice and Thanksgiuing. The twenty daies of each moneth were called by seuerall names, the first

[a] *Acost. l. 5. c. 2.*

[b] *Gom. f. 317.*

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 Calendar they keepe things in memory aboue nine hundred yeares 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.

The first Sunne (forsooth) perished by water, and all liuing creatures therewith: the second fell from heauen, and with the fall slew all liuing Creatures, and then were many Giants in the countrey. The third Sunne was consumed by fire: and the fourth, by Tempest of Aire and Winde; and then mankinde perished not, but was turned into Apes: yet when that fourth Sunne perished, all was turned into darknesse, and so continued fiue and twenty yeares: and at the fifteenth yeare, God did forme one man and woman, who brought forth Children, and at the end of other ten yeares appeared this fift Sunne newly borne, which after their reckoning is now in this yeare 1612, nine hundred and eighteene yeares 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.

At the end of euerie twentie 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 *Tlacaxipevaliztli*, on which were slaine a hundred captiues in sacrifice, and eaten, others putting on the skinnes (as is before shewed.) Many of them would goe to the slaughter with ioyfull countenance, daun cing, and demaunding almes, which befell to the Priests. When the greene corne was a foote aboue the ground, they vsed to goe to a certaine hill, and there sacrificed two children, a Gerle, and a Boy, three yeares old, to the honour of *Tlaloc*, god of 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.

When the fields of Maiz were two foote high, a Collection was made, and therewith were 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 appoynted to that purpose. The beginning of this butcherie, was, by occasion of a drought which continued foure yeares, and forced them to leaue the Countrey. When the Maiz was ripe, in the moneth and Feast *Hueitozotli*, euerie man gathered his handfull of Maiz, and brought it to the Temple for an offering, with a certaine drinke called *Atuli*, made of the same graine. They brought also *Copalli*, a sweete gumme, to incense the Gods, which cause the corne to growe. At the beginning of Summer, they celebrated the Feast *Tlaxuchimcaco*, with Roses and all sweete flowers, making Garlands thereof, to set on their Idoles heads, and spending all that day in dauncing. 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 daunced 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 *Miccailhuitl*, wherein were sacrificed and eaten many captiues, which they had bought, and all the day spent in dancing.

In the Feast of *Vchpaniztli* they sacrificed a woman, whose skinne was put vpon an Indian, which two dayes together daunced with the Townes-men, celebrating the same Feast in their best attire.

In the day of *Hatamuztli* the Mexicans entred into the Lake with a great number of Canoas, and there drowned a Boy and a Gerle, in a little boat, which they caused to be suncke, 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 annoynting their Idoles cheekes with a kinde of gumme called *Vli*.

When

When *Cortes* was gone out of Mexico, to incounter *Pamphilo de Narnaes*, and had left *Alvarado* in the Citie, he in the great Temple murthered a great multitude of gentlemen, which had there assembled in the great Temple, to their accustomed solemnitie, being six hundred, or (as some say) a thousand, richly attired and adorned, where they vsed to sing and daunce, in honour of their God, to obtaine health, children, victorie, &c.

In the moneth of Maie, [c] the Mexicans made their principall feast to *Vitziliputzli*: two dayes before which, the religious Virgins or Nunnes mingled a quantitie of beetes with rosted Maiz, and moulded it with hony, making an Image of that paste, in bignesse like to the Idol of wood, putting in insted of eyes, grains of glasse, green, blew, 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 and 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 yongmen were, attired in red garments, crowned like the women. When the Maidens 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 foote of the Temple: where all the people did humble themselues, laying earth vpon their heads.

[c] *Acost. l. 5. c. 24.*

After this, all the people went in procession to a mountaine called *Chapulteper*, 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 howers, calling this procession *Upania Vitziliputzli*. Being come to the foote of the Temple staires, they set downe the litter with the Idoll, and with great obseruance draw 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 yong men, which strawed flowers of sundry kindes, within and without the Temple. This done, all the Virgins came out of their Conuent, bringing peeces of the same past whereof the Idoll was made, in the fashion of great bones, which they deliuered to the yong men, who carried them vp, and laide them at the Idols feete, till the place could receiue no more.

They called these morsels of paste, the flesh and bones of *Vitziliputzli*. Then came all the Priestes of the Temple, euery one strictly obseruing his place, with Vailes of diuers colours and workes, garlands on their heads, and chaines of flowers about their neckes: after them came the Gods and Goddesses, whom they worshipped, of diuers figures, attired in the same liuerie. Then putting themselues in order about those peeces 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 beeing ended, all the yong men and Maides came out of the Temple attired as before, and being placed in order and ranke, one directly against another, they daunced 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 Yong men and Maides remaining alwaies in the middest.

All the Citie came to this spectacle, and throughout the whole land, on this day

of *Vitzliputzli* his Feast, no man might eate any other meate, but this paste with Honie, whereof the Idoll was made: and this should bee eaten at the point of day, not drinking till afternoone: The contrarie was sacrilegious: After the ceremonies ended, it was lawfull for them to eate any thing. During the time of this ceremonie 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 vncloath themselues, and the Priestes and Ancients of the Temple, tooke the Image of paste, and spoiled it of all the ornaments, making many peeces of it, and of the consecrated Rolles, which they gaue to the 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 seede, whereof the Idoll was made.

The solemnitie of the Idoll beeing ended, an olde man of great authoritie stept vp into a high place, and with a loude voice preached their lawe and ceremonies. This Historie deserueth the longer Relation, because it [d] so much resembleth the Popish *Chimera*, 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 Diuell, for vsurping the seruice, and imitating the Rites of their Church, whereas their Church deserueth blame for imitating the Diuell and these his idolatrous Disciples, in their Stupendious monsters of opinion, and ridiculous offices of superstition. But you shall yet see a further resemblance.

d The New *Catholikes* of old Spaine, and old *Catolikes* of New Spaine alike in Superstition.

Next to this principall Feast of *Vitzliputzli*, [e] was that of *Tezcalipuca*, of chiefe estimation. This fell on the nineteenth day of *May*, and was called Tozcolt. It fell euery foure yeares with the Feast of Penance, where there was giuen [f] full indulgence and remission of sinnes. In this day they did sacrifice a captiue which resembled the Idoll *Tezcalipuca*.

e *Ac. l. 5. c. 2.*

f *Mexican Iubilee.*

Vpon the euen this solemnitie, the Noble men 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 [g] 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.

g Their Reliques.

Beeing thus attired, they drew the Curtaine 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 flower in his hand, and a Flute of earth, hauing a very sharpe sound, and turning toward the East, he sounded it, and after that to the West, North, and South, he did the like.

This done, hee put his finger into the aire, and then gathered vp the earth [h] which he 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 windes 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 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 Sunne*, and of other their Gods, that they would giue them victorie against their enemies, and strength

h The Mexicans Lent begunne not with ashes, but with dust.

strength to take away many captiues for sacrifice. This ceremonious sounding of the Flute by the Priest continued ten daies, from the ninth of May to the nineteenth, vvith 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 i 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 Curtins 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 liuerie. Vpon this litter they set the image of *Tezcalipuca*, and taking it on their shoulders, brought it to the foote of the staires. Then came forth the young men and Maidens of the Temple, carrying a great cord wreathed of chaines of rosted Mays, with which they enuironed the litter, and put a chaine of the same about the Idols necke, and a garland thereof on his head.

i *Gomara* writeth otherwise as followeth in the end of this Chapter.

The yong men and Maides weare chaines of rosted Mais, and the men Garlands, the Maides Miters made of reds couered with the Mais, their feete 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 k it on procession (two Priests going before with incense) in the circuite 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 Sunne. All the people in the Court turned round to the place whither the Idol went, euery one carrying in his hand new cords of the threds of Manguey, a fadome long, with a knot at the end, wherewith they whipped themselues on the sholders euen as they doe here (saith *Acosta*) on holy Thursday. The people brought boughes and flowers to beautifie the Court and Temple.

k Their bloudy processions

This done, euery one brought their offerings, Iewels, Incense, sweet Wood, Grapes, Mays, Quailes, and the rest. Quailes were the poore mans offering, which he deliuered to the Priests, who pull off their heads, and cast them at the foote of the Aultar, 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 laide at the foote of the Altar and was carried to the Ministers chamber.

The offering done, the people went to dinner: the yong men and Maidens of the temple being busied meane-while to serue the Idoll with all that was appoynted for him to eate, which was prepared by other women who had made a vow that day to serue the Idoll. These prepared meates in admirable varietie, which beeing 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 in steede of sleeues, from which hung broad Ribands, and at the same which had wings in steede of sleeues, from which hung broad Ribands, and at the same a small Pumpion stucke full of flowers, and hauing many superstitious things within it, This old man comming neere to the foote of the staires made lowly reuerence. Then the Virgins with like reuerence presented their meates in order: this done, the old man returnes leading their Virgins into the Conuent.

And then the yongmen and Ministers of the Temple come forth and gather vp their meate, which they carry to their Priests Chambers, who had fasted fiue daies, 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 yeare 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 Noble men in ornaments like to the yongmen, danced round about them.

They did not vsually kill any man that day, but him that was sacrificed, yet euery

fourth yeare they had others with him, which was the yeare of Iubilee and full pardons. After sunne-set the Virgins went all to their Conuent, and taking great dishes of earth full of bread, mixed with Honey, couered with small Panniars, wrought and fashioned with dead mens heads and bones, carried the same to the Idoll, and setting them down retired, their steward Vshering them as before. Presently came forth all the yong 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; euerie one striuing to come first to the Collation. The chiefe Priestes obserued who came first, second, third, and fourth, neglecting the rest, these they praised, and gaue them ornaments, and from thence forward they were respected as men of marke. The said Collation was all carried away by the yong men as great Relikes

This ended, the yongmen and Maides were dismissed: and so I thinke would our Reader, who cannot but be glutted with, and almost surfet of our so long and tædious 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 Feastiuall of this Gaine-God, *Quetzaalcoalt*, the Marchants, his deuoted and faithfull obseruantes, fortie daies before, bought a slaue well proportioned to represent that Idoll for that space. First they washed 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 daies before the Feast, and humbling themselues before him, said with a loude voice, Sir, nine daies heace your dancing must end, and you must die: and hee must answere, (whatsoeuer hee thinketh) In a good hower. They diligently obserued if this aduertisement made him sad, or if hee 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 remained, and hereof with an other liquor made of *Cacao*, mixed a drinke, which they said would make him forget what had been 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 bodie fall downe the staires to the Marchants, who were the chiefe worshippers. These hearts of their sacrifices (some I say) were burned after the Oblation to this Planet and Idoll. The bodie they sauced and dressed for a banquet about breake of day, after they had bid the Idoll good morrow with a small daunce.

l P. Mart. Dec. 5

This Temple of *Quetzaalcoalt* had Chappels as the rest, and Chambers, where were Conuents of Priests, yong men, Maides, and Children. One Priest alone was resident which was changed weekely. His charge that weeke, after he had instructed the children, was to strike vp a Drumme at sunne-setting, at the sound whereof (which was heard throughout the Citie) euery one ended his Marchandise and retired to his house, all the Citie being as silent as if no body had beene there: at day breaking he 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 wherin they danced, and on this Idols holyday, had erected a Theater, thirtie foote square, finely decked and trimmed, in which were represented Comedies, Maskes, & many other representations to expresse or cause mirth and ioy.

The Mexicans [m] had their schooles, and as it were Colleges, or Seminaries, where the Ancients taught the children to say by heart, the Orations, Discourses, Dialogues, & Poems, of their great Orators and chiefe men, which thus were preserued by Tradition as perfectly as if they had been written. And in their Temples, the sonnes of the chiefe men (as *Peter* [n] *Martyr* reporteth) were shut vp at seuen yeares 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 yeare from meates engendring much bloud, and chastned their bodies with often fastings.

m *Acost. l. 6. c. 7.*

n P. Mart. Dec. 5. l. 4.

And

And although they had not letters, [o] yet they had their wheele for computation of time, (as 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 of their Antiquities, which some blindly-Zealous Spaniards, taking for inchantments, caused to be burned. The [p] Indians of Tescuco, Talla, and Mexico, shewed vnto a Iesuite their Bookes, Histories, and Calendars, 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*, *Ave Maria*, and Confession thus written. As, for these words, *I a Sinner doe confesse my selfe*, they painted an Indian, kneeling on his knees, at a Religious mans feete; *To God most mighty*, they painted three faces with their crownes, according to that painting blasphemie of the popish image-mongers, and so they went on in that manner of picturing the wordes of their Popish Confession; where Images failed, setting Characters; Their [q] bookes for this cause were great, which (besides their engrauings in stone, walles, or wood) they made of Cotton-wooll wrought into a kinde of paper, and of Leaues of Metl, folded vp like our broad-cloths, and written on both sides. Likewise they [r] made them of the thinne inner-rinde of a Tree, growing vnder the vpper barke (as did also the auncient Latines, from whence the names of *Codex* and *Liber* for a Booke, are deriued by our Grammarians.) They did binde 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.

o *Acost. l. 6. c. 9.*

p *C. 7.*

q *Gomara. part 1. pag. 3. 69.*

r *P. Mart. Dec. 4. l. 8.*

There [s] 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 deepely deiecting these Nations in termes of seelinesse and simplicitie. Yea, in *Our Virginia* (so I hope and desire) Cap. *Smith* tolde mee that there are some, which the spacious diuorce of the wide streame notwithstanding, will by hallowes and howps vnderstand each other, and entertaine conference. The numbers of the Mexicans are simple, till you come to six, then they count six and one, six and two, six 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 twenty.

s *Gomara vbi sup.*

The Mexicans [t] 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, & the chiefest place of glory to be 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 died 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, which slew their Parents, or which slew their Wiues or Children, to a fift. Another place was for such as slew their Maisters or Religious persons.

t *Gom. pag. 382.*

[u] *Acosta* seemeth to deny that the Indians beleeued any punishments after death, and yet sets downe an Oration made at *Mutezuma's* election, wherein hee is said to haue pierced the nine Vaults of heauen, which seemes to allude to this of *Gomara*.

u *Acost. l. 7. c. 20.*

Their burialls also were diuers, as is shewed before: and here may bee added, that hee which died for Adulterie, vvas shrowded like vnto their God of Lecherie, called *Tlazolterel*: hee that vvas drowned, like to *Tlaloc*: hee that

died of drunkennes like to the God of Wine, *Ometochtli*, the Souldiour, like to *Vitzilipuztli*. But least you wish mee 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 in English Nations, I will aduenture further into the adioining Prouinces.

CHAP. XIIII.

Of Iucatan, Nicaragua, and other places betwixt New Spaine, and the Straites of Dariene.

a *Iop. de Gom. part 1. pa 10. & gen. hist. c. 52.*

IVcatan a is a point of Land extending it selfe into the Sea, ouer against the Ile Cuba, and was first discouered by *Francis Hernandes de Cordoua* in the yeare 1517. at which time one asking an Indian how this countrey was called, he answered *Tectetan Tectetan*, that is, I vnderstand you not, which wordes the Spaniards corrupting both in the sound and interpretation called it *Iucatan*. *Iames Velasques* Gouernour of Cuba, sent his Cousin *Iohn de Grijalua* the yeare after, who there fought with the Indians at Campotan, and was hurt. The Spaniards b went to a Citie on the shore which for the greatnes they called Cayro of that great Citie in Egypt. Here they found Turreted Houses, Stately Temples, waies paued, and faire market places. The houses were of stone or Bricke, and Lime, very artificially composed. To the square Courts, or first habitations of their houses they ascend by ten or twelue steppes. The roose was of Reedes, or stalkes of Hearbes. The Indians gaue the Spaniards Iewels of Golde, very faire and cunningly wrought, and were requited with Vestures of Silke and Woolle, Glasse Beades, and little Bells. Their apparell was of Cotton in manifold fashions and colours. They frequented their Temples much, to the which the better sort paued waies with stone from their houses. They were great Idolaters, and were circumcised, but not all. They liued vnder lawes, and trafficked 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 died in the working thereof. The Spaniards sailed thence to c Campechium, a towne of three thousand houses. Here they saw a square Stage or Pulpit foure cubits high, partly of clammie Bitumen, and partly of smal stones, whereto the image of a man cutt in Marble, was ioined, two foure-footed vnknowne beasts fastning vpon him, as if they would teare him in peeces. And by the image stood a Serpent all besmeared with bloud, deuouring a Lyon, it was seuen and fortie foote 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 thereof, 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 Marchandise all one: their houses somewhere couered with Reedes, and where quarries were, with slate: many houses had marble pillars.

b *P. Mart. Dec. 4 l. 1.*

c This towne was taken by Master *William Parker*, *Anno 1596.*

They found ancient Towers there, and the ruines of such as had been broken down 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 Tower: in the top whereof they erected a Spanish Banner, and called also the Iland *Santa Cruce*. In the Tower 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 household Gods. There they performed their diuine ceremonies and adoration: they were also circumcised.

Gomara

Gomara [d] saith, that heere, and at Xicalanco, the Deuill vsed to appeare visibly, and that these two were great in estimation for holinesse; euery city had their Temple, or altar, where they worshipped their Idoles, amongst which were many Crosses of Wood and Brasse, whereby some conceiue that some Spaniards had recourse hither when *Roderigo* was defeated, and Spaine ouerrunne by the Saracens. In both [e] these places they sacrificed men: which *Cortes* perswaded them to cease. The Temple in Cosumil or Acusamil was built like a square Tower, broad at the foote, with steps round about, and from the middest vpward very strait: the top was hollow and couered with straw: it had foure windowes and porches. In the hollow place was their Chappell, where stoode their Idoles. In a Temple by the Sea side was an vncouth Idoll, great and hollow, fastned in the wall with lime: it was made of earth. Behind this Idoles backe was the Vestrie, where the ornaments of the Temple were kept. The Priests had a little 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 voice of the God, which therefore they honored more then any other, with many perfumes and sweet smells. They offered bread, fruit, quailes bloud, and of other birds, dogges, and sometimes men. The fame of this Idoll & Oracle brought many Pilgrimes to Acusamil from many places. At the foote of this Temple was a plot like a churchyard, well walled, and garnished with Pinnacles, in the middest whereof stood a Crosse of ten foote 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 beeing so acceptable. They burnt sweet gumme to perfume him with, besprinckling the same with water, and by this meanes they thought to obtaine raine. They could neuer knowe, saieth *Gomara*, how that *God of Crosse* came amongst them, for in all those parts of India there is no memory of any preaching of the Gospel that had bin at any time. What others thinke, and what some Indians answered, concerning it, is said before.

Benzo [f] writeth, that they did not eate the flesh of these men which they sacrificed: and that they were first subdewed by *Francis Montegius*, whose cruelties were such that *Alquinotep* a Cacique or Indian Lord aboue an hundred and ten yeares old, and a Christian, told him, That when hee was a yongman, there was a sickenesse of worms, that they had thought all would haue died: (they were not onely eiected by vomite, but did eate out themselues a passage through mens bodies) and not long before the Spaniards arriuall, they had two battells with the Mexicans, in which a hundred and fiftie thousand men perished. But all this was light, in respect of that Spanish burthen.

Guatimala [g] comes next to our consideration, a Prouince of pleasant aire, and fertile soile, where groweth aboundance of their Cacao, which is a fruit that serues the Indians for meate, drinke, and money. The city (which beareth the same name) was first at the foote of a Vulcano or hill which casteth fire, but because in the yeere 1542, [h] on the six and twentieth day of December, a Lake hidden in the bowells 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 yere 1581 there issued from another Vulcan two miles off, or somwhat more, such an irruption 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 hills monstrous trauells, but the yeare after, for the space of foure and twenty houres, thence issued a streame of fire, that dranke vp fiue streames of water, burned the stones and rockes, rent the Aire with thunders, and made it a wauing and mouing Sea of fire. Before [i] that first eruption of waters, some Indians came and tolde the Bishop, that they had heard an vncredible noyse and mu muirng at the foote of the hill, but hee reprooued 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 many houses, and whatsoeuer stoode in the way, in which, fiue hundred and twenty Spaniards perished, and scarce any mention of the houses remained.

It

[d] *Gomar. gen. hist. ca. 54.*

[e] *Goma part. 1 pag. 36.*

[f] *H. Benzo libr. 2. ca. 15.*

[g] *Botero libr. 5 part. 1.* Guatimala or Saint Iames.

[h] *Benzo* and *Gomara* say Sept 8. 1541.

[i] *Gas. En. libr. 3. ca. 6.*

k *H. Benzo libr. 2 ca. 16. Gomar. histor. gen. ca. 209.*

It is worthy recitall which *Benzo* [k] and *Gomara* haue recorded, that *Peter Alvarado* the Governour (who by licence of the Pope had married two sisters, the Lady *Frances*, and the Lady *Beatrice della Culva*) having perished by a mischance, his wife not onely painted her house with Sorrowes blacke liuery, and abstained from meate and sleepe, but in a madde impiety said, God could now doe her no greater euill. Yet for all this her sorrow, shee caused the Citizens to bee sworne vnto her governement (a new thing in the Indies.) Soone after, this inundation happened, which first of all assailed the Governours house, and caused this impotent and impatient Ladie now to bethinke her of devotion, and betake her to her Chappell, with eleuen of her Maides, where leaping on the Altar, and clasping about an Image, the force of the water ruined the Chappell; whereas if shee had stayed in her bed-chamber, shee 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 Earthquakes. The Guatimalans, in manner of life resemble the Mexicans and Nicaraguans.

l *Benzo libr. 2. ca. 15.*

Fondura [l] or Hondura is next to Guatimala, wherein were (saieth *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 here, and in other places, place their habitation as farre as they can, where the Spaniard shall bee no eie-sore vnto them. The Spaniards in this prouince planted fiue Spanish Colonies, which all scarcely could number a hundred and twenty houses.

m *Chap. 16.*

Nicaragua [m] 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 travell but in the night. Six moneths, from Maie to October, are pestered with continuall showres, which the other six wholly want: The Parrots are heere as troublesome as Crowes and Rookes with vs, and they are forced to keepe their corne in like manner from their spoyling. The people are of like condition to the Mexicans; they feede on mans flesh. To their daunces they flocke two or three hundred in a company, which are performed with great varietie of gestures, vestures, and passions: Euerie man in, and, euery man out of his humour. Thirtie and fiue miles from Legeon or Lyon, an Episcopall City in this Region, is a Vulcano or flaming hill, the fire whereof may be seene (in the night) aboue 100 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 iron, to be let downe into this fiery concavitie, where by the violence of the heat, the kettle & part of the chaine was molten. He makes a bigger and stronger, but returnes with like successe, and this added, that himselfe and his 2 companions by eruption of fire, had almost bin consumed. *Gomara* [n] calles this fire *Blasio de Ynnesta*, and the hil, *Masaya*. It goes downe two hundred & fifty braces or yards. In this Countrey 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 dauncing, did much trouble him. This *Nicaragua* [o] demaunded 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 ouer-turned, or the heauen fall: when, and how the Moone and Starres should loose their light and motion: who moued those heauenlie bodies, where the soules should remaine, and what they should doe, being freed from the bodie, whether the Pope died, whether the Spaniards came from heauen, and many other strange questions admirable in an Indian. They worshipped the Sunne and other Idoles which *Nicaragua* suffered *Gilgonsales* to take out of the great Temple.

n *Gom gen. histor. ca. 203.*

o *P. M. Dec. 6. libr. 4.*

p *Gom. ca. 206.*

In Nicaragua [p] 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 instead of letters, which those of Culhua had, and bookes a spanne broad,

broad, and twelue spannes 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 appoynted the holydayes, which were eighteene. When they sacrificed, they had a knife of flint, wherwith 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 sodainly opens his breast, annoints his face with the bloud, takes out his heart, diuideth his bodie. The heart is giuen to the Prelate, the feete and hands to the King, the buttockes 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 warres. Vnder these trees they many times sacrifice men and children of the Countrey, and of their owne people, being first bought: for it was lawfull for the father to sell his children. Those which the [q] Kings bring vp of their owne people, with better fare then ordinarie 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 eate 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 annoynts the cheekes and mouth of the Idole 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 Feastes.) The religious haue white cotton coates, and other ornaments which hang downe from the shoulders to the legges, thereby to put a difference betweene them and others. The Lay-men haue their banners, with that Idole which they most esteeme, and bagges with dust and bodkins, the yong-men haue their bowes, darts, arrowes; and the guide of all is the image of the Deuill set vpon a launce, carried by the most ancient and honourable Priest. They goe in order, the religious singing till they come to the place of their Idolatrie, where being arriued, they spread couerings on the ground, or strew it with roses and flowers, because their Idoles 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 member, and euery man as his deuotion liketh best, and with that bloud annoynt the Image. In the meane while, the youths skirmish and daunce for the honour of their Feast: they cure the wounds, with the poulder of herbs and coles. In some of these processions they hallow Mayz, besprinckling the same with the bloud of their priuities, and eate it.

[q] Pet. Mart. dec. 6. lib. 6. &7

They may haue many women, but one is their lawfull wife, which they marry thus; the Priest takes the Bridegroome and the Bride by the little fingers, sets them in a Chamber at a fire, and giues them certaine instructions, and when the fire is out, they are married. If he take her for a Virgin, and finds her otherwise, he may divorce her. Many bring their wiues to the *Caciques* or Lords to corrupt them, esteeming it an honour. Their [r] Temples were low darke rooms, which they vsed for their treasury also & armory. Before the Temple was an high Altar for the Sacrifices, whereon also the Priest played the Preacher first, and then the Butcher.

[r] Pet. Mart. Dec. 6.

Adulterers are beaten, but not slaine; the adulterous wife is divorced, and may not marry againe, and her parents are dishonoured. Their husbands suffer them to lie with others in some Feasts of the yeere. Hee that forceth a Virgin, is a slaue, or payeth her dowrie: if a slaue doe it with his Maisters daughter, they are both buried quicke. They haue common brothels. A thiefe hath his haire cut off, and is made his slaue from whom hee hath stollen, vntill he hath made satisfaction, which if he deferre long, he is sacrificed. They had no punishment for him which should kill a Cacique, for (they said) such a thing could not happen. The riches of Nicaragua [s] consisteth much in a great lake

[s] Beteta.

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. t One strange kind is that, which the Inhabitants of Hispaniola call *Manati*: as for these Inhabitants of the place, the Spanish iniuries haue chased them thence.

t *Benzo libr. 2. ca. 14. Gomara part. 2. ca. 32.*

This fish some what resembleth the Otter, is 25 foot long, twelue thicke, the head and taile was like a Cowe, with small eyes, his backe hard and hairie, hee hath onely two feet at the shoulders, and those like an Elephants. The females bring forth young and nourish them with the vdder, like a Cowe. I haue seene and eaten of them (saith *Benzo*) the taste is like swines flesh; they eate grasse. There u was a King in Hispaniola, which put one of them (being presented him by his Fishermen) into a lake of standing waters, where it lined fiue and twenty yeares: when any of the seruants came to the lake and called *Matto Motto*, shee would come and receiue meate at their hands: and if any would be ferried ouer the lake, shee willingly yeelded her backe, and performed this office faithfully, yea shee hath carried tenne 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, shee would plunge downe againe, otherwise to the Indians shee remayned officious. Shee would bee as full of play as a Monkie, and would wrastle with them: especially shee was addicted to one young man, which vsed to feede her. This proceeded, partly from her docible nature, partly, because being taken young, shee 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 bankes, into the Lake, this fish followed the streame, and was seene no more. There was an other strange creature in Nicaragua (they call it *Caseny*) like a blacke hogge, with small eyes, wide eares, clouen feete, a short truncke or snowt like an Elephant, of so lowde a braying, that hee would make men deafe. An other there is with a naturall purse vnder her bellie, wherein shee putteth her young: it hath the bodie of a Foxe, handed and footed like a Monkie. The Battes in these partes are terrible for biting. The Inhabitants neere the Riuer Sucrus 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 *Peninsula's* of the North and South America together.

u *Pet. Mart. Dec. 3. libr. 8.*

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 Colonie 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 seate, in the yeare of our Lord 1584. Sir *Thomas Baskerville* burnt it, and went from thence with his armie towards Panama, in the yeare 1595.

Darien was called *Antiqua Darienis*, because *Anciſus* vowed to our Ladie at Sivill 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 Colonie.

It would be tedious to tell of the stirres and ciuil vnciuil brawles betwixt the Spaniards in these parts. *Vasques Valboa* imprisoned *Anciſus*, and after recouered his credit by discoverie of the South-Sea. For whiles the Spaniards contended about the weighe and sharing of their gold which a Cacique had giuen them, this Cacique being present, hurled downe the gold, not a little marueiling (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 bee satisfied. Hee 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 hee spake of their strife, x as if they could eate or drinke those mettalles, the cruelties of the Spaniards

x *Benzo libr. 3. ca. 25.*

ards were such, as the Indians, when they got any of them, would binde their hands and feete, and laying them on their backes, would poure gold into their mouthes, saying in insultation, Eate gold, Christian. This *Valboa* was put to death by *Arias* his father in law.

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 bee an answer 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 an other, 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 solde [y] an old leane mangie dogge to his fellowes for many castellans of gold: these flayed the dogge, and cast his mangie skinne, with the bones of the head among the bushes. The day following one of them findes it full of maggots, and stinking: but famine had neither eies nor sent: he brought it home, sod, and eate it, and found many customers which gaue a *Castellan a dish for that mangie broth. An other found two toads and sodde 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 rotted, and eate. And thus from seuen hundred and seuentie men, they were brought so lowe, that scarse fortie (shadowes of men) remained to inhabite Dariena. Much like to this was their successe at the riuer of Plate.

[y] *Pet. Mart: Dec. 2. lib. 10:*

* Seuen shillings and six 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 *Hackeluyt* in his Voyages relateth. It is time for vs to passe beyond these Darien Straits, vnto that other great *Chersonesus* or Peruvian America.

(*.*)

RELATIONS OF THE DISCOVERIES, REGIONS, AND RELIGIONS, OF THE *NEW WORLD*.

OF CVMANA, GVIANA, BRASIL, CHICA, CHILI, PERV, AND OTHER REGIONS OF AMERICA PERVVIANA, 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.*

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 toppe of this Spire may fitly be 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 myles in compasse, foure thousand in length; the breadth is vnequall. The Easterne part thereof, betweene the Riuers Maragnon and Plata, is chalenged by the Portugalls; the rest by the Spaniard. From the North to the South are Ledges of Mountaines, the toppes 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 *Triumviri*, Generals of those Riuer-Annies, and *Neptunes* great Collectors of his waterie tributes. Orenoque for Shippes is nauigable a thousand myles; for

a *Gas. Eni, l. 3. c. 24.*

b *Botero, part. 1. l. 6.*

 lesse

leſſe Veſſells, two thouſand; in ſome places twentie myles broad; in ſome, thirtie. *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*, one of the greateſt Riuers of America. It extendeth two thouſand myles Eaſt and Weſt, and commaundeth eight hundred myles, North and South. Plata, taking vp all the ſtreames in his way, is ſo full ſwolne with his encreaſed ſtore, that he ſeemeth rather with bigge lookes to bidde 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 hee melteth himſelfe in the Combate. Maragnon is farre greater, whoſe water hauing furrowed a Channell of ſix thouſand myles, in the length of his winding paſſage, coureth threeſcore and tenne leagues in breadth, and hideth his Bankes [c] 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 farre be acceſſorie 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? 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 Mettalls, Beaſts, and other things, in the beginning of the former Booke haue beene declared; and in this, as occaſion moueth, ſhall be 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* [d] *Cieza*; I rather intend Indian Superſtitions then Spaniſh Plantations in this part of my Pilgrimage.

c *Cælum undiq;, & undiq; pontus Nil niſi pontus & aer.*

d *Pedro de Cieza de Leon. Chron. del Peru.*

Of the Townes of [e] *Nombre de Dios*, ſeuenteene leagues from Panama, the one on the North Sea, the other on the South, and of Dariene, we 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 vnholeſome: the myrie ſtreame runneth (or creepeth rather) very ſlowly; the water [f] but ſprinkled on the houſe-floore, engendreth Toades and Wormes.

e Eaſtward frō this Towne certain Negro-ſlaues made a head, and ioyning with the Indians, vſed to robbe the Spaniards. *Benzo. l. 2. c. 9.*

f *Linſchoten. P. Mart. Dec. 3. l. 6.*

They [g] haue in this Prouince of Dariene ſtore of Crocodiles, one of which kinde, *Cieza* ſayth, was found fiue and twentie foot long; Swine without tayles, Cats with great tayles, Beaſts clouen-footed like Kine, otherwiſe reſembling Mules, ſauing their ſpacious eares, and a trunke or ſnout like an Elephant: there are Leopards, Lyons, Tygres. On the right and left hand of Dariene are found twentie Riuers, which yeeld Gold. The men [h] are of good ſtature, thinne haired; the women weare Rings on their eares and noſes, with quaint ornaments on their lippes. The Lords marrie 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 young girles hauing conceiued, eate certaine herbes, to cauſe abortion. Their Lords and Prieſts conſult of Warres after they haue drunke the ſmoke of [i] a certaine hearbe. The women follow their husbands to the Warres, and know how to vſe a Bow. They all paint themſelues in the Warres. They need no Head-peeces, for their heads are ſo hard [k], that they will breake a Sword, being ſmitten thereon. Wounds receiued in Warre, are the badges of honour, whereof they glorie much, and thereby enioy ſome Franchiſes. 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. [l] They haue no Temples, nor Houſes of deuotion. The Deuill they honor much, which in terrible ſhapes doth ſomtimes appeare vnto thē; as I (ſaith *Cieza*) haue heard ſome of them ſay.

g *Gomar. Gen. Hiſt. c. 67.*

h *P. M. Dec. 3. lib. 4.*

i *Tobacco.*

k *Oniedo* calls theſe Hard-heads *Coronati.*

l *P. Cieza chron. Per. p. 1. c. 8.*

They

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 hee appeareth to them, which is of diuerse sorts. They offer Bread, Smoke, Fruits, and Flowers, with great deuotion. Any one may cut off his arme which stealeth *Mais*. *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 he had giuen those Countries to the most mightie King of Spaine, his Master, and hee was now come to take possession, and to demaund 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; neyther seemed it, that their King was mightie, but poore, that sent thus a begging. But what wordes could not, their Swords effected, with the destruction of the Indians.

The soyle of Vraba is so fattened with a streame therein, that in eight and twentie dayes the Seedes of Cucumbers, Melons, and Gourds, will ripen their Fruits. There is [m] 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 hearbe, which is an Antidote to this venomous Tree. King [n] *Abibeiba* had his Pallace in a Tree, by reason of the mooriſh 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.

m *P. Mart. Dec. 3. l. 6.*

n *P. Mart. 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 poysoned Arrowes: the women warre as well as the men. *Enciso* tooke one, who with her owne hands had killed eight and twentie Christians. They did eate the enemies which they killed. They vsed to put in their Sepulchres gold, feathers, & other riches.

Betweene Carthagena and Martha runneth a swift Riuer, called *Rio Grande*, which maketh the Sea-water to giue place; and they which passe by, may in the Sea take in of this water fresh.

In the Valley of Tunia [o], 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 burie their Kings with golden Neck-laces, set with Emeralds, and with Bread and Wine. The people about *Rio Grande* are Caniballs, as also about S. *Martha*. The Tunians vse poysoned Arrowes: and when they goe to the Warres, they carrie their Idoll *Chiappen* with them; vnto whome, 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 Conquerors, they hold great Feasts, with Dauncing, Leaping, Singing, drinking themselues drunke, and againe beſneare their Image with bloud. If they were ouercome, they sought by new Sacrifices to appease *Chiappen*. They demaunded 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 eate Salt. They had Monasteries of Boyes and Girles, where they liued certaine yeares. They corrected publike faults, as Stealing, and Killing, by cutting off the eares, and nose; hanging; and if he 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.

o *Linschot. l. 2.*

S. *Martha* standeth about fiftie leagues from Carthagena, at the foot of certaine Hills, alway crowned with Snow. The Indians p here are very valorous, and vse poysoned Arrowes. They make bread of Iucca, a Root as bigge as a mans arme, or legge, the iuice whereof is poyson in the Ilands, and therefore they presse it betweene two stones: but in the firme Land they drinke it raw; 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 *Casani*, not so good as that of *Mais*. I haue seene a Plant of this herbe growing in M. *Gerards* q Garden, the picture whereof he hath expressed in his Herball. The people are abhominable Sodomites, a badge whereof they ware about their neckes; a chayne, with the resemblance of two men committing this villanie. In Gayra the Sodomites were attyred 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 Caniballs, and eate mans flesh, fresh and pouldered: the young boyes which they tooke they gelded, to make them fatter for their Tables, as wee 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 brauerie. They worship r the Sunne and Moone, and burne thereto perfumes of Herbes, and Gold, and Emeralds. They sacrifice slaues.

p *Nic. Monard. c. 53. Gomar. Hist. Gen. c. 71.*

q *M. Gerard.*

r *P. Messia, l. 5. c. 13.*

Venezvela is so called, because it is built vpon a plaine Rocke, in the waters of a Lake. The women of this Countrey paint their breasts and armes: all the rest of their bodie is naked, except their priuie parts. The maids are knowne by their colour, and greatnesse of their girdle. The men carrie their members in a shell. There are many filthie Sodomites. They pray to Idols, and to the Deuill, whome they paint in such forme as he appeareth to them. They paint their bodies in this sort. He that hath killed one enemie in the Warres, paints one of his armes; the second time his breast; and when he hath killed a third, he painteth a line from his eyes to his eares: and this is his Knight-hood. 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 rost them at a fire, and beating them to poulder, drinke them in Wine, making their bowells their Lords Sepulchres. In *Zonpaciay* they burie their Lords with much Gold, Iewells, and Pearles, and set vpon the graue foure stickes in a square, within which they hang his weapons, and many viands to eate.

From the Cape *Vela*, the space of two thousand myles alongst the Coast, is the fishing for Pearles, discouered by *Christopher Columbus*, in the yeare 1498, which sayled all along this Coast. In s Curiana they receiued the Spaniards with great ioy, and for Pinnes, Needles, Bells, Glasses, and such trifles, gaue them many strings of Pearles: for foure Pinnes they would giue a Peacocke; for two, a Phesant; for one, a Turtle-doue: And when they asked, What they should doe with this new Merchandise of Pinnes and Needles, seeing they were naked? they shewed them the vse to picke their teeth, and to picke out thornes in their feet. These Indians had Rings of Gold, and Iewells made with Pearles, after the formes of Birds, Fishes, and Beasts: They had also the Touch-stone for their Mettall; and Weights to weigh the same, things not elsewhere found in India. They make their teeth white with an hearbe, which all the day they chew in their mouthes.

s *P. M. Dec. 1. lib. 8. Gomar. c. 74. to c. 84.*

CHAP.

CHAP. II.

of CVMANA.

CVMANA is a Prouince named of a Riuer, called Cumana, [a] where certaine *Franciscans*, *Anno* 1516, built them a Monasterie, and the Spaniards were very diligent in the fishing for Pearles. About [b] that time three *Dominicans* went fourescore myles 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 reade, and to answere at Masse, and the Spaniards were so respected, that they might safely walke alone through all the Countrey: but after two yeres 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, slew 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.

a *Gom. c.76.*

b *P. M. Dec.7. lib.4.*

The losse [c] of Cumana hindered their Trade for Pearles at Cubagua, and therefore the King sent *Iames Castilion* to subdue them by force: which he did, and began the Plantation of New Caliz, for the Spaniards to inhabite 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 myles in circuit. This little Iland is exceeding great in commoditie, that accreweth by those pearles, which hath amounted to diuerse millions of Gold. They fetch their Wood from Margarita, an Iland foure myles to the North; and their Water from Cumana, which is two and twentie myles thence: they haue a Spring of medicinall Water there in the Iland. The Sea there, at certaine times of the yeare, is very redde, 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 [d] people of Cumana goe naked, couering onely their shame. At Feasts and Daunces they paint themselues, or else annoint themselues with a certaine Gumme, in which they sticke 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 poulder of the leaues of a certaine Tree called *Guy*: these leaues they chew, after they are fifteene yeares olde; they mixe that poulder with another of a kinde of Wood, and with Chalke of white shells 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 Merchandise. This keepeth them from paine, and rotting of the teeth. The maids goe naked, onely they binde certaine bands hard about their knees, to make their hippes 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 yeares before they martie 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 cheare, and also Wood to make the new Spouse a house: A man cuts off the Bridegroomes haire before, and a woman the Brides, and then eate and drinke, with much exceesse, till night.

c *Gom. c.78.*

d *Cap.79.*

This is the lawfull wife, and the other which they marrie afterwards, obey this. They giue their Spouſes to be defloured to their *Paces*, (ſo they call their Prieſts) which theſe reuerend Fathers account their Preheminence and Prerogatiue; the husbands, their honor; the wiues, their warrant.

The men and women weare Collars, Bracelets, Pendants, and ſome Crownes of Gold and Pearles: the men weare Rings in their noſes, and the women Brooches on their breaſts, whereby at firſt ſight the ſexe is diſcerned. The women Shoot, Runne, Leape, Swimme, as well as the men: their paines of trauell are ſmall: they tyll the Land, and looke to the houſe, whiles the men Hunt and Fiſh. They are high-minded, treacherous, and thirſtie of reuenge: Their chiefe weapons are poyſoned Arrowes, which they prepare with the bloud of Snakes, and other mixtures. All of both ſexes, from their infancie, learne to Shoot. Their meat is whatſoeuer hath life, as Horſe-leaches, Battes, 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 thred 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 thread wouen with this imagination, then all our Stone-walls.

e *P.M. Dec. 8. lib. 7.*

The [e] Cumanois are much addicted to Hunting, wherein they are very expert, and kill Lyons, Tygres, Hogges, and all other foure-footed Beaſts, with Bowes, Nettes, Snares. They take one Beaſt, which they call *Capa*, that hath the ſoles of his feet like a French ſhooe, narrow behind, broad and round before. Another, called *Aranata*, which for the Phyſnomie and ſubtletie 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 other place, where the Ants are, and as many of them as come thereon, he lickes 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 died. This Beaſt ſtinking while he liued, and worſe now dead, yet was good foode 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 *Hyæna*, That ſhe will call the Shepheards by their names, and then deſtroy them when they come forth.

f *Ouied* calleth it a Beare.

They haue Parrots as bigge as Rauens, with bells like Haukes, liuing on the prey, and ſmelling like Muske: Great Battes, 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 Batte (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 diuerſe colours, and weaue ſuch ſtrong Cobwebbes, that they aske good ſtrength to breake them. There are Salamanders as bigge as a mans hand: 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.

They take great pleaſure in two things, Dauncing and Drinking, in which they will ſpend eight dayes together, eſpecially at the Marriages, or Coronation of their Kings. Many gallants will then meete together, diuerſly dreſt; ſome with Crownes & Feathers, ſome with ſhels about their legges in ſtead of bels, to make a noiſe: ſome otherwiſe, all painted with 20. colours & figures: he that goes worſt, ſeemes beſt: taking

one

one another by the hand, they dance in a ring, some backwards, some forwards, with a world of varietie; grinning, singing, crying, counterfeiting the deafe, lame, blind; fishing, weauing, telling of stories; and this continueth six 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 counterfeiting, drunkennesse sets them together in brauing, swaggering, quarrelling: others play the swine, spew vp the former to make way for other liquor: and they adde hereunto the fume of an herbe, which hath the like drunken effect; it seemeth to be Tabacco.

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 fore-fathers, if their more ciuill, more sacred ghosts, might returne and take view of their degenerating posteritie: but now he must be a stranger in many companies, that will not estrange himselfe from ciuilitie, from humanity, from Christianity, from GOD, to become of a man a beast; of an English-man, a Sauage Indian; of a Christian, a fiend, saue that he hath a bodie, 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 gallantrie to those true owners, and resume spirits truly English.

The Gods of the Cumanians are the Sunne 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 Drummes and hallowing, thinking so to scarre it away, or to consume it, beleeuing that those Comets portend some euills.

Among their many Idols and figures, which they honor as Gods, they haue one like a Saint *Andrewes* Crosse, which they thought preserued them from night-spirits; and they hanged it on their new-borne children.

They call their Priests *Piaces*, whose maiden-head-rite wee before mentioned. They are their Physitians and Magicians. They cure with roots and herbes, 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 humors. And if the paine encreaseth, they say that the Patients are possessed with euill spirits: and then rubbe 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 peece of wood, the vertue wherof none else knoweth but the *Piace*, & therewith rubbe their mouths 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 yeare will be plentifull. They fore-warne them of Eclipses, and aduertise of Comets. The Spaniards demanded in their necessitie, whether any shippes 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.

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 youthes, that may moue questions without feare. Hee sits on a bench, and they stand on their feet, hee

erieth,

crieth, calleth, singeth verses, soundeth shells: and they with a heauy accent say many times *Prororume, Prororume*: if the Diuell comes not, all this *Blacke-Sanctus* is renued with grieuous sighes and much perplexitie. When he commeth (which is knowne by the noise) he sounds lowder, and suddenly falls downe, by visages and varied gesture, shewing that the Diuell is entered. The 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 Physicke 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 enclosed in the woods two yeares, all that time eating nothing that hath bloud, see no women, nor their owne parents, come not out of their Caues or Cells: and the *Piaces*, their Masters, goe to them by night, to teach them. When this time of their solitarie discipline is past, they obtaine a testimoniall thereof, and beginne to professe in practise of Physicke and Diuination. Let vs burie the *Cumanois*, and then we haue done.

Being dead, they sing their praises, and bury them in their houses, or drie them at the fire and hang them vp. At the yeares 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.

CHAP. III.

Of Paria, Guiana, and the neighbour Countries, both on the Coast, and within the Land.

IN the yeare 1497. (some adde a yeare more) [a] *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 incountered, 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 showers aboue-boord, and the lesse (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 rauished his spirit, by the inexpected deliuery from danger, as easily carried his impotent thoughts into a double error, the one in placing earthly Paradise in this Iland, (to which opinion, for the excellencie of the Tabacco there found, he 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 *Columbus* sailed to Paria, and found out the Peare-fishing, of which *Petrus Alphonsus*, a little after made great commodity by trade with the Sauages. He was assailed with eighteene Canoas of Canibals, [b] one of which he tooke, with one Canibal, and a bound Captiue, who with teares shewed them that they had eaten six of his fellowes, and the next day hee must haue gone *to pot* too: to him they gaue power ouer his Iaylour, who with his owne

[a] P. *Martyr. Dec.* 1. *lib.* 6. *Gom. part.* 2. *cap.* 84.

[b] P. *Martyr. Dec.* 1. *lib* 8. Of the Canibals, see Chapter 13.

owne clubbe killed him, ſtill laying on when his braines and guts came forth, and teſtified, that he needed not further feare him.

In Haraia of Paria, they found plentie of ſalt, which the Fore-man in Natures ſhop and her cheefe work-man, the Sun, turned and kerned from water into ſalt: his work-houſe for this buſineſſe, was a large plaine by the waters-ſide. Heere the Sepulchres of their Kings and great men ſeemed not leſſe remarkable: they layed the body on a kinde of hurdle or grediron 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 honored for their houſhold-Gods. In the yeare [c] 1499. *Vincent Pinzon* diſcouered Cape Saint *Auguſtine*, and ſailed along the coaſt from thence to Paria. [c] *Gom. cap. 85.*

But why ſtand we heere pedling on the coaſt for Pearles, Salt, and Tabacco? let vs rouſe vp higher ſpirits, and follow our Engliſh guides for Guiana.

In the yeare 1595. [d] Sir *Walter Raleigh* hauing before receiued intelligence of this rich and mightie 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. He tooke the Citie of Saint *Ioſeph*, and therein *Antony Berreo* the Spaniſh Gouernour: Leauing his ſhippes, he went with an hundred men in boats, and a little galley, and with ſome Indian Pilots 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 Diſcouery, called *Raleana*) runneth from Quito in Peru on the Eaſt, 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 purueyers, which are alway filling his neuer filled mouth (ſeeming by this their naturall officiouſneſſe incorporate thereunto, and to be but wider gapings of the ſame ſpacious iawes) with many Ilands and broken grounds, as it were ſo many morſells and crummes in his greedie chappes, 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 choaking, to yaune his wideſt, and to vomit out, betweene theſe cleauing morſels, into the Oceans lappe, ſo many ſtreames, and (ſo far is it from the Northerne and Southerne extreames) three hundred miles diſtant. The Inhabitants on the Northerne branches are the *Tiuitinas*, a goodly and valiant people, which haue the moſt manly ſpeech, and moſt deliberate (ſaith Sir *Walter*) that euer I heard, of what Nation ſoeuer. In the Summer they haue houſes on the ground, as in other places: in the Winter they dwell vpon the trees, [e] 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 ouer-flowen twentie 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 *Tiuitinas* neuer eat of any thing that is ſet or ſowne; Natures nurſlings, that neither at home nor abroad, will be beholden to the art or labour of Husbandrie. 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 Tabacco, 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 armes, thighes and legges. The *Arwacas* which dwell on the South of Orenoque, beat the bones of their Lords into powder, which their wiues and friends drinke. [d] Sir *Walter Raleigh. Guiana.*

[e] King *Abibeiba* dwelt on a tree, in the Countrey of Dariena. *Pet. Martyr. Dec. 3. lib. 6.*

As

As they passed along these streames, their eyes were entertained with a Pageant of Shewes, wherein Nature was the onely Actor; heere the Deere came downe feeding by the waters side, as if they had desired acquaintance with these new-come guests: there, the birds in vnspeakable varietie of kindes and colours, rendering their seruice to the eye and eare: the lands either in large plaines, of many miles, baring their beautifull bosomes, adorned with *Fioras* embroidery of vnknowne flowers and plants, and prostrating themselues to the eye, that they might be seene; or else lifting vp themselues in hills, knitting their furrowed browes, 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 plentie of fowle and fish; both land and water feasting varietie of senses with varietie of obiects: only the Crocodile (a creature which seemeth vassall, now to the land, now to the water, but to make prey on both) well-nigh marred the play, and turned this Comedy into a Tragedie, euen in their sight, feasting himselfe with a Negro of their company.

One leuell passed hence to Cumana, an hundred and twentie leagues to the North, wherein dwell the *Sayma*, the *Assawai*, the *Wikiri*, and the *Aroras*, a people as blacke as Negros, but with smooth haire. Their poisoned arrowes, like cruell executioners, doe not only kill, but with vncouth torments make death to be, as the last, so the least of their furie; especially if men drinke after they are wounded.

At the Port of Morequito they anchored, and the King being an hundred and ten yeares old, came a foot fourteene miles to see them, and returned the same day. They brought them store of fruits, and a sort of Paraquitos, no bigger then Wrennes, and an * 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 bigge as a great hunting horne, which they vse to winde in stead of a Trumpet. They after eate this beast. *Monardus* f saith, it is in bignesse and snout like a Pigge, liues vnder the earth as a Moule, and is thought to liue on earth.

* *Ouied in Summar.* calls it *Bardate.*

f *Monard. c. 37.*

They passed further, till they came in sight of those strange ouer-falls 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 Crystall, which appeared a farre off like a white Church-Tower, of an exceeding height. There falleth ouer it a mightie Riuer, which toucheth no part of the side of the mountaine, but rushing ouer the top, falleth to the ground with so terrible noise, as if a thousand great bells were knocked one against another. No maruell of these roaring out-cries, if we consider that double penaltie of *sense* and *losse*, which this Riuer seemeth to sustaine, the one in that dreadfull downefall, bruising and breaking his vnited streames into drops, and making it foming and senseless with this *falling-sickenesse*; the other in leauing behind his Crystall purchase, further enriched with Diamonds and other iewels, which euen now he embraced in his watery 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 seen by our men, but reported by the Sauages and other) an Amazonian nation further South: which *Gomara* thinkes to be 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 heere they speake not of fearing of the breast: and what need they, if there bee such, seeing the women are so good Archers in other places, their breasts notwithstanding? Againe, g they tell of men with mouthes in their breasts, and eyes in their shoulders, called *Chiparemai*, and of the Guianians, *Ewiaponomos*, 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 to prodigall of faith) I suspend, till some eye-intelligence of some of our parts haue testified the truth.

g *L. Keymis.*

It were a hard taske to muster all that world of Riuers, and names of Nations in the

the parts neere Guiana, which they that will, may finde in Sir *Walter* and Master *Keymis* their owne relations. As for Guiana, this Sir *Walter* hath written. It is directly East from Peru towards the Sea, and lieth vnder the Equinoctiall: it hath more abundance of gold then any part of Peru, and as many or mo great Cities. It hath the same Lawes, Gouernment, and Religion; as Manoa, the Imperiall Citie of Guiana, which some Spaniards haue seene, and they call it [h] *El Dorado*, for the greatnes, 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 yonger brethren fled from thence, and tooke with him many thousands of those souldiers of the Empire, called *Orejones*, with whom and other his followers, he vanquished all that tract which is betweene the great Riuers of Orenoque, and Amazones.

[h] The gilded Citie.

Diego Ordaz who was one of the Captaines of *Cortes*, in the conquest of Mexico, in the yeare 1531. made search for Guiana, but lost himselfe, being slaine in a mutiny. Before this, his prouision of powder was fired, and one *Iuan Martinez*, which had the charge thereof, was therefore condemned to be executed. But at the souldiers request his punishment was altered, and he 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 wondered at; and so from Towne to Towne, till he 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. He liued seuen monthes in Manoa, but was not suffered to wander any whither into the Countrey: he was also brought thither all the way blindfold, led by the Indians, vntill he came at Manoa. He entered the Citie at noone, and trauelled all that day till night, and the next, from the rising till the setting of the Sun; thorow the Citie, ere he came to the Palace of *Inga*. After seuen months, 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 carry; but before he entered Orenoque, the *Orenoqueponi* robbed him of all, but of two bottells 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. Hee called the Citie *Manoa El Dorado*, the gilded or golden, becaus that at their drunken solemnities (in which vice no Nation vnder heauen excells them) when the Emperour carowseth with any of his Commanders, they that pledge him, are stripped naked, and their bodies annointed 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 be all shining from the foot to the head; and in this sort they sit drinking by twenties and hundreds, and continue in drunkennesse sometimes six 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.

Iuan [i] *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. How it now standeth, I know not. *Gonzalo Pizarro* [k] sent a Captaine named *Orellana*, from the borders of Peru, who with fiftie men were carried by the violent current of the Riuer, that they could not returne to *Pizarro*, he descended not in Orenoque the Guianian Riuer, but in Maragnon, called of him *Orellana*: which *Iosephus* [l] *Acosta* writeth, from the relation of one of their societie; who, being a boy, had beene 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 Equinoctiall. *Martine Fernandez*

[i] *Iuan de Castellanos ap. Hak.*

[k] *Lopez Vaz ap. Hak. tom 3.*

[l] *Acosta lib. 2. cap. 6. & 3. 6. 20.*

m *M. Fernand. de Enciza. ap. Hak.*

n *L. Keymis. T. Masham.*

o *Lop. Gom. cap. 86.*

m *Fernandez* maketh it seuen degrees and a halfe to the North of the Line, and fifteene leagues broad, and the *Sea of fresh water* to be another Riuer of forty leagues breadth: others haue written otherwise, which varying proceedeth from that varietie of armes or mouthes of Orenoque or Raleana, and Marannon or Amazones, which since haue beene better discouered, as n Master *Keymis*, Master *Masham* and others employed in this action, haue found by experience. It o riseth in Quito. *Orellana* sailed in it six thousand miles. In all these parts their greatest treasure is multitude of women and children. *Topiawari* made a heauy complaint, that wheras they were wont to haue ten or twelue wiues, now they had not aboue three or foure, by reason of the warres with the *Epuremei* their enemies: whereas the Lords of the *Epuremei* had fifty or an hundred, and their warre is more for women, then either for gold or dominion.

Berreo in the search for Guiana, tooke his iourney from *Nueno reyno de Granado*, where he dwelt, with seuen hundred Horse, but trauelling he lost many of his company and Horse: at Amapaia the soile is a low marish, and the water issuing thorow the Bogges, is red and venemous, which poysoned the horses, and infected the men: at noone the Sunne had made it more holesome for their vse.

p *Lop. Vaz.*

This p 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.

* *P. Martyr. Dec. 7. lib. 10. & Dec. 3. lib. 4.*

From these Countries issueth another great Riuer, * called of the Inhabitants *Dabaiba* (the Spaniards haue named it *Rio Grande*, and the Riuer of Saint *Iohn*) it passeth with a Northerne discouery, 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 yeare sends slaues to be sacrificed, from remote Countries, from whence also is great resort of Pilgrimes. They kill the slaues before their God, and after burne them, supposing that odor acceptable to their Idoll, as Taper-lights, and Frankinsence (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 neatnes. When the King thinketh to obtaine of the Idoll, sun-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 bee 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, only 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* * was the mother of that Creator. They call them to their Deuotions with certaine Trumpets and Bells of gold. The Bells had clappers like in forme to ours, made of the bones of fishes, and yeelding a pleasing sound, as they reported: which no doubt, was a pleasing sound and musike to the Spaniards couetous hearts, howsoeuer it agreeth with the nature of that mettall to ring in the eares. One of them, they say, weighed six hundred *Pensa. Their Priests were enioyned chastity, 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 carnall pleasures. They haue an imagination on 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 mariage 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 he was thither confined, to the torments of cold and moisture, in that Moone-prison. They leaue trenches on their Sepulchers, in which they yearely powre Mayes, and

* They say *Dabaiba* was a womā of great wisedome, honored in her life, deified after death; to whom they ascribe thunder and lightning, when she is angrie.

* Pensum exceedeth the Ducat a fourth part.

and some of their wine (to the profit) as they thinke of the ghosts. If a mother die while she giueth sucke, the poore nursling must not be Orphan, but be interred with her, being put there to her breast, & 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 & friends as would not be buried with them, they thought should lose that priuiledge of immortality, & the delights of those pleasant places, where was eating, drinking, dancing, & the former delicats of their former liues. They renue the funeral pomp of these great men yearly, assembling thither with plenty of wine and meats, and there watch all night (especially the women) singing drery lamentations, with inuectiues against his enemies, if he died in the wars, yea cutting the image of his enemy in peeces 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, capable of threescore oares) filled with drinkes, herbes, & such things as in his life he had loued: which some carry vpon their shoulders in procession about the Court, & set it downe there againe, & burne it with all the contents. After which, the women, filled with wine, and emptied of all modesty, with loose haire, secrets not secret, and variety of *Bacchanall* gestures, sometimes goe, sometimes fall, sometimes shake the weapons of the men, and conclude with beastly sleeping on the ground. The yong men exercise their dances and songs, piercing the middle of their priuy mẽber with the sharp bone of the Ray-fish, bedewing the pauement with the bloud. And their *Bauti*, who are their Physitians, and Priests, heale the same againe in foure daies. The haue in those parts Magicians, without whose aduice they attempt nothing: and neither hunt, fish, nor gather gold, except the *Tequenigna* or *Wizard* thinke it fit.

To end this *Dabaiban* Story, *Martyr* saith (for I wil 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 acte of that tragedy, were brought (not by representation) two foule monsters of monstrous fowles, such as the Poets describe the Harpies with womẽs 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 fly away with him, as a Kite with a chicken: the other was lesse, & supposed to be the yong one of the other. *Corales*, *Osorius*, & *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, & set it on the ground, attending in the woods with their arrowes, till she the next morning seized on this prey, and lost her selfe; the yong was neuer seene after; and happily you think, not before neither. But they added, that the killers of her were honored as Gods, and rewarded with presents.

All [q] these parts, from golden Castile, and the Gulfe of Vraba to Paria, yeeld *Caribes* or Canibals, which eat mans flesh, and geld children, to make them more fat and tender for their diet. And all the Inland parts neere Peru, and in the hills called Andes, which some call Golden Castile, they little differ. *Cieça* [r] saith, That in the Valley of Anzerma, they keepe certaine tablets amongst the reedes, wherein they carue the image of the Diuell, 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 Diuell, 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 frõ them; they haue no Temple, nor Idol. They haue conference with the Diuel. They marry with their neeces & sisters, & are man-eaters. They call the Diuel *Xuaramo*. They esteem Virginity little worth. In the Prouince of [s] Arma the Diuel doth often appeare to the Indians: in honor of whom they sacrifice their captiues, taken in war, hanging them vp by the shoulders & pulling out the hearts of some of them. In Paucora they haue like diuellish deuotions, & their Priests are their Oracles.

q *Botero part. 1. lib. 6.*

r *Cieça part. 1. cap. 15.*

s *Cap. 19. & d.*

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 the Prouince of the Diuell. In the Prouince of Pozo, in the houses of their Lords, they had many Idols in such resemblance as the Diuell had assumed in his apparitions. And in those Idols he would also speake and giue answeres. In Carrapa [t] they are extreame drunkards: when any is sicke, they offer sacrifices to the Diuell for his recouery. In Quinbaya is a hill which casteth forth smoke: but a more hellish smoke is their conference and commerce with the Diuel, like the former. In the Prouince of Cali they likewise conferre with the Diuel: they haue no Temples or houses of Religion. They make deepe pits for Sepulchres of their great men, where their armor, wealth, and food is set about them. Their lust subiecteth the neece and sister to their mariages. In Popayan [u] they are man-eaters, as also in the forenamed Prouinces. They obserue the same Caninall and Diuellish Rites with the former, framing their superstitions to the Diuels direction in their mutuall colloquies. They bury with their Lords some of his wiues and prouision. Some of them are great Wizards & Sorcerers. In Pasto they talke also with the Diuell, a thing common to all these parts of the Indies. But let vs leaue these steepe and cold hills, these men of the Diuell whom they worship, and diuels to men whom they deuoure, and see if in the lower Countries we can finde higer and nobler spirits.

t Chap. 23.

u Chap. 32.

CHAP. IIII.

Of Brasil.

AS Guiana is bounded with those mightie Riuers of Orenoque and Marannon, so Brasil extendeth it selfe North and South, betweene Marannon & the riuer of Plata or Siluer, which three 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. *Massæus* [a] hath largely described the same, whose words *Bertius*, *Maginus*, and *Gasper Ens* haue transcribed: the summe whereof *Iarric* and *Botero* haue inserted into their French and Italian Relations.

a P. *Massæus hist. Ind. lib. 2.* P. *Bert. Geograp. Mag. Geog.* G. *Ens hist. Ind. occident.* P. *Iarric lib. 3. cap. 22. & d. Bot. part. 1. lib. 6.*

Petrus Aluarus Capralis, being sent by *Emanuel*, King of Portugal, in the yeare 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 he had there erected a Crosse with much ceremony. This Brasil was soone after by *Americus Vesputius*, at the charges of the said King, further discouered. The Region is pleasant and holesome, the hills and valleyes equally agreeing in their vnequalnesse, the soile fat and fertile: there are plentie of Sugar-canes; a kind of Balme expressed out of the herbe *Copaibas*, and many fruits which the Countrey naturally produceth; besides those which our Europe hath communicated. Many sorts there are of beasts, as a kinde of Swine [b] which liue in both Elements, their forefeet, 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 somewhat lesse; slender snouted, the nether chappe 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 scarse 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 Tamendons are as big as a Ram, with long & sharp snouts, a taile like a Squirrell, where-vnder they hide themselues, wil put out their tongue two foot, to gather plenty of Ants into their mouthes,

b Which feeds on grasse, sleeps in the water. *Botero.*

c The Spaniards call it (of the contrary) the light dog. The Portugals Sloth. The Indians, Hay. Some haue written that it liues of aire; and seldome or neuer hath it beene seene eating.

mouthes, hauing scraped vp the places where they keepe with their pawes. The Portugals haue there raised plenty of horses and sheepe. The men worship no God at all, but are giuen to sooth-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 elsewhere to grow: in their nether lips weare long stones for a gallantrie (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. They entertaine and welcome strangers at first with weeping and deepe sighes, pitying their tedious iourney, and presently dry their eyes, hauing teares at command. 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] numbering and letters: some Tradition they are said to haue touching *Noe* and the Floud. Vnder the same roofe (which is like a boat with the keele vpwards) liue many families, they lie in nets or beddes 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 wherewith, 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 lie in, and food for some dayes, thinking that they both sleepe and eat. They are excellent archers, and what enemies they take in their wars, they feed well many dayes, and then kill and eat 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 beastes then men. Thus farre *Maffeus*.

[d] They know no numbers further then fiue, the rest they supply as they can with their toes and fingers: and if the things numbred exceed, they number by the toes and fingers of many persons assembled together. *Stad. lib. 2. c. 29.*

[e] It seemes otherwise by *Lerius* his dialogue of that language. *c. 20.*

Let vs in the next place heare such as haue liued in the Countrey: of which *Lerius* and *Thenet*, two French-men, and *Ioannes Stadius* a German, haue written seuerall Treatises.

Ioannes Stadius [f] in the yeare 1554. was prisoner to the *Tuppin Imbas*, and because he serued the Portugals, should haue beene slaine and deuoured. But by GODS mercie 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, he was stripped naked and led away. He was giuen to one of their Kings, and this victorie by them was ascribed to their *Tamaraka*, or Idols, which they said had by Oracle propheried thereof. But their Kings were no other then the chiefe in euery cottage, which consisted of one kindred, and these *Tamaraka* were 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 butchery, on condition to repay him the next captiue he taketh. This was *Stadius* his case, who was thus tossed by exchange from one to another, till at last he escaped altogether. But when he had been 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 memorial of another friend of hers, and then lead 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 legs: but he after grew in some credit & respect amongst them, & saw diuers others

[f] *Io. Stad. Hessi cum pillaris. ap. T. de Bry in 3. parte Americæ.*

eaten, while himselfe could not be free from feare of the like destiny. 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 depriue them of their cheere, they slue, and (because of his sickenesse) hurling away the head and inwards, eat vp the rest. They take great pride in this their cruelty, and when *Konyan Bebe* their King, hauing a basket full of peeces of mans flesh, on which he was feeding, offered *Stadius* a peece, who told him that it was more then beastly, he answered, I am a Tigre, and I delight in these delicacies. This *Stadius* after escaped in a French shippe.

g *Lerius hist. Nauig. in Amer.*

Nicolas Durantius, g a Knight of Malta, sir-named *Villagagnon*, in the yeare 1555. (malcontent with his estate at home) sailed into Francia Antarctica, or the Southerne parts of Brasil, vnder the Tropike of *Capricorne*, and pretended there to worship GOD according to the purity of the Gospell, and to fortifie, both for the habitation of his owne, and for a Sanctuary vnto such as at home were persecuted for the truth. He fortified & sent thence to Geneua for assistãce in this his holy intent: wherupon *Richerius* and *Charterius*, two Ministers, with diuers others, among whom was *Iohn Lerius*, were sent, and landed there in the yeare 1577. *Lerius* hath written his obseruations of these parts, as *Thevet* also, another of *Villagagnons* company, but (as *Lerius* testifieth) in many things falsely. 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 *Tovou Pinambaults*, 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 *Tovou-Pinambaults* he conuersed familiarly about a yeare. They are in habit of bodie like the *Europeans*, but stronger, and lesse subiect to sickenesse, not subiect to our bodily distempers, by like intemperance, or vexation of minde, by turbulent and distracting passions of couetousnesse, enuy, 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 lippe a h Pyramidall stone, which brauery weigheth downe their lippe, 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 annoynt themselues with a kinde 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 be 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, & make not those holes in their lips; but in their eares weare earings of the forme and bignes 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 cloaths, pretending their custome of nakednes, and often washing (sometimes ten times in a day) whereto cloaths would be 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 kindes 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, boiled, and stirred in a great pot ouer the fire: the like drinke they make of chewed Mays,

h 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 tongue at the hole, when the stone is remoued.

Mayes, which they call *Anati*: the men would account it a disgrace to do these things, and that they would not taste so well. They call this drinke *Caoum*, it is thicke, 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 be able to hold out at this *Bacchanal* 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 dranke so much therof, that they slept three daies after: it is likely that it was Spanish wine. They eat Serpents and Toads (which with them are not venemous) and Lizards: Our Author saw one Lizard as big as a man, with scales on her backe like Oisters. They haue a kind of Monkey called *Sagoum*, of the bignes 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, sharp 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 [i] *Petum* (it is not Tabacco) not in pipes, but put foure or fiue leaues in another greater, and firing it, suck in the smoke, and therewith, in time of warre, will sustaine themselues three dayes together, without other sustenance. They weare this herbe about their neckes.

i The Brasilian *Petum*, is neither in forme nor vertue, the same with Tabacco, as *Lerius* saith. The women take it not.

CHAP. V.

Of the Warres, Man-eating, and other Rites of the Brasilians.

THe Brasilians exercise irreconciliable hostilitie, not to enlarge their dominions, but only to be reuenged for the death of their friends and ancestors, slaine by their enemies. The Elder men, as they sit or lie 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 six houres. Their armes are clubs or woodden swords, fiue or six 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 a 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, and thereunto 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 Oisters. When that dismall day approcheth, 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 frolickes it with the best. After six or seuen houres thus spent, two or three of the strongest fasten a rope about his middle, leauing his armes at libertie, and so lead him vp and downe the Village in triumph. Neither doth he for all this hang downe his head, as men here going to be hanged, but with incredible courage emblazoneth his owne 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 *Tonou Pinambausy* haue these hands taken, this throat swallowed? Neither will the *Margaiates* suffer this my death vnreuenged. Then they bring him stones, & bid him reuenge his death. He hurleth them at those which stand about him,

wherof 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 beene hidden, with the [a] fatall clubbe, and, Art not thou 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 beene in taking them, how greedy in eating? And therefore, replieth the other, shalt thou be killed and rosted on the *Boucan*. What then? saith he, my death shall not be [b] vnreuenged. The club ends their dialogue, with one blow striking him dead: 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 humor fals into her teeth, which water for the first morsell. The other women, especially the elder (which are most cruell and greedy) bring hot water and wash the body, and rub it till it looke like the skin of a Pig: 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 Wether. They daub the children [c] with the bloud: foure women carry about the armes and legs for a shew, with shouts and cries: The trunk is diuided into two parts, the vpper part being cut and separated from the lower: the inwards are left to the women, which seeth and make broth of them called *Mingau*, which they sup vp, with their children: they eat also the flesh about the head. The braine, tongue, and that which within the head may serue for meat, 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 honorable marke for the memory therof) and all that day he must spend in quiet. The *Wayganna* [d] are a kinde of Brasilians, which hold confederacy with no other nation, but kil all which come to their hands, and that so cruelly, that they will cut off their armes and legs while they are aliue. These liue in the mountaines. They cut them with stones, and those which haue trade with the Christians, vse kniues. 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 fame, and euery one gets a little peece of him. But me thinkes I see horror expressed in the countenance of him that reades this, and euery one weary of viewing this tragedy, 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 already told vs, that they obserue no Gods; and *Lerius* confirmes the same, yet sheweth that they acknowledge a Diuell, whom they call *Aygnan*: not that they worship him, but are tormented by him. Euen in speaking of him, [e] they tremble, and the remembrance breeds a compassionat amazement in the hearer, an amazed passion in the speaker, while he applauds our happinesse, free from such tyranny, deplores his owne miserie: he sometimes in the forme of a beast, sometimes in forme of a bird, and other-whiles deformed in some monstrous shape, doth grieuously torment them. Euen whiles the Christians were in conference with them, they would pitiously cry out, *Hei, Hei*, helpe, *Aygnan* vexeth me. Nor could this be 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, shal fly beyond the highest mountains, and be gathered to the soules of their progenitors, and there liue in pleasant gardens, and perpetuall dancings and delicacies. The cowardly ghosts shal be carried vnto torment, by *Aygnan*, without end. They haue no name, whereby to signifie GOD vnto them, but wondered to heare what the French-men 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 Diuell 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

[a] This Clubbe they call *Jwara Pernem*, which is consecrated to this mischiefe by certaine ceremonies of singing and painting.

[b] This confidence is as wel in the women as in the men.

[c] *Jo. Stad. lib. 2. cap. 29.*

[d] *Stad. l. 2. c. 3.*

[e] *Ler. cap. 16.*

the acknowledgement of a Deuill, and of eternall rewards and punishments.

This is further confirmed by that which is written of certaine Magicians or Priests amongst them: which persuade the people, that they haue dealings with spirits, that by their meanes they haue their rootes and sustenance, and may by them haue fortitude. I (sayth *Lerius*) was present at one of their Assemblies, where six 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 *Caraibes* forbad the women and children to depart their houses, but to attend diligently to singing: and we (sayth he) were commaunded to abide with the women. Anon the men in one house fell to singing, *He, He, He*, answered by the women in the other with the same. They howled it out for a quarter of an houre, shaking their breasts, 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 dauncing 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* daunced to and fro, and blowed the smoake 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 wordes 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 Hills; and then threatened the *Ouetacates* ([f] which dwell not farre from them, and 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 cheare.

[f] *Ler. c. 5.*

This Solemnitie is celebrated euery third yeare; and then the *Caraibes* appoint in euery Familie three or foure *Maraca*, to be adorned with the best feathers, and sticked in the ground, with meat 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 thinke, 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.

Stadius [g] tells (as you heard) that they ascribed his taking to the prediction of their *Maraca*. He tells of their consecration, that the [h] *Paygi* (so hee calls them) enioyne that euery one should carrie their *Tamaraka* to the house, where they should receiue the facultie of speech. Euery ones rattle is pitched in the ground by the stele or stalke, and all of them offer to the Wizard which hath the chiefe place, arrowes, feathers, and eare-rings; he then breaths *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 voice 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 feede 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 victualls, 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 he saith, hee will reuiue her, and make her able to foretell things to come: and therefore when they goe to the warre,

[g] *Stad. l. 2. c. 23.*

[h] *Lerius* sayth, That the *Caraibes* & the *Paygi* are two kinds: *Thevet* but one: and *Stadius* mentions no more but the *Paygi*.

warre they will consult with these women, which pretend conference with spirits.

i *A. Thevet Antarct.*

Andrew Thenet [i] (which was in 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 carrie fire with them, which they thinke is forceable against him: that the *Payes* exercise poysonings, coniuration, and other things, which I know not with what authoritie he auerreth against the former witnesses, whereas *Thevet*, sometimes taken in lying, deserueth lesse credit in the rest. When there is any tempest in the water, hee sayth 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 habit like to the Christians, had long since told their progenitors of diuine matters, but to so little effect, as he forsooke them; and euer since had those bloudie Warres continued amongst them. How little the Iesuites can preuaile, in bringing the Brasilians to Christianitie, *Maffæus* [k] hath written somewhat, and *Pierre du Iarric*, a Iesuite, very largely; which is not so pertinent to our present purpose.

k *Maff. l. 15. Pierre du Iarric l. 3. a c. 22. ad finem.*

l *Ler. c. 17.*

In Marriages [l] they abstaine 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 whome is no *Leah* to enuie *Rachels* greater portion of loue: the husband may kill the Adultéresse; but for their vnmarried maidens they are not scrupulous. Our Author, hearing a woman cry in the night, thought she had beene in some danger of deuouring by a wilde Beast, but found her husband playing the homely Midwife to her in her trauell, biting off the nauell-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 the bed, and chat out their hope of the childs 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 *Orapacon*, that is, Bow and Arrowes. The men are modest, in accompanying with their wiues secretly. The women haue not the ordinarie feminine sicknesse. *Lerius* thinkes, that humor was diuerted in their youth, seeing the mothers cut their daughters side downe to the thigh, at twelue yeares of age. But twice while he was there, did he see any in priuat brawling, or contention: if such happens, as they began, so they are suffered to end it: if any hurt, or kill other, he sustaineth the like in his owne person, inflicted by the kindred of the partie wronged. They haue their proper peeces of ground, which they husband with their Rootes and *Mais*. When they entertaine 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 he 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 whittling his arrow, not seeming to see his new guest, till anon he comes: And are you come, sayth he? How doe you? with many termes of his best Rhetoricke: and then askes, if he be hungrie; and if he be, sets his cheare 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 carrie burthen, or man, for the space of some myles, when they needed: their loue and hatred are in like extreames; 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, burie him vpright therein, six houres after his death, with that wealth they had. In their Villages liue some six hundred persons: they remoue their Villages often, which yet carrie the same name. *Stadius* [m] sayth, there are few Villages of aboue seuen houses, but those houses are a hundred and fiftie foot long, and two fathomes high, without diuision into pluralitie of Roomes; and therein liue many Families, all of one kindred.

m *Stad. l. 2. c. 5.*

What our Countreymen haue done on this Coast, I referre the Reader to M. *Hakluyts* Discoueries.

CHAP.

CHAP. VI.

Of the Riuer of Plate, and the Countries adioyning: and of the Magellane Straits.

THis Riuer wee haue alreadie mentioned; the Indians [a] call it Parana: and *Iohn Dias di Solis* discouering the same in the yere 1512, for some shew it seemed to haue of that Mettall, called it the Riuer of Plata, or Siluer. It is fortie leagues wide in the entrance, and preuaileth so farre against the Oceans saltnesse, that the tast 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*, whome some call the first Discouerer, was, with fiftie of his companions, there slaine and eaten. But he which hath most fully discouered the Nations that dwell neere this Riuer, is *Huldericus* [c] *Schmidel*, who sayled thither in the yeare 1534, and continued in those parts almost twentie yeares. He sayled thither with *Peter Mendoza*, who carried with him fiue and twentie hundred men, to discouer, conquer, and inhabite those Regions.

They built the Citie *Buenas aeres*, so called of the holesome ayre, neere to an Indian towne, named *Carendies* of three thousand inhabitants; if that may be called a towne, whose inhabitants stay not long in one place. They will drinke the bloud of the beasts 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 venomous creatures were applyed to the curing of their wounded stomackes: and when such medicines failed, three of them stole a Horse [d], minding to flee from Famine on that dead Beast, but were therefore horsed on a Gibbet; where three others, that by his 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 died, buried him in his owne bodie: halfe their companie were consumed with this plague.

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 bloudie faces. The *Tiembus* could make fiue thousand men. Of the Spaniards were not left fiue hundred in a small time; and *Mendoza* dieth, 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 twentie foot long, and as bigge as a man. The *Salvaisco* goe starke-naked, and liue onely on Fish, Flesh, and Honey. The *Curemaghas* 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 Countrey 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*. The King of the *Schirres*, attended with twelue thousand men, met the Spaniards, and gaue them friendly entertainement, with Dauncing, Musicke, 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

a *Botero.*

b *Sebastian Cabot* may rather be called the first discouerer.

c *Admiranda Nauig. H.S.*

d These horses so multiplied in these parts, that now they are dispersed in wild troops, and they will hunt and kill them for the Hides, and (which is a great commoditie in Angola) for the tailes.

The King asked the Spaniards, What they sought? who answered, Siluer and Gold: He then gaue them a siluer Crowne, which he said he had taken in the warres which he 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 *Scherves* for their Guides, set forth for this Amazonian Discouerie, but were encountred by the way with hote waters, in which they waded vp to the waste, and so continued diuerse dayes, till they came to a Nation called *Orthueſen*, who were then infected with a Pestilence, caused by Famine; which Famine the Grashoppers had effected, two yeares together eating vp all the fruits which Nature or Husbandrie had prouided for their sustenance.

Thus the Amazones, the Martiall and Venerean Warres of the Spaniards, wanted foode to hold out further: if there were any such people, and that they were not, as before I said, the warre-like wiues, or happily 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 Author of their Religions. Some of these barbarous Nations, he saith, hanged vp the hairie skinne 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 iourneyes of the Spaniards were to see what gold, and not what Gods, the Indians had. They passed vp through the land into Peru.

e *Botero.* Betweene Peru e and these more Easterly parts, are the Hills *Ands*, or *Andes*, which lift vp their Snowie toppes vnto the Clouds, and reach vnto the Magellane Straits. In them inhabite many fierce Nations, bordering vpon the Nations of Brasil and Plata. The *Ciraguans*, the *Viracans*, the *Tovi*, the *Varai*. These last exercise their children vnto Armes betimes, vnto them they commit their Captiues, for tryall of their bloudie 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*, *Lyon*, that their names might teach them the like beastly furie. At the new and full Moone they wound themselues with sharpe bones, to inure themselues to thinges of Warre. They weepe in the entertainement of a friend, as the Brasilians doe. In seuenteene degrees stands the Spanish Citie of *Holy Crosse* of the Mountaine. The Riuer *Vapai* in those Valleyes 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 plentie, from the end of Februarie 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 womans lying in, the man keepes his bed, as is said of the Brasilians.

More towards the East dwell the *Itatini* people, which call themselues Garay, that is, Warriours; and others, Tapuis or Slaues. The language of the Varai is common to all these Nations with the Brasilians, that as in the other world Latin, Sclaon, and Arabian, 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, Brasil, *Holy Crosse*, and Paraguay. The Spaniards haue therein fiue Colonies. It is a plaine Countrie. The Paraguay inhabite 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.

f *Pigafetta ap. Ram.* The Spaniards f which with *Magellane* first discouered the Straits, saw Gyants on this coast, of which he carryed away one with him to Sea, where after for want of sufficient foode he dyed.

Edward

Edward g *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, he 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 h at another time measured the print of mens feete eighteene ynches in the Sands, *Oliuer* i *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 fortie 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 ordinarie stature, and of a fourth which were Giants, ten or eleuen foot high, which warred vpon the former.

g *Ed. Cliffe, ap. Hak.*

h M. T. *Candishes* Voyage *ap. Hak. to. 3.* written by *Fr. Pretty.*

i *Nauig. Ol. N. & Seb. W. in Additam. 9. parti America.*

Sebalt de Weert being detained fiue moneths in the Straits by foule weather, sent his men to fish for their prouision (which exceedingly failed them) who there were suddenly assailed by seuen *Canoas* of Giants, which they guessed to be so high as is mentioned: who being put to flight by their Peeces, fledde to land, and plucked vp Trees, in their rude manner barricadoing and fortifying themselues against the further pursuit of the Hollanders, who were no lesse glad that they were ridde of such companie.

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 Mountaine-toppes, alway couered with Snow, their very Summers, in the middest thereof, freeth them not from Ice. Yea, at that time of the yeare those Hollanders encountred an Island of Ice in the Sea, which the cold Ayre 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-brauing the Winters violence in their Summer-like Greene Liuerie, seeming to stoupe vnder the burthen of continuall Frosts and Snowes, and in a naturall wisdome cloth themselues, and hold their leaues the surer.

Those Giantly men k 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. The Sauages about the Straits feede (as both the same Author and the Hollanders report) on raw Flesh, and other filthie foode, and are Man-eaters.

k *Th. Candish.*

It is no small credit to our Nation and Nauigation, that these Straits haue more enlarged themselues, and giuen oftener and freer passage to vs then to any other. *Drake* l swamme through; *Winter* both passed and returned; *Candish* passed, but returned (as *Drake* had done) about the World in his Circuit. The *Delight* of Bristol entred them, and with small delight spent six weekes in them: and Captaine *Danies*, 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 1586 by the Earle of Cumberland. The Land on m both sides the Straits is very mountainous, the lower Mountaines whereof, although they be for their height wonderfull, yet (as wee haue said of the differing statures of the men) they haue more Giantly ouer-lookers, with Snowie lockes and Cloudie lookes; betweene them may be numbred three Regions of Cloudes. These Straits are fourescore and tenne n Leagues through, of vnequall breadth, in the narrowest place a League ouer. The mouth is in two and fiftie degrees, and ½.

l See *Hak. to. 3.*

m Sir *F. Drake.*

n *Acosta* saith 100, of which, 70 the North Sea floweth in, and the South Sea 30. *l. 3. c. 13.*

The Voyage of Sir *Francis* so vexed the Spaniard o, that he sent *Pedro Sarmiento* to inhabite there, that he might prohibite other Nations to passe that way: but

o *Lopez Vaz.*

but Tempest and Famine hating the Spanish insolence, whose ambitious designes alway aymed at a *Plus vltra*, brought them to a *Plus vltra* indeede, further then euer they had designed, diuerse of the Shippes (which at first were three and twentie, with three thousand 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* IESVS, and *Philips Citie* were their two newly erected Colonies, peopled with foure hundred men and thirtie women, which by Famine were brought to three and twentie persons, when Master *Candish* tooke *Hernando*, one of that companie, in his prosperous Voyage; another [p], who had maintained himselfe by his Peece, and liued in a house alone a long time, was taken by the *Delight* of Bristol, two yeares after. The English gaue a name fitting to this distressed Citie, calling it *Port Famine*.

p *W. Magelus ap. Hak.*

The last Voyage of Master *Candish* proued vnfortunate, both in the losse of himselfe, and many men: the blacke Pinnace was lost in the South Sea: the *Desire* returned, but lost diuerse of her men, surprised (as was [q] thought) and deuoured by the Sauages, neere to Port *Desire*. The Sauages here 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 indeede.

q *Iohn Lane.*

CHAP. VII.

Of Terra Australis, and Chili.

AS for the Land on the Southerne side of the Straits, it is [a] called 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 Islands. The most take it for Continent, and extend it (more in their imagination then any mans experience, towards those Islands 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 fifth place in order, and the first in greatnesse, in the Diuision and Parting of the whole World.

a *Botero.*

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 sayling eight hundred Leagues Westward, found certaine Islands in eleuen degrees to the South of the Equinoctiall, with a kinde of people of yellowish complexion, and all naked. Here they found Hogges, Dogges, Hennes, Cloues, Ginger, Cinnamon, and some Gold. The first Island they named *Isabella*, the greatest *Guadalcanal*, on the Coast whereof they sayled a hundred and fiftie 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 suddaine surprise killed foureteene of their men. They spent foureteene moneths in this Discouerie, and named them the Islands of *Salomon*, that by that name men might be 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 yeare 1543, going to discouer the Moluccas. The inhabitants are blacke of hue, and wittie. The Spaniards haue coasted it seuen hundred Leagues, and yet cannot tell whether it be an Isle or Continent.

b *Bot. par. 1. vol. 2.*

Hessel.

Hesselius Gerardus hath largely set forth the Petition or Memoriall of [c] *Peter Ferdinandez de Quir*, vnto the King of Spaine, about his Discouerie of those Southerne vnknowne Lands, for the Plantation of the same: wherein hee declareth vnto his Maiestie, that fourteene yeares space hee had busied himselfe to no small endamagement of his State and Person about the same. The length thereof hee equalleth vnto all Europe, and as much of Asia, as thence extendeth to the Caspian Sea: and for the wealth and riches he calls it a Terrestriall Paradise.

c P. Fer. de Quir, Detellia Australis Incognita.

The Inhabitants, he affirmeth, are innumerable, some white, some like the Mulatos, and some otherwise, in colour and habite of bodie 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 rootes. They haue varietie of fruits, Cocos, Almonds of foure sorts, Pome-citrons, Apples, Dates: there are also Swine, Goats, Hennes, Partriches, and other Fowles; and as the Indians report, Kine, and Buffals. He 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 an other China: the aire very holsome and temperate.

He tooke possession thereof in the name of the King, and set vp a Crosse & a Chappell, in the name of The Ladie of Loretto. These Regions trend euen as high as the Æquinoctiall. When this Discouerie was made he mentioneth not; only 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 an other sense one [d] of our Countrymen hath wittily and learnedly (according to his wont) described this Countrie, and parallelled therewith the Countries of Europe, and hath let vs see that we are acquainted in those coasts too much, and neede no Pilot or guide to conduct vs.

d *Mercurius Britannicus.*

But let vs come backe to our Streits of Magellane, that wee 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 Hills, little can bee said fitting our purpose.

Hauing sayled out of the Streits, we haue a wide Sea before vs, and on our right hand the Countrie is so barren and cold, that I would not hold the Reader in any cold or tedious Narration thereof. We will hasten rather nearer to the Sunne, where we first encounter with Chili. This name [e] some extend euen to the Straits, where we haue placed Chica and the Patagones, others [f] 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 sayd to signifie. The Hills 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 [g] 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 paies a large Tribute of many streames, which yet in the [h] night time shee can [i] hardly performe; the miserable Hills 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 Sunne-beames, to breake vp those Icie Dungeons and Snowie Turrets, wherein Night, the Mountaines Gaoler, had locked the innocent Waters. Once, the poore Valley is so hampered betwixt the Tyrannicall Meteors and Elements, as that shee often [k] quaketh with feare, and in these chill Feuers shaketh off and looseth her best ornaments.

e Rotèro.

f *Gotis. l. 2. c. 4.*

g *Lop. Vaz.*

h *L. Apollon. hist. Peru l. 1.*

i The Riuers of Chili in the night time frozen.

k Earthquakes in Chili, and their effects.

Arequipa [l] one of her faireſt Townes, by such disaster, in the yeare one thousand fiue hundred foure score and two, fell to the ground. And somtimes 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 Channells

l Some reckon this Town to Peru.

to seeke new, or else stand still with wonder; and the motiue heat failing, fall into an vncouth tympanie, their bellies swelling into spacious and standing Lakes: the tides seeing this, hold back 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 indeede. The sick earth thus hauing her mouth stopped, and her stomack ouer-laied, forceth new mouths whence shee vomiteth streames of oppressing waters.

I speake not of the beasts and men which in these ciuill warres of Nature must needes bee subiect to deuouring miserie. These are the strange effects of cold and earth-quakes, not strange in Chili, where we are now arriued. The people are fierce and cruell, and some (as is reported) Gyants. *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) [h] that men fall downe dead, or else loose their members suddenly, in manner without feeling. *Ierome Costilla* the Generall, one of *Acosta's* acquaintance, had lost three or foure Toes which fell off without any paine: many of his Armie dyed, whose bodies at his returne hee found lying there without stinke or corruption, and one Boy remayned aliue which had maintayned himselfe by eating horse flesh.

h *Acost. l. 3. c. 9.*

The horses also were found whole as *Apollonius* [i] writeth, and the men sitting on them, as if they had beene aliue, with the Bridles in their hand. In six and thirtie degrees is that famous Valley of Arauco, which defend their persons and freedome, maugre all the force and furie of the Spaniards [k]. These killed two of Sir *Francis Drakes* men, and wounded himselfe: they destroyed also three and twentie Hollanders, of the companie of *Cordes*: both which they did in detestation of the [l] Spaniards, of whom they esteemed the English and Dutch, because of their apparell. They haue destroyed many of the Spaniards: they tooke the Citie Baldiuia in the yeare 1599. and slew the Spaniards. Twice before, if not oftner, they had burnt and spoiled 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 to teach them the word of GOD: and if they would not yeeld to them, they would shoot fire among them. The Indians would trie this argument in the field, and there the great Ordnance so well pleaded the cause, that they beleeued and subiected themselues. The Spaniards employed them in the Mines, whence they gathered such plentie of gold that others had twentie thousand, but *Baldiuia* himselfe had three hundred thousand Pezos by the yeare.

i *L. Apollon. hist. Peru. l. 3.*

k *Nuno da Silua.*

l *Oliu. de Noort.*

The Indians after, perceiuing the Spaniards to be but mortall men, rebelled: and whereas they had vsed to carrie grasse into the Fort for the Spaniards horses, they conueyed, in the same, weapons, by which meanes, being assisted of their fellowes without, they wonne the Fort, and when *Baldiuia* would haue recouered it, he lost himselfe as you haue heard.

Euer since, this hostilitie hath continued, and the Araucans are the lists and barres to the Spanish conquests. Their Countrie (to consider Arauco by it selfe) is but small, about twentie leagues in length: neither could the Ingas or Kings of Peru conquer it: their manner of Warre is much like the Christians, in pitched battells placing their Bow-men among their rankes of Pike-men. To speake of other Townes which the Spaniards haue built in this coast, is not our purpose: when they sacked Baldiuia 1599. they feasted the Spaniards with the like golden cups

powred

cups powred hot downe their throats: they [m] cut of the Images heads, triumphing ouer the Spaniards Gods, as they termed them. They were then at the siege of Imperiall, an other Spanish Citie, hauing before taken Baldiuia. They plucke out the hearts of the Spaniards which they kill, and drinke in their sculls.

m *Ol. de Noort.*

CHAP. VIII.

Of the Conquest of Peru by the Spaniards, and of their Ingua's or Emperours.

FRANCIS PIZARRO [a] was the Bastard Sonne of *Gonçallo*, a Captaine in the Kingdome of Nauarre: he was borne at Trusiglio, and exposed at the Church dore, and none being found that would giue him the breast, hee was nourished by sucking a Sow for certaine daies: at last his Father acknowledged him, and when hee was growne, set him to keepe his Swine, which being one day strayed and lost, he durst not returne home for feare, and therefore went to Siuill, and thence passed to the Indies. In this swinish education he had not so much as learned to reade. Hee went to Vraua with *Alonso de Horeda*; with *Valnoa*, to the discouerie of the South Sea; and with *Pedrarias de Auila*, Gouernour of Golden Castile, to Panama. In this Citie [b] were diuers which affected golden discoueries. *Pedrarias* intended *Nicaragua*; but *Diego de Almagro*, *Hernando Luche*, or *Luques*, a rich Priest, and this *Piçarro* now growne rich, agreed to ioyne their purses and best industrie to search Southwards, where they had heard was store of wealth. They prouided a Nauie and two hundred and twentie Souldiers, and *Almagro* with *Piçarro*, in the *Anno* 1525. or (as *Benzo* hath it) 1526. set forward.

a *Gomar. c.* 144

b *Gom. c.* 108. *Benzo. l.* 3. *c.* 1. *C. Apoll. l.* 1.

Almagro and he parting cõpanie, *Piçarro*, offering to land his men, was wounded and forced to retire to Panama: *Almagro* in an other 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 *Piçarro's* misfortune, he was set vpon by the Indians, & lost in right 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 an other place, but are repelled to their ships by the Inhabitants, and goe to Gorgon, a little Iland, six miles from the Continent, where *Piçarro* stayed, while *Almagro* went back for better supply. At his returne *Piçarro* and his companie 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 curse this Land and their couetousnesse. *Piçarro* and his companie 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, hee set one *Peter*, a Candian, on shore, who was kindly entertayned of the Gouernour, who shewed him a Temple dedicated to the Sunne, wherein were vnspeakeable riches, which when he related to *Piçarro* at his returne, the Spaniards goe back 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 was after excluded by his companions) agreed with *Piçarro* to goe to Spaine to get licence for this conquest, and borrowed one thousand and fiue hundred Ducats, to set him forth. *Pizarro* seekes and obtaines this Facultie only for himselfe, neuer mentioning his Partners, and with letters Pattents returneth to Panama with his foure Brethren, *Hernando*, *Gonzalo*, *Iohn*, and *Martin de Alcantara*, his Brother by the Mothers side. His two Partners were not a little grieued when they heard howe thinges passed, but after much stirre,

Almagro and *Piçarro* became friends and agreed to communicate Purses and Titles. *Piçarro* 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 mightie and rich Prouinces, because the Spaniards by this way discouered them. They went by land, enduring much miserie by the way to Coache where they were well refreshed. But a disease worse then the French Poxe there warred vpon them, called *Pori*. Yet did *Piçarro* 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 preuailing Spaniards.

There had *Piçarro* 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 Eunuchs or Keepers of his Women. *Piçarro* sent to *Tumbez* six hundred prisoners, which the Gouernour of this Iland had taken of the partie of *Atabaliba*, who at that time maintayned Warre against his Brother *Guascar* about the Soueraignetie, and this Gouernour had taken *Guascars* part. This ciuill discord was much to the Spaniards aduantage.

c *Gom. c. 112. Apol. 2. Ben. l. 3. c. 3.*

Piçarro c 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 be sacrificed to their Idoll of the Sunne. He taketh *Tumbez* and sacketh the Temple and Citie.

From thence he proceeded in his way to *Caxamalca*: 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. *Piçarro* answereth, That he 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 hee had seene his Royall person, and communicated to him such instructions as might bee good for his bodie 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 S. *Michael*, for the safe keeping of his spoiles, and for his ships. He marcheth on to *Caximalca*, and sendeth Messengers on horse-back, to giue him notice of his comming. This strange beast made the Indians afraide, but *Atabaliba* was nothing moued therewith, more moued to see those bearded men giue him so little reuerence. *Atabaliba* sent *Pizarro* a paire of shooes, cut and gilded, that (as he pretended) he might know him: others thought, that he might be 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 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 Trinitie and Vnitie made the World of nothing, and formed a man of the Earth, whome he called *Adam*, of whome we all haue beginning. *Adam* sinned against his Creator by disobedience, and in him all his posteritie, except IESVS CHRIST: who being GOD, came downe from Heauen, and tooke flesh of the Virgine MARIE; and to redeeme Mankinde, died on a Crosse like to this (for which cause we worship it;) rose againe the third day, and after fortie dayes ascended into Heauen, leauing for his Vicar in Earth Saint *Peter*, and his Successours, which we call Popes; who haue f giuen to the most puissant King of Spaine, Emperour of the Romanes, 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 contrarie, wee will make warre on

e *Gom. c. 113.*

f This he spake according to the Bull of *Alexander* the first, which had giuen the Southerne & Westerne world to the Spanish Kings. The hornes of the Bull, and not of the Lambe, are the Popish weapons.

on you, and will take away and breake your Idols; therefore leaue the deceiueable Religion of your falſe Gods. This Preaching of the Fryer might well ſeeme ſtrange to *Atabaliba*, which it ſeemes he learned of the Mahumetans, and not of the Apoſtles. Hee anſwered, That he was free, and would not become tributarie to any, nor did acknowledge any greater Lord then himſelfe: and for the Emperour, hee 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 neither 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 he) doe you know that the GOD of the Chriſtians created the World? Fryer *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 Fryer tooke it vp and went to *Piçarro*, crying, hee hath caſt the Goſpels to the ground, Reuenge it, O Chriſtians, ſeeing they will not our friendſhip, nor our Law.

Piçarro commanded to bring forth the Standard and the Ordnance: the Horſemen in three Bands aſſayled *Atabaliba's* people, and ſlew many: hee himſelfe arriued with his foot-men, which layed about with their ſwords: all charged vpon *Atabaliba*, ſlaying them which carryed him, whoſe roome was preſently ſupplied by others, till at laſt *Piçarro* pulled him downe from his litter by the clothes. All this while not one Indian fought, becauſe they had no commandement, and therefore no Spaniard was ſlaine, and many Indians periſhed vpon the thruſt, for ſo the Fryer had bidden them fight, for feare of breaking their Swords: neither were any wounded, but only *Piçarro*, by one of his owne, thruſting at *Atabaliba* in his taking, and wounding *Piçarro* therewith in the arme. Thus are the Indians chaſed, their King with other great ſpoiles remayning with the Spaniards.

The next day the Spaniards ſcoured about for ſpoile, 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. [g] And when they had ſpent much reaſoning about his ranſome, a Souldier named *Soto* (of whom you haue heard in our Hiſtorie of Florida) ſaid vnto him, wilt thou giue vs this houſe full of gold and ſiluer thus high [h]? lifting vp his ſword and making a ſtroke vpon the wall: *Atabaliba* anſwered, That if they would giue him libertie to ſend into his Kingdome, he would fullfill their demand. Whereat the Spaniards much marueiling gaue him three moneths time, but he had filled the houſe in two moneths and a halfe, a matter ſcarſe credible, yet moſt true: For I (ſaith *Lopez Vaz*) know aboue twentie men that were there at that time, who all affirme that it was aboue [i] ten Millions of gold and ſiluer. Howbeit they killed him notwithſtanding, and in a night ſtrangled him. But God the righteous Iudge, ſeeing this villainous 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 *Atabaliba's* [k] impriſonment, his Captaines had taken his Brother *Guaſcar*, who ſpake with Captaine *Soto*, and promiſed that if they would reſtore him to his libertie and to his Kingdome, he would fill vp the roome at Caximalca to the rooſe, which was thrice as much as *Atabaliba* had promiſed: and added, that his Father *Guaynacapa* on his death bed had commanded him to bee 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 ſaid *Quiſquiz* his Captaine had ſlaine: this hee did to trie how the Spaniards would take his death, which when he ſaw they little reſpected, he ſent and cauſed him to be ſlaine indeede. This was done in the yeare 1533.

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 farre more then euer came to the Spaniards hands.

g *Lop. Vaz.*

h *Gomara* ſaith that it was a great roome, and they made a red line about it: it was all of wrought mettall in veſſells, &c.

i *Gom.* hath 252000. poſids of ſiluer, and 1326000. pezos of gold.

k *Gom. c.* 115.

The quarrell betweene these 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, who tooke him prisoner. But hee escaping to *Quito*, made the people beleeue that the Sunne had turned him into a Serpent, and so he escaped through a hole in the Prison: and on conceit of this miracle drew them into armes against *Guascar*, with which he made such slaughter of his enemies, that to this day there are great heapes of bones of the slaine: hee slew threescore thousand of the Canari, destroyed Tumebamba, and conquered as farre as Tumbez and Caximalca: he sent a great Armie with *Quisquiez* and *Calicuchima*, two valiant Captaines, with such successe as you haue heard, against *Guascar*, whom they tooke, and by his direction slew.

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
l *Benzo l.3.c.5.* *Benzo*[l] with more likelyhood affirmeth, that *Piçarro* from his first taking had intended it. For he might haue sent him into Spaine as *Atabaliba* requested, if he had feared such secret practises: but his request and purgation were reiected, and foure Negro's which hee vsed for that purpose, strangled him at his command. Hee had many wiues, whereof the chiefe was his Sister, named *Pagha*. He seeing the glasses of Europe, maruailed much that they hauing so faire a thing would goe so farre for gold. His Murtherers dyed, as is said, the like bloudy ends; *Almagro* was executed by *Piçarro*, and he slaine by yong *Almagro*; and him, *Vacca de Castra* did likewise put to death. *Iohn Piçarro* was slaine of the Indians. *Martin* an other of the Brethren was slaine with *Francis*. *Ferdinandus* was imprisoned in Spaine & his end vnknowne; *Gonzales* was done to death by *Gasca*. *Soto* dyed of thought in Florida; and ciuill warres eate vp the rest in Peru.

m *Acost. l.6. c.19. 20. 21. 22.* Before the times of the *Ingua's*, their Gouernement [m] in these parts was (as still it is in Arauco, and the Prouinces of Chili) by Communalties, or the aduise of many. The Gouernement of the *Ingua's* continued betweene three and foure hundred yeares, although for a long time their Signiorie was not aboue fiue or six leagues compasse about the Citie of Cusco, where the originall of their Conquests beganne, and extended from Pasto to Chili, almost a thousand leagues in length betweene the Andes and the South Sea.

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 practise which they vsed to make themselues Lords, was a fiction, that since the generall Deluge (whereof all the Indians haue knowledge) the world had been 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 Vessells of gold and siluer. And dying, he appointed that all his treasure should be employed for the seruice of his body, and for the feeding of his Familie. His Successour did the like: and this grew to a generall custome, that no Ingua might inherit his Fathers goods, but he built a new Palace.

In the time of *Ingaroca*, the Indians had Images of gold. *Yaguaraguaque* succeeded. *Viracocha*, the next successour 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 he to satisfie them, said, that *Viracocha* appeared to him in a dreame, and commanded him to take his name.

Pachacuti Ingua Yupangus succeeded him, who was a great Conqueror, Polititian, and

and Author of their ceremonies; hee reigned threescore and ten yeares, 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 carryed to Cusco, and placed in the Temple of the Sunne. Hee was worshipped of his Subiects for a God being yet aliue, which was not done to any of his Predecessours. When he dyed, they slew 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. He vsed alwaies [n] to haue with him many *Oregioni*, 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 Countrie 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.

n *Gom.c.120.*

All the Vessells of his House, Table, and Kitchin, were of gold and siluer, and the meanest, of siluer and copper for strength, and hardnesse of mettall. Hee 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 Hearbs, in his Kingdome, and of the Fishes likewise. Hee 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 hee had the counterfeit in Gold. Yea they say, That the Ingua's had a Garden of pleasure in an Island neere Puna, which had all kinde of Garden-Hearbes, Flowers, and Trees of Gold and Siluer. Hee had also an infinite quantitie of Siluer and Gold wrought in Cusco, which was lost by the death of *Guascar*, which the Indians held (as is said) from the Spaniards. He had two hundred children of diuerse women. *Acosta* [o] saith, That he had (descended from his owne loynes) aboue three hundred children and grand-children.

o *Acost. l.6. c.22,23.*

When his sonnes *Guascar* and *Atabaliba* were dead, another of his sonnes, called *Mangocapa*, continued the Warres a while with the Spaniards, and after retyred himselfe to *Vilia Bamba*, where he kept in the Mountaines, and there the Ingua's reigned, vntill *Amaro* was taken, and executed in Cusco. Some remnants of them haue since beene christened. The other Familie of the Ingua's, which descended of the first *Mangocapa*, called *Vrimeusco*, 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 finde touching their Religions.

CHAP. IX.

Of the Countrie of Peru, Naturall, Oeconomicall, and Politicall obseruations.

THe Kingdome of Peru extendeth [a] 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

a *P. de Cieça. part.1. c.36.*

b *Acost. libr. 3. ca. 20.* twelue hundred leagues, whereof this of Peru was but a part. *Acosta* [b] numbreth diuerse strange specialties, excepted from the generall Rules of Natures wonted course.

The first, that it blowes continually on all that coast with one onely 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 heere 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 mountaines, which both runne in one altitude; and the one in view of the other, almost equally, aboue a thousand leagues: and yet on the one part are great forrests, and it raines the greatest part of the yeare, beeing very hote; the other is all naked, and bare, and verie colde. So that Peru is diuided into three parts, which they call *Llanos*, *Sierras*, and *Andes*: the first ranne alongst the Sea-coast; the *Sierras* be hilles with some vallies, and the *Andes* bee steepe and craggie mountaines. The *Llanos* or Plaines on the Sea-coast haue tenne leagues in breadth, in some parts lesse, and in some a little more. The Sierra containeth with equall inequalitie twenty leagues: and the Andes as much, sometimes more, and sometimes lesse. They runne 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 manner continually, though some times it be more cleare there then other. The Sierra in the middes are more moderate, in which it raines from September to Aprill, as in Spaine, but in the other halfe yeare, when the Sunne is further off, it is more cleare. The Sierras yeelde infinite number of *Vicagues*, which are like wilde Goates; and *Pacos*, a kinde of sheepe-asses, profitable for fleece and burthen: the Andes yeelde Parrots, Apes, and Monkies. Some [c] report that monstrous births doe sometimes proceede (as by Natures vnwilling hand) from the copulation of these Barbarians and these Monkies. The Sierre opening themselues, cause vallies, where are the best dwellings in Peru, and most plentifull of Maiz and Fruits. It is strange [d] that in the valley of Pachacama, neither the higher Element yeeldeth raine, nor the lower any streame, and yet there is plenty of rootes, Maiz, and fruits. They haue large and deepe ditches, in which they sowe or set, and that which groweth is nourished with the deaw: and because the Maiz will not grow, except it first die, they set one or two Pilchards heads (which fish they take with their Nettes verie plentifully in the Sea) therewith, and thus it groweth aboundantly. The water which they drinke, they drawe out of deepe pittes. [e] Comming from the Mountaines to the Vallies they doe vsually see (as it were) two Heauens, one cleare and bright, the other, obscure, and (as it were) a grey vaile spread vnderneath, which couers all the coast: and although it raines not, yet this mist is wonderfull profitable to bring foorth grasse, and to raise vp and nourish the seede; and where they haue plentie of water, which they draw from the Pooles and Lakes, yet if this moysture faileth, there followeth great defect of graine. And (which is more worthie of admiration) the drie and barren sands in some places, as in the sandie Mountaine neare the Citie de Loy Reges, are by this deaw beautified with grasse and flowers. In some places they water their fields out of the riuers.

c *Botero.*

d *Cieza. pa. 1 ca. 72.*

e *Acost. libr. 3. ca. 21.*

Beyond the Citie of Cusco the two ridges of Mountaines separate themselues, and in the middest leaue a plaine and large champaine, which they call the Province of *Callao*, where there are many Rivers, and great store of fertile Pastures. There [f] is also the great Lake of Titicaca, which containeth foure score leagues in compasse, and robbeth tenne or twelue great riuers of their waters, which they were carrying to the Sea, but heere are drunke vp (by the way) of this Lake. They saile 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 can not bee drunke. Vpon the Bankes of this Lake are Habitations as good as anie 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

f *Acost. ibi. c. 16. Cieza p. 1. c. 103*

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 Vallie of Tarapaya neare to Potozi, there is a round Lake, whose water is very hot, and yet the Countrie is very cold: they bathe themselues neare the bankes, for further in, it is intolerable. In the middest is a boyling aboue twentie foot square: it neuer encreaseth nor decreaseth, although they haue drawne from it a great streame for mettall-mills.

But to returne from this plentie 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 drie qualitie, which of themselues can yeeld no further exhalations, then to produce those mists or dewes: partly the height of the Hills, which shadow the plaines, and suffer no winde to blow from the Land vpon them, but intercept them wholly with their vapours and clouds; so that their winde is only 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 bee probable, for that it raines vpon some small Hills along the coast which are least shadowed. In the same coast also, where the Easterly or Northerly windes bee ordinarie, it raineth as in Guayaquill. The South winde in other places is [g] accompted a causer of raine, which here reigneth without rayning.

[g] *Tellus Nubibus assiduis pluuiaq; madescit ab Austro. Ouid.*

As strange is the difference of seasons, after the Indians accompt. For in the [h] *Sierras* their Sommer beginneth in Aprill, and endeth with September: October beginneth their Winter, which not the absence, but the presence of the Sunne doth cause. Contrarywise in the Plaines, iust by in site, they haue their Sommer from October to Aprill, the rest their Winter.

[h] *Cieza, c. 59.*

The raines in the Hills are cause why they call it Winter, and the dewes or mists in the Plaines, so that when the raines fall most in the Hills, it is cleare weather in the Plaines, and when the dew falleth in the Plaines, it is cleare on the Hills: and thus it commeth to passe, that a man may trauell from Winter to Sommer in one day, hauing Winter to wash him in the morning, and ere night a cleare and drie Sommer to scorch him.

About the point of S^t. *Helena* in Peru, they [i] tell that sometimes there liued Gyants of huge stature, which came thither in Boats, 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 causes [k]. These Gyants were addicted to Sodomie, and therefore, as the Indians report, were destroyed with fire from heauen. Whether this bee true or no, in those parts are found huge and Gyantlike bones. Contrarywise, in the Valley of Chincha [l] they haue a Tradition, that the Progenitors of the present Inhabitants destroied the natiue people, which were not aboue two cubits high, and possessed their roomes: in testimonie whereof they alleage also that bone-argument.

[i] *Cieza. c. 25.*

[k] The like doth *Apollodorus*, & the Poets tell of *Typhon*, and other Gyants. *Ap. de Deor. Orig. l. 1. & Hyginus, fab. 152.*

[l] *Cieza. c. 74.*

Concerning the Indians conceit of their owne originall: we haue mentioned their opinion of a floud, and the repeopling of the World by them, which came out of a Caue [m]. They haue an other Legend that all men being drowned, there came out of the great Lake Titicaca, one *Viracocha*, which stayed in Tiaguanaco, where at this day is to be 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 [n]: and for this reason they make 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.

[m] *Acost. l. 1. c. 25*

[n] *Cieza, pag. 1. cap. 103.*

Some [o] learned men are of opinion, that all which the Indians make mention of is not aboue foure hundred yeares; which may be imputed to their want of writing. In stead of writing they vsed their *Quipos* [p]. These *Quippos* are memorialls or registers made of cords, in which there are diuers knots and colours, signifying diuers things: these

[o] *Acost. ibid.*

[p] *Ac. l. 6. c. 8.*

these were their bookes of Histories, of lawes, ceremonies, and accounts of there 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 knotts little and great, and strings tyed to them, some red, some greene, and in such varietie, that euen as we deriue an infinite number of words from the letters of the Alphabet, so doe they from these kindes and colours. And at this day they will keepe account exactly of them. I did see (saith *Acosta*) a handfull of these strings, wherein an Indian woman did carry (as it were) written a generall confession of all her life, and thereby confessed her selfe, 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 *Paternoster*, *Creede*, and the rest: and for this purpose they haue many of these wheeles in their Churchyardes. They haue another kinde of Quippos, with graines of Mays, with which they will cast vp hard accounts which might trouble a good Arithmetician with his pen in the diuisions. They were no lesse wittie, ¶ if not more, in things whereto they apply themselues then the men of these parts. They taught their young Children all Artes necessarie to the life of men, euery one learning what was needefull for his person and family, and not appropriating himselfe to one profession, as with vs, one is a Tailer, an other a Weauer, or of other trade. Euery man was his owne Weauer, Carpenter, Husbandman, and the like. But in other Artes, more for ornament then necessitie, they had Gold-Smithes, Painters, Potters, and Weauers of curious vvorkes for Noble men, and so of the rest. No man might change the fashion vsed in his owne countrey, when he went into another, that all might be knowne of what countrey they were.

¶ *Ibidem. 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 foote: this, if she were a Maide, was of Wooll, otherwise, of Reedes: and this done, hee led her thence with him. If shee committed Adulterie, she was punished with death; when the husband died, she carried a mourning weede of black a yeare after, & might not marry in that time which befell not the other Wiues. The *Ingua* himselfe with his owne hand gaue this woman to his Gouernours and Captaines, and the Gouernours assembled all the yong men and Maides 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 Noble men also to marrie their Sisters by the Fathers side. Other incest, and murther, Theft, and Adulterie were punished with death. Such as had done good seruice in warre were rewarded vvith lands, armes, titles of honour, and marriage in the Inguas linage.

They had *Chasquis* or Posts in Peru, which were to carry tidings or Letters: for which purpose they had houses a league and a halfe a sunder, and running each man to the next, they would runne fiftie leagues in a day and night.

When the *Ingua* was dead, his lawfull heire borne of his chiefe wife succeeded. And if the King had a legitimate brother, hee first inherited, and then the sonne of the first. He inherited not the goods (as is said alreadie) but they were wholly dedicated to his Oratorie or *Guaca*, and for the entertainment 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 royalty was a red rowle of Wooll finer then silke, which hung on his forehead, which was as a diademe that none else might

might weare in the midst of their forehead; at their eare the Noble-men might. When they tooke this roll, they made their Coronation feast, and many sacrifices with a great quantitie of Vessell, 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 yong child in his hand of the age of six or eight yeares, pronouncing these words with the other Ministers to the Image of *Viracocha*; Lord, we offer this vnto thee, that thou mayest maintayne vs in quiet, and helpe vs in our warres: maintaine 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 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 Causeis 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 ten, an other ouer a hundred, and an other ouer a thousand, and ouer ten thousand an other. Aboue all there was in euery Prouince a Gouernour of the house of the Inguas, to whom the rest gaue accompts of what had passed, 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, Collasuyo, Andesuyo, and Condesuyo, according to the foure wayes which went from Cusco, East, West, North, and South.

[r] *Cieza, pag. 1. cap. 92.*

When [s] 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 Sanctuarie, 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.

[s] *Acost. l. 6. c. 15*

The second part of that diuision was for the Ingua for the maintenance 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 Comminaltie for the nourishment of the people, no particular man possessing any part hereof in proper. As the Familie 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 wa made of the Cattell to the same purposes, as that of the lands, and of the wooll, & other profits that thence arose. The old Men, Women, and sick Folks, were reserued from this Tribute. They paied other Tributes also, euen whatsoeuer the Ingua would choose out of euery Prouince. The *Chicas* sent sweet 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 he employed in building of Temples, Fortresses, Houses, or other works, as appeareth by the remnants of them, where are found stones of such greatnesse that men cannot conceiue how they were cut, brought, and laied in their places, they hauing no yron or steele to cut, engines to carrie, nor morter to lay them: and yet they were so cunningly laied that one could not see the ioynts; some of eight and thirtie foot long, saith *Acosta*, eight broade, and six thick, I measured, and in the walls of Cusco are bigger.

They built a Bridge at Chiquitto, the Riuer being so deepe, that it will not admit Arches: they fastned bundles of reedes and weeds, which being light, will not sinke, which they fasten to either 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 seuenteen degrees:

[t] *Gom. c. 124.*

it

it is subiect to cold and snow, the houses are of great and square stone. It was besieged by *Soto*, and by *Pizarro* and him entred, where they found more treasure then they had
Com. c. 125. 126 by the imprisonment of *Atabaliba*: *Quito*[u] is said to haue beene as rich as *Cusco*. Hither *Ruminagui* fled with fiue thousand Souldiours, when *Atabaliba* his Mr. was taken by the Spaniards, and slew *Illescas* his brother, that withstood his tyrannicall proceedings, flaied him, & made a Drum of his skin; slew two thousand souldiors that brought the body of *Atabaliba* to *Quito* to be interred, hauing in shew of Funerall pompe & honour, before, made them drunke; and with his forces scoured the Prouince of *Tamebamba*: he 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* spoiles, they found themselues disappointed of their expected prey, and in anger set fire on the towne. *Alnarado* with like newes came from Guatimala into those parts, with 400. Spaniards, but was forced to kill his horse to feede his famished company (although at that time horses were worth in Peru aboue 1000. ducats a peece) was almost killed with thirst, was assaulted[x] with showers of Ashes, which the hote Vulcane of Quito dispersed 240. miles about, (with terrible Thunders, and lightnings, which *Pluto* had seemed to steale from *Iupiter*, & here to vent them) and after with snowes on the cold hills, which exacted 70. Spaniards for tribute in the passage, found many men sacrificed by the inhabitants, but could finde no gold, till *Pizarro* bought his departure with 100000. ducats. He gaue, thankes (he said) to God for his deliuerance, but that tract, by which hee had passed, to the Diuell. This was he that afterward being bruised with the fall of his horse, (whereof he died) & asked where he was most pained, y said, *in his soule*, as guilty to himselfe of his former cruelties & couetousnes. Let vs adde one thing more (added perhaps & more somewhat then truth) of the riches of these parts. *Francis Xeres*[z] writeth that in Cusco there were houses, whose floores, walles, and roofe were couered with plates of golde. *Girana* saith, that the inhabitants of *Anzerma*, were in their warres armed with cõplete harnesse of Gold: and that about *Quito* there were mines, whence more gold was taken then earth. I tye no mans credit to these reports, but sure it is, that they had these mettals in abundance, which the Spanish warres haue made our Europæan world to feele, more managed and maintained by Indian wedges, then Spanish blades.

But let vs come from their Mines, to their Mindes, which for heauenly things were as full of drosse, as the other were of purer metalls.

x Not far from Lima, on the South Sea, *Oliuer Noort* was bemisted two dayes on the Sea, with such a shower of Ashes, which made them seeme as they had been sprinkled with Meale. The Spaniards say they are there common.

y *Benzo l. 2. c. 17.*

z *F. Xeres ap. Ortel. Theat.*

CHAP. X.

Of the Gods or Idols of Peru, and other their opinions.

a *Acost. l. 5. c. 3.*

THe Peruuians acknowledged a supreme Lord and Author of all things[a], which they called *Viracocha*, and gaue him names of great excellence, 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, & therefore are forced to vse the Spanish name *Dios*. In the name of *Pachacamac*, or Creator, they had a rich Temple erected to him, wherein they worshipped notwithstanding the Diuell 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*[c] alledgeth another cause of that name giuen to the Spaniards. It signifieth (saith hee) the froth of the Sea, (*Vira* is froth, *Cochie* the Sea) because they thought them ingendered of Sea-froth and nourished therewith, in regard of couetousnesse and cruelty deuouring all things: applying that name to them in respect of their vvicked practises, and not for Diuine Originall. Yea, they curse the

b No name in the Cuscan or Mexican tongues to signifie God.

c *Benzo l. 3. c. 21*

the Sea, which sent such a cursed broode into the land. (The Spaniards came thither by Sea, as you haue heard.) If I, saith *Benzo*, asked any of them for any Christian by that Title, they would neither locke 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 Childe) goes a *Viracochie*.

To reconcile these two wholly, is impossible; not so, to shew some reason why the same name might be giuen both to their Idoll, and the Spaniards. These might be 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 be continued in an Ironie, or *Antiphrasis*, whiles they thought them better then men, and found them little inferiour to Diuels.

Viracocha their great Author of Nature, may be called by this Sea-name, [d] for some especiall Sea-rites obserued in his honour, or for the same cause that the Mythologians ascribe to *Venus* her Sea-generation. For they pictured *Venus* swimming on the Sea (as *Albricus* affirmeth) and the Poet singeth, *Venus, Orta Mari*: which the Mythologians apply to the motion and moisture required to generation, and to that frothie nature of the Sperme. So saith *Phornutus*: [f] *Venus e Mari nata perhibetur, quòd ad omnium generationis causam motu & humiditate opus sit; Et fortè quòd spumosa sint animantium femina*: therefore (saith [g] *Fulgentius*) she is called *Aphrodite*: for ἀφρος is froth, and so is lust, in regard of the vanitie: and so is seed, in regard of naturall qualitie. Perhaps also the first Maister of *Viracochas* Mysteries, which taught them first in Peru, came thither by Sea.

d See cap. 12.

e *Albricus de Imag. deorum.*

f *Phornuti de Nat. diet. Speculum.*

g *Fulgentii Mytholog. l. 2.*

But to returne to *Acosta*, [h] he telleth that the *Ingua Ynpanqui* (to make himselfe more respected) deuised, that being one day alone, *Viracocha* the Creator spake to him, complaining, that though he 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 he was, they called him *Viracocha Pachayachachia*, which signifieth vniuersall Creator: promising also that he would send men inuisibly to assist him against the *Changuas*, who had lately defeated his brother.

h *Ac. l. 6. c. 21.*

Vnder this colour, he assembled a mighty armie, and ouerthrew the *Changuas*: 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 from that time they set his image highest: yet did he not dedicate any thing to him, [i] saying, that he being Lord of all had no neede. As for those inuisible Souldiours (a conceit like that which wee haue mentioned of the Turkes) hee 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 mountaines, and placed them for Idols, sacrificing to them. He called them *Pururaucas*, and carried them to the warres with great deuotion, making his souldiours beleeue, that they had gotten the victorie through their help. And by this meanes he obtained goodly victories.

i So haue some reasoned *In Templis quid facit aurum? Pers.*

Next to *Viracocha* they worshipped the Sunne: and after him the Thunder, which they called by three names, *Chuquilla*, *Catuilla*, and *Intyllapa*, 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 aery Region.

This *Guaca* (so they called their Idols) was Generall to all the Indians of Peru: and in Cusco they sacrificed to him Children, as they did to the Sunne. These three, *Viracocha*, the Sunne, and Thunder, had a more especiall worship then the rest: they put as it were a Gantlet or Glouevpon their hands, when they lifted them vp to worshippe them. They worshipped the earth in the name of *Pachamama*, & esteemed her the Mother of all things: the Sea also, and called it *Mamacocha*: and the Raine-bow, which with two Snakes stretched out on each side, were the armes of the Ingas. 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 *Urcuchillay*, which they

they hold to be a sheepe of diuers colours, and two other starres called *Catuchillay* and *Vrouchillay*, which they fained to be and Ewe and a Lambe. Others worshipped a starre which they name *Machacnay*, to which they attributed the power ouer Snakes and Serpents, to keepe them from hurting them. To another Starre called *Chuguinchinchey* (which is as much as Tigre) they ascribed power ouer Beares, Tigres, and Lyons. They haue generally beleeued that of all the beasts in the earth, there is one like vnto them in heauen, which hath care of their procreation and increase. Many other Starres they worshipped, too tedious to rehearse. They worshipped also Riuers, Fountaines, the mouthes of Riuers, entries of mountaines, Rockes or great stones, Hills, and the tops of mountaines, which they call *Apachitas*. They worshipped all things in Nature, which seemed to them remarkeable and different from the rest.

k *Ac.l.5.c.5.* They shewed me, (it is *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 mountaines of stone. In the Citie *de los Reyes*, for the melting of a Bell, we cut downe a great deformed Tree, which for the greatnes and Antiquitie thereof had been their *Guaca*. They attributed the like diuinitie to any thing that was strange in this kinde, as stones, or the Rootes *Papas* & *Lallatrecas* (which they kissed & 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-waies on the hilles and topps of mountaines, old 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 finde in the high-waies great heapes 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, hills, windes, or any other thing which they feare. They report of one of the Inguas that said he did not take the Sun to be a God, because he laboureth so much in his daily iourney. In fine, k euery one worshipped what liked him best. The Fishers worshipped a Sharke or some other Fish: the Hunter, a Lyon, Foxe, or other Beast, with many birds; the country-man, 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 Miters 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.

l *Gom.c.121.*

They worshipped also (as before is said) the dead bodies of the *Inguas*, preseruing them with certaine Rosin, so that they seemed alue. The body of *Yupanqui*, the Grandfather of *Atabaliba*, was thus found, hauing eyes made of a fine cloth of Golde so Artificially set, as they seemed naturall, hauing lost no more haire then if hee had died the same day, and yet hee had beene dead threescore and eighteene yeares. There also the Spaniards found his seruants and *Mamacomas*, which did seruice to his memorie.

m *Cieza.c.50.* In some Prouince m they worshipped the image of a Bull, in an other of a Cocke, and in other, others. In the principall Temple of *Pachicama*, they kept a she-Foxe 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 daies it vvas 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 Diuell in many places did appeare vnto them, and he indeed was Author of all these superstitions.

n *Gom. hist. gen. c.122. Apollon.l.1.* They haue a Tradition concerning the Creation, n 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 hilles, onely 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 & other things necessarie 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 there it raines not) onely leauing them the Riuers, of pure compassion, that they should maintaine themselues with labour. Afterwards [o] 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, Lyons, Parrats, and other Birdes, 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. Hee [p] continued till the Christians came to Peru. Hee was their great Oracle, and as some Indians affirme, hee still continueth in secret places with some of their old men and speaketh to them. Of this Temple we shall after speake.

o *Calueto in Benz. l.3.c.28.*

p *Cieza c.72.*

They hold opinion [q] 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 hilles vvhere they shutte vp themselues close, that no raine could get in: there they had stored much prouision and liuing creatures. And when they perceiued that it 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 Serpents which had sprung vp out of those mirie Reliques of the Floud: [r] 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 vvorship, shall bee consumed: and therefore they make greeuous lamentations when there is any Eclipse, especially of the Sunne, fearing the destruction of it and the world. They beleeue the immortalitie of the soule, as wee shall more fitly see when vvee come to their Buriall-rites.

q *Gom. vbi sup.*

r This is like *Ouids* tale of *Python*, &c. *Met. 1.*

CHAP. XI.

Of the Religious Persons, Temples, Confessions, and sacrifices in Peru.

NO man might come to the *Guacas* or Idolls but Priestes. 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 finde not signes answerable to their expectation, they neuer cease off from sacrificing till they doe finde 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 holines. 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 nailes they scratched or pulled out their eyes, as hath beene seene. Neither did the people alone admire their holinesse, but the Princes also, who would doe nothing of moment without their aduise. They also without feare or flatterie, declared vnto them what they had receiued from their Oracles. The manner of their diuell

a *Apollon. l.1.*

consultation was this. In[b] the night time (commonly) they entred backeward to their Idoll, and so went bending their bodies and heads after an vgly manner, and thus consulted with him. The answere hee 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*

[c] *Leo. Apol. l. 1.* *Apollonius* 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 he saith are reported to belong to one of their Temples to the number of two thousand.

In euery Prouince of Peru, there was one principall house of adoration. The ruines[d] of the Temple of *Pachacama* are still to bee 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 Sunne 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 spoile this Temple, but the Priestes 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 finde there some quantitie of Golde and Siluer remaining. They sacked the Sepulchers also, and thence drew abundance of the said mettals. From that time hitherto, the Temple went to ruine.

[d] *Gom. c. 121.*

[e] *Cieza c. 72.*

The Temple of *Cusco*[f] was very sumptuous, the pauement and Stones yet remaine witnesses of the auncient splendor and magnificence. This Temple vvas like to the *Pantheon* of the Romanes: 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 Idoll 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 Golde wrought with great riches of Stones, the which was placed to the East with so great Arte, as the Sunne at his rising did cast his beames thereon, which reflected vvith such brightnes, that it seemed another Sunne. They say that at the spoile of this Temple, a Souldiour 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 sunne-rising*. In some parts of Peru,[g] as at Old Port and Puna, they vsed the detestable sinne against Nature: yea, the Diuell so farre preuailed in their beastly deuotions, that there were boyes consecrated to serue in the Temple; and at the times of their sacrifices and solemne Feastes, the Lordes and principall men abused them to that detestable filthinesse. And generally in the hill-countries the Diuell 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 childehood and spake like them, imitating them in euery thing. Vnder * pretext of holinesse and Religion, their principall men, on principall daies, 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 childehood they had beene placed there by their *Caciques*, both for that employment, as also to be Priests and to keep the Temple. Thus farre had they banished Nature, to entertaine Religion, and thus farre had they exiled the soule of Religion, retaining onely a stinking carkasse.

[f] *Acost. l. 5. c. 12*

[g] *Cieza c. 64.*

* *Tantum Religio potuit suadere malorum.*

At Ganada in[h] in Caximalca the *Inguas* 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 vvas a stately pallace of great stones, and a Temple of the Sunne adioining

[h] *Cieza c. 77. & 80.*

adioining, 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 bee the tilling of the ground, feeding of Cattell, and such like before mentioned, which they were bound to doe for the *Ingnas*, and also for the *Guacas*, that is, Idols, and Idoll-houses. But it were a wearisome Pilgrimage to goe and leade my Reader with me, to euery of their Temples, which for the most part had the same rites, according to that proportion of maintenance which belonged to them.

Gomara i reporteth that their houses of women were as Cloisters or Monasteries, enclosed, that they might neuer goe forth. They guelded men, which should attend on them, cutting off also their noses, and lippes, that they should haue no such appetite. It was death for any to be found false and incontinent. The men that entred in to them were hanged vp by the feete. These made robes for the Idols, and burned the ouerplus with the bones of white sheepe, and hurled the Ashes into the aire towards the Sunne. If they proued with child, and sware that *Pachacama* did it, the issue was preserued. i *Gom.c.122.*

Of these Monasteries or Nunneries thus writeth *Acosta*. There were in Peru, many Monasteries of Virgins, k but not any for men (except for their 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 yong; the other of yong Maidens, placed there for a certaine time, after which they were drawne forth, either for the Gods, or for the Ingua. They called this house or Monasterie *Aclaguagi*, that is, the house of the chosen. Euery Monasterie had his Vicar, or Gouernour, called *Appopanaca*, who had libertie to choose whom he pleased, of what qualitie soeuer, being vnder eight yeares of Age, if they seemed 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 & ceremonies of their Gods. *Acost.l.5.c.15.*

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, & Idoll-Temples, keeping their Virginitie for euer: some other were for ordinarie sacrifices that were made of Maidens, and other extraordinarie 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 he gaue thē to. This distribution was renewed euery yeare. 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 * *Aellas* were found to haue trespassed against their honor, it was an inuitable chastisement to bury them aliue, or to put them to death, by some other cruell torment. * The yong Virgin-Nunnes.

The Inguas allowed a kinde l of Sorcerers or Sooth-sayers, which (they say) tooke vpon them what forme and figure they pleased, flying farre through the ayre in a short time. They talke with the Diuell, who answereth 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 themselues 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 Witch-craft, 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 Diuell in an obscure place; so as the *Anaconas* heare the sound of the voice, but vnderstand it not, nor see any body. They vse the Herbe *Villca*, with their *Chica* (drinke made of Mays) and therewith make themselues drunke, that they may be fit for the Diuels conference. The conference with these Witches is one of the greatest lets to the proceeding of the Gospell amongst them. l *Acost.l.5.c.26.* Sorcerers.

m *Idem c.* 25. Confessions.

Among their Religious persons, I may reckon their Confessours. They [m] helde opinion that all Aduersities were the effects of sinne: for remedy 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 Superiours. They receiued Penance, and that sometimes very sharpely, when they had nothing to giue the Confessor. This office of Confessor was likewise exercised by women. The manner of the *Ychuyri* was most generall in the Prouinces of *Collasuio*. They discouered by lotts, or by the view of some beasts, if any thing were concealed, and punished them vvith many blowes of a stone vpon the shoulders, vntill they had reuealed all: after that they enioyned them Penance, and did sacrifice. They likewise vsed Confession, when their Children, Wiues, Husbands or Caciques vvere sicke, or in any great exployt. When the Ingua vvas sicke, all the Prouinces confessed themselues, chiefely those of *Collao*. The Confessors were bound to hold their Confessions secret, but in certaine cases limited. The sinnes vvhich they chiefely confessed were, killing one another out of warre, stealing, to take another mans Wife, to giue poison, or Sorcerie, to doe any harme, to bee forgetfull in the reuerence of their *Guacas*, not to obserue Feasts, to speake ill off, 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 obtaine forgiuenesse: which done, hee made a certaine bath to clense himselfe in a running Riuer, saying: *I haue told my sinnes to the Sunne, receiue them then Riuer, and carry them to the Sea, where they may neuer appeare more.* Others that confessed vsed likewise those bathes. When any mans Children died; hee was holden for a greeuous sinner, saying, that it was for his sinnes, that the sonne died before the Father. Such therefore, after they vvere confessed, were bathed in the said bathe, and then came a deformed person, to whippe them with certaine Nettles. If the Sorcerers or Inchanters by their lotts or diuinations affirmed that any sicke body 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 remaine in the mountaines, and to receiue many stripes vpon the shoulders.

Ychuyri.

n *Gom c* 121 *Acost. l.* 5, *c.* 18.

The Sacrifices of the Indians may be [n] reduced into three kindes; of insensible things; of beastes; of men. Of the first sort vvere their sacrifices of Coca (an Herbe of much esteeme) of Mays, Feathers, Gold, and Siluer, in figures of little beasts, or in the forme of that which he sought for: also of sweet wood, and diuers other things, whereby their Temples became so rich. They made these offerings to obtaine 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 Camell-fashioned sheepe) with curious obseruation of the numbers, colours, and times. The manner of killing their Sacrifices, is the same vvhich the Mores now vse, hanging the beast by the right fore-legge, turning his eyes toward *the Sunne*, speaking certaine 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 yeare kill and sacrifice with this solemnitie, a shorne sheepe to the *Sunne*, and did burne it, clad in a red Wastcoate, 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, Lyons, Toads, Tygers, & saying *Vsachum*, that is, let the victory be giuen vs, with other words. They drew forth certayne blacke sheepe, called *Vrca*, which had beene kept certaine dayes without meate, and therefore vsed these words: *So let the hearts of our enemies*

be

be weakened as these beasts. And if they found, that a certayne peece of flesh behind the heart were not consumed by fasting, they tooke it for a bad signe. They sacrificed also certaine blacke dogges, which they slew and cast into a Plaine, with certaine ceremonies, causing some kind of men to eate the flesh, which they did, lest the Ingua should be hurt with poyson. And for this cause they * fasted from morning till the starres were vp, and then glutted themselues. This was fitting to withstand their enemies gods. They offered shelles of the Sea to the Fountaines, saying, that the Shelles were the Daughters of the Sea, the Mother of all waters. These shelles they vsed (in manner) in all Sacrifices. They offered Sacrifice of whatsoeuer they did sowe, or raise vp. There were Indians appointed to doe these Sacrifices to the Fountaines, Springs, and Riuers, which passed through their Townes or by their Farmes, that they might not cease running, but alwayes water their grounds. *Gomara* o saith, that their Priests married not, went little abroad, fasted much, although no Fast lasted aboue eight dayes; and that was in their Seede time, and in Haruest, and in gathering of golde, and making warre, and talking with the Deuill: yea some of them (I thinke) for feare, because they are blindfolded when they speake with him, put out their eyes; they enter into the Temples weeping and lamenting, which the word * *Guaca* signifieth. They touch not their Idoles with their hands without cleane and white linnen, they burie in the Temples the offerings of Golde and Siluer, in their Sacrifices they crie alowd, and were neuer quiet all that day nor night: they annoynted with bloud the faces of their Idoles and doores of their Temples; they sprinckle also their Sepulchres. The p Sorcerers did coniure, to know what time the Sacrifices should bee made, which beeing ended, they did gather of the contribution of the people what should bee sacrificed, and deliuered them to such as had charge of the Sacrifices. 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 Waters. 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 annoynting themselues with the flower of Maiz, or some other things, adding thereto diuerse ceremonies, which they doe likewise in their baths.

* Fasting.

o *Gom. quo supra.*

* *Guaca* signifieth Mourning.

p *Acosta quo supra.*

Their third kind of Sacrifices was the most vnkinde and vnnaturall, namely of men: Wee haue shewed before of their butcheries, at the burialls of their great Lords. Besides this they vsed in Peru to sacrifice young children, from foure or six yeares o de to ten: the greatest part of Sacrifices were for the affaires that did import the Ingua, as in sickenesse for his health, for victorie in warre, at the Coronation or giuing him the *Royall Roll.* In this solemnitie they sacrificed two hundred children. The maner of the Sacrifice, was to drowne and bury them with certaine ceremonies: sometimes they cut off their heads, annoynting themselues with the bloud from one eare to the other. They did likewise sacrifice Virgins, of such as were brought from their monasteries. The common sort (as you haue heard) being like to die, would sacrifice their owne sonnes to the Sunne or *Viracocha*, desiring him to be so content, and spare the fathers life.

When they sacrificed, they q obserued the heart and other the inward parts for diuination, and if they saw a good signe (after their bad construction) they daunced and sung with great merriment; if a bad, they were very heauie: but, good or bad, they would be sure to drinke deepe. They eate not their humane Sacrifices, but sometimes dried them and preserued them in coffins of siluer.

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 *Pancura*, which fatte, sacrifice, and eate their captiues, and euery tuesday offer two Indians to the Deuill; and the drunken Prouince of Carrapa, where they eate little, and drinke much, at once drinking in, and pissing out; the Mitimaes which are eately at their meate, and make but one drinking in the day (which lastes from morning till night) by *Bacchus* Priuiledge enioying without controll any

q *Gomara.*

r *Sansovin & Selva pa. 5.*

woman

woman they like: The Canari put their wiues to the drudgery abroade, whiles themselues spinne, 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 bloudie, beastly, diabolicall ceremonies, the recounting whereof must needes weary the patientest Reader.

CHAP. XII.

Of their supputation of Times, of the Feasts, Sepulchres, and other Peruvian superstitions.

BEfore we speake of the Peruvian Festivall times, it is not amisse to take some more generall view of their Calendar. They [a] diuided their yeare into so many dayes iust as wee doe, and into so many Moneths or Moones. To make the Computation of their yeare certaine, they vsed this industrie: Vpon the mountaine about Cusco there were twelue pillers set in order, and in such distance, as euery moneth one of these pillers did note the rising and setting of the Sunne. They called them *Succanga*; by meanes whereof, they taught and shewed the Feasts, and the seasons fit to sowe, and reape, and for other things. They did certayne Sacrifices to these Pillers of the Sunne. Euery moneth had his peculiar name and Feasts. They sometimes beganne the yeare in Ianuarie: but since, an Ingua called *Pachacuto*, which signifieth a Reformer of the Temple, beganne their yeare 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 certayne a rule, as the Sunnes course was for the yeare, and the Moones for the moneth.

[a] *Acosta libr. 6. ca. 3.*

They obserued in Peru two kindes of Feasts: some ordinary, which fell out in certayne moneths of the yeare, and others extraordinary, which were for certayne causes of importance. Euerie moneth of the yeare they made Feasts and Sacrifices: and had this alike, the offering of a hundred 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 sweete wood: then they caused Gold and Siluer to bee brought vpon certayne 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 did whippe them with slings, and annoynt their faces with bloud, in signe that they should bee 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 Maiz, died and mingled with the bloud of white Sheepe, which they did sacrifice that day: Then they commaunded that all Strangers should enter, who set themselues in a certayne order: and the Priests which were of a certaine linage, descending from *Linqui Yupangui*, [d] 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 peece should bee 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 golde and siluer, appoynted for that purpose; and all did receiue and eate those peeces, thanking

[b] Knights of Peru.

[c] *Acosta libr. 5. ca. 23.*

[d] A rite resembling the Christians Communion in a deuillish Apishnesse.

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 *Citua*. They likewiſe ſent of theſe loaues to all the Guacas of the Realme, whither the people aſſembled to receiue them: to whome they ſaid that the *Sunne* had ſent them that, in ſigne that he would haue them honour him, and the Caciques. This continued from the time of Ingua *Yupanqui*, whom wee may call the Peruian *Numa*, till the Spaniards ſubſtituted in place thereof their Maſſe, a maſſe of * more monſtrous abſurdities, (in their tranſubſtantiation, bread-worſhipping, God-eating, which they can alſo vſe to combine ſubiects, not to their Inguas or lawfull Princes, but againſt them, as our Powlder-traitours did) then the former, notwithſtanding the fairer pretexts of Chriſtian and Catholike titles.

* *Corruptio optimi peſsima.* Powlder traitors.

But to returne to our *Capacrayme*, it is ſtrange that the Deuill hath not only brought in an apiſh imitation of Chriſtian Sacraments, but of the Trinitie alſo in their Pagan rites. For the *Father*, *Sonne*, and *Brother*, called *Apomti*, *Churunti* and *Intiquaoqui*, that is, Father Sun, Son Sun, Brother Sun, had ſome ſhew of that great myſterie. In like maner 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 Idoll called *Tangatanga*, which they ſaid was one in three, and three in one. Thus doth the Deuill deſpite the truth, 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 to 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, blacke, ſpeckled, and grey, with many other things. In the ſixt moneth they offered a hundred ſheepe more, of all colours: and then made a Feaſt; bringing Maiz 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 Maiz may long continue. They put a quantitie of the Maiz (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 Maiz of their inheritances, and that by this meanes the Maiz augments, and is preſerued. In this moneth they make a particular ſacrifice, and the Witches demaund of this *Pirua*, if it hath ſtrength enough to continue vntill the next yeare. And if it anſwers no, then they carry this Maiz to the Farme whence it was taken, to burne, and make an other *Pirua* as before: and this fooliſh vanitie ſtill continueth. In the ſeuenth moneth they made the Feaſt *Intirayme* and ſacrificed a hundred Guanacos in honour of the Sunne: they made many Images of Quinua-wood carued, all attired with rich garments, they daunced, and caſt flowers in the high wayes, and thither came the Indians painted and ſinging.

In the eight moneth they burned a hundred ſheepe, all grey, of the colour of *Viſcacha* with the former ſolemnities. In *Tapagnis* their ninth moneth, they burnt a hundred ſheepe of Cheſnut colour: and likewiſe a thouſand *Cuyes* (a kinde of Rabbets) to the end the froſt, aire, 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 *Citua* 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 cried alowd, 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 fountaines, and euery one to his owne Bath, ſetting themſelues to drinke foure daies 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 relikes of this feaſt *Citua* remaine ſtill, with the ceremonies a little different, but very ſecretly. In the eleuenth moneth they offered alſo their hundred ſheepe. And if they wanted

d They which did this were called *Pancar-cor.*

ted water to procure raine, they set a blacke sheepe tied in the middest of a Plaine, powring much Chica about it, and giuing it nothing to eate till it rained. This [e] Chica is a drinke or wine made of Maiz, steeped and boyled, and will sooner make one drunke then wine of grapes: they haue an other 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 Lawe. But what Law can preuaile against the Deuill and the drunkard? We neede not goe to Peru to proue this.

e *Acost. libr. 4. ca. 16.* Chica, what it is.

The twelfth and last moneth they sacrificed a hundred sheepe, and solemnised the Feast called *Raymacantar Rayquis*. In this moneth they prepared what was necessarie for the children that should be made Nouices: the moneth following, the olde 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 called *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 neither companie with their wiues, nor eate 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 only for this Feast. They marched very quietly [f] in Procession, their heads couered with their vailes, sounding of drummes, without speaking one to an other. This continued a Day and a Night: The day following they daunced and made good cheere for two dayes and two nights together, saying that their prayer was accepted. Euen still they vse one which is somewhat like this, called *Ayma*, with garments onely seruing to that end, and make procession with their Drummes, hauing fasted before, concluding with good cheere. And although the Indians forbeare sacrifices because of the Spaniards, yet they vse many ceremonies still, which had their beginning from their Ancient superstitions.

f Procession.

Now concerning their funeralls. The Indians [g] of Peru beleeued commonly, that the soule liued after this life, and that the good were in glorie, and the bad in paine. They vsed a wonderfull care [h] to preserue the bodies, which they honoured after death: their successours gaue them garments, and made sacrifices to them, especially of the Inguas, of whom we haue spoken before. In their bloudie funeralls the woman he loued best was slaine, and multitudes of other attendants of all sorts for his new familie 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 the other. This cruelty is common through a great part of the East and West Indies, as in their places this Historie doth shew you: wittily auoyded once by a Portugall [i], who was a captiue, and to be slaine at the funeralls of his Lord, and hauing but one eie, saw better to saue his life then if hee had had both. For he told them that such a deformed and maimed fellow would bee a disgrace to his Maister in the other life, and so perswaded the Executors, or Executioners (if you will) to seeke a new choice. The Indians haue another ceremonie more generall, which is to set meate and drinke vpon the graue of the dead, imagining they did feede thereon. At this day, many Indian Infidells doe secretly draw their dead out of the Churchyard, and burie them on hills, or vpon passages of mountaines, 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, induring cold, thirst, hunger, and trauell: and for this cause they vse their Anniuersaries, carrying them clothes, meate, and drinke.

g *Acost. l. 5. ca. 7*

h Funeralls.

i Witty escape

Pedro de Cieza [k] reporteth, that in Cenu in the Prouince of Cartagena (which we heere mention for proximitie of rites, rather then of place) neere to a Temple built in honour

k *Cieza pa. 1. ca. 62.*

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 is found in the graues. *Iuan de la Torre* tooke forth of one Sepulchre [1] more then fiue hundred thousand pezos. The great men adorned their Sepulchres with Vaults and Towers, and had with them interred their women, seruants, meat, chicha, armes and ornaments. He addeth, that the Deuil (in the shape of some principall person deceased) would sometimes appeare, and shew them newes out of that other world, how hee liued and fared there. And hence (it seemes) came that spoyle of so much wealth, and so many persons, for their funeralls. But take heed (Reader) that you doe not beleeue it was the Deuill that was wont to appeare in some habite of afflicted soules, and demanded Dirges and Masses for their manumission out of Purgatorie: 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 auncestors had not their wiues and goods buried in their graues, with foode, rayment, and ornaments: yet these things were also buried with them, whiles the feares of Purgatorie made them willing to endow the Priests and Monasteries, and bestow on Lights, and other rites, that which should haue maintained their houses, their wiues, and children. But how come wee 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 manifolde 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 we come in our Pilgrimage to visite Christian-Antichristian Rome.

[1] Rich Sepulchres.

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 Ilands adioyning to America.

AND now I must obey the Spaniards Law, which will [a] admit no strangers trafficke in Peru, and are iealous of any corriuall, which shall holde 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 weary of this trauell in an other *World*, willing to looke homewards; and therefore am now embarqued on the Peruvian coast, where the *Peaceable Sea* may free me of those former dangers whereto my Pilgrimage was subiect, in passing along snowie and fierie hills, deceitfull vnwholesome bogges, scorching sandie plaines, wildernesses, inhabited with wilde 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 diuerse voyage. And euen as those heauenly Planets [b] 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* [c] is sweetest, and my knowing all would be 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.

In this Sea we may see many Ilands which Nature hath seemed to set, as Centinells, along the coast, to holde their watch, as skowts to espie; and as Garrisons to defend their Soueraigne, Earth, lest the Ocean (by secret vnderminings, or by violent and tempestuous force, should be too busie an incroacher.

[a] *Ben. li. 3. c. 2. n. 1.*

[*] To Leigh & London too. *Siluest. in Du Bartas.*

[b] Planet signifieth a wanderer.

[c] Ithaca was the place where *Vlysses* dwelt: which (after many yeares trauell) he so much desired to see.

The

The Earth alſo on this [d] ſide finding her ſelfe more ſtrongly aſſailed then on the other, hath ſommoned them all home to her borders, and placed them for her better defence in ſtations neere hir, not ſuffering them to ſtray abroad, as in other Seas is vſuall: ſo that there are almoſt no Ilands in this wideſt of Seas, the Peaceable, but neare the maine. If there be any, they are obſcure, ſmall, and not worthy our relation. As for thoſe of *Salomon* and *New Guinea*, with their neighbours, they are reckoned to [e] another Continent, if they be not Continent themſelues, and for the *Archipelago* of *Saint Lazaro*, theſe Ilands may be reckoned vnruely borderers, which while it is vncertaine, whether they ſhould acknowledge the ſoueraignetie of Aſia, *Terra Auſtralis*, or America, are loyall to none; and therefore, where they are beſt knowne, are knowne by the name of [f] *Theeues*; a name fitting their nature and diſpoſition. Thus did *Magellanes* find them, from whom (beſides other things) they ſtole his boate, which by force he was forced to recouer. Such did our Countrey-men [h] in Maiſter *Candiſhes* renowned Voyage finde them, who ſaw alſo their Images of wood in the head of their boates, like the Images of the Deuill; Temple, and Saint, beſt fitting their deuotions: and ſuch did *Oliver Noort* [i] finde them, who came crying about him, *yron, yron*, offering him ſtuffs in exchange for peeces of yron, and if any opportunitie offered it ſelfe, ſtealing cloſely, or openly, any thing they could lay holde 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 lippes. They are browne, fatte, 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 boates are twentie foote long, and but a foot and halfe broad, cunningly wrought. They are extreamely greedie of yron, of which mettall the Holſanders caſt fiue peeces into the Sea, to trie them, and one of them fetcht them all out. But leſt theſe *Theeues* robbe vs of our intended Deuotions, and our Reader of patience in longer ſtay here, wee will looke backe towards the Straits, and ſo compaſſe the other ſide of America. Many Ilands we may ſee heere neare the ſhore, all along as wee paſſe. But what ſhould we 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 Penguins * are your beſt Hoſts? the reſt are Giants or Man-eating Sauages: and in the next, out of the ſtraits, but ſcales, who all can yeeld but an inhoſpitall hoſpitalitiy. Neither hath prouident Nature in all theſe coaſts of Chica, or Braſil, bin prodigall of her Iland-ſtore, foreſeeing that they would, either be vſurped by Seales and Sea-monſters, or other more vnnaturall and monſtrous in humane ſhape, of deuilliſh inhumanitie, from the land. It ſeemes ſhe hath beene the more ſparing in the numbers, nobleneſſe, or quantity of Ilands in all thoſe Seas, which we haue moſt ſwiftly furrowed, that ſhe might in the great Bay more bountifully impart her plenty, 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 holdes open her ſpacious lappe, and holdes out her ſtretched armes betweene Paria and Florida: the Ocean alſo, as iealous of the earths more naturall inheritance and claime vnto them, ſeemes to neglect his courſe to the Southward, and here ſets in with a violent current, alway forcing his waterie 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 be 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 vnfolde this myſterie, that are acquainted with the ſite of the Earth, [k] 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

[d] The tides are ſtronger on the South Sea then on the North, and higher by many degrees. *Pet. M. dec. 3. l. 2.*

[e] *Terra Auſtralis.*

[f] The Ladrones or Ilands of Theeues.

[g] *A. Pigaletta. Pe. M. dec. 1. l. 6.*

[h] *Navig. Thom. Candiſh ap. Hac.*

[i] *Navig. Ol. N. in Additament. 9. pa. Americ.*

* Certaine fowles which breed on the Ilands.

[k] *Pet. Mar. dec. 3. libr. 6.*

To begin then at Paria: (for of Orenoque and his mouth-full of Islands, and of *Trinidad*, that hath escaped the Riuer, and betaken her selfe wholly to *Neptunes* Loues, we haue alreadie spoken.) Here two rowes and rankes of Islands 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 bowells emptie of necessaries, alway are croaking and complaining of superfluitie in ornament and fashion) so hath shee a * *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.

* *Mundus muliebris.*

The like wee may say of Cubagua her next neighbour, that by her store of Pearles hath wonne suiters from our, and the American world, whom shee can neither bidde eate or drinke of her Land-hospitalitie, where Graſie 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 Island which sometime was so rich, notwithstanding all her Pearles, she pawned for her diet, that the Kings [l] fift amounted ordinarily to fifteene thousand duckats a yeare, 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.

l *Botero del Isole, l.3.*

Little businesse can wee finde any further, in following that Westerne ranke, Orchilla, Oruba, and the rest, and therefore will looke Northwards, to that other Ranke wee spake of: where leauing Tobago on the right hand, wee see before vs *Granata*, Saint *Vincent*, Saint *Lucia*, *Dominica*; and then circling to the North-west, *Desiderata*, Saint *Christopher*, *Holy Cresse*, 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 Islands of the *Caribes*, or Cannibals. The inhabitants [m] eate mans flesh, and passe to other Islands with their Boates to the hunting of Men, as other Hunters doe for Beasts. *Carib* signifieth stranger; for so the more innocent Indians esteeme them. 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) shoot poysoned Arrowes, bore holes in their eares and nosthrills for elegancie, which the richer sort decke with Gold, the poorer with shells. From the tenth or twelfth yeare of their age they carrie leaues, to the quantitie of Nuts, all the day in either cheeke, which they take not out, but when they receiue meat 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 ach or rottennesse. When the men went on man-hunting, (which they did sometimes in long and farre expeditions) the women manfully defended the coast against their Enemies: and hence it is in *Martyrs* [n] iudgement, that the Spaniards tell of Ilands inhabited only with women: which may be [o] the true interpretation, happily, of I know not how many places in America, besides those of Asia and Africa, reported Amazonian. *Pontius* [p] would warre vpon the Caniballs, but on the Island 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 Island, where he saw their round houses, hanging-beddes of Cotton, and certaine Images, which hee 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 said) appeared to them in the night. They found earthen Vessells, 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 layd 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 Pallace, to which they assemble, as to their Theatre, or Playing place. The inhabitants at the sight of the Spa-

m *P. Mart. Dec.3. l.6.*

n *P. Mart. Dec.3. l.9.*

o *Paiaphatus 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.

p *P.M.Dec.3. l.2.*

Spaniards were fledde. In their houſes they found about thirtie children Captiues, which were reſerued to be eaten, but they tooke them for their Interpreters. Here they had Parrots bigger then Phesants, with backes, breaſts, and bellies of Purple colour. They vſed to prey on *Hiſpaniola*, and S. *Iohns* Iſland, or *Boriquen*: and if theſe, in their warres with the Caniballs, tooke any of them, they were ſure to goe to pot (euen in the firſt ſenſe) and to be eaten.

q *Nau. M. Iohn Hawkins, ap. Hak. to. 3.*

A little before Maſter *Hawkins* was there, in the yeare 1564. q a Spaniſh Caravell comming to water at *Dominica*, one of the Caniball Iſlands, the Sauages cut her Cable in the night, and ſo ſhee draue on ſhore, and all her companie was ſurpriſed and eaten by them. In Tortuga they tolled certaine Spaniards a ſhore, vnder pretence of Traffique, and then eate them. Boriquen r is three hundred myles long, and threeſcore and ten broad, trauerſed with a rough Mountaine, which yeelds many Riuers. The Spaniards haue there ſome Townes. Theſe Iſlands 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 Iſland of name, but ſhall haue a place by it ſelfe, as a Mappe and Summarie of all the other.

r *Botero, vol. 2.*

Iamaica is almoſt as large as *Boriquen*. It is extreamely 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 Shippes from Sea to the Land, and bring with them a moſt dreadfull and horrible confuſion. They raigne, or tyrannize rather, in Auguſt, September, and October ſ. The inhabitants are of quicker wits then the other Iſlands.

ſ *Mar. Dec. 3. l. 2.*

Cuba is more Northerly, and extendeth it ſelfe three hundred Leagues in length, and twentie in breadth, full of Mountaines, Woods, Fennes, Riuers, Lakes, both ſalt and freſh. This t Iſland 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 ſix Spaniſh Colonies. Saint *Iago*, a Biſhops See, is the chiefe Towne in the Iſland; and *Havana* is the chiefe Port of all the Indies. *Oniedo* reckons two things moſt admirable therein: one a Valley, trending betweene two Hills three Leagues, which produceth abundance of Stones, enough to lade many Shippes, of a perfect round forme, like Bullets: The other a Fountaine, whence *Bitumen*, or a certaine Pitchie ſubſtance, floweth and floteth euen to the Sea, excellent for pitching of Shippes. In this Iſland the common people were prohibited the eating of Serpents, as being reſerued for Royall dainties, and the Prerogatiue of the Kings Table.

t *Ortel. Theat.*

u *Mart. Dec. 1. l. 2.*

Columbus u ſayling by this Iſland, lighted into a Nauigable Riuer, the water whereof was ſo hote, 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 Boates 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 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 ayre, 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 myles, white and thicke like milke, and as though Meale had beene ſtrewed through that Sea: other Waters hee found x ſpotted with white and blacke, and others all blacke. An olde man of foureſcore yeares being a Gouernour in this Iſland, 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 Iourneyes, 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.

x *Botero.*

Many

Many other Islands might be here mentioned, and but mentioned: little to our purpose I finde in them. Of Acusamil, neere Iucatan, is alreadie spoken. Of the *Lucaie*, or *Incaie*, the greatest thing is their great number, which some y esteeme aboue foure hundred. *Lucaio* is a generall or collectiue name, as *Zeland*, *Lequio*, *Malucco*. The Spaniards had carried the inhabitants, as *Martyr* testifieth, into seruitude, to satisfie their insatiable desire of Gold. The women of these Islands were so faire, that many of the bordering Countries forsooke their owne Countrey, and chose this for their loue. These women weare nothing till the time of their menstruous purgation, at which time the parents make a Feast, as if shee were to be married; and after that, shee weareth before those parts Nets of Cotton, filled with leaues of hearbes. They obey their King so strictly, that if he commaund 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 z, being wasted in the Mines of Hispaniola and Cuba, or by diseases and famine, to the number of twelue hundred thousand.

y P.M.Dec.7.1.

z Dec.7.8.

But I am loth to wilder my selfe further in this Wildernesse of Islands (for so haue the Spaniards made them:) * *Columbus* in one Voyage gaue name to seuen hundred Islands; of which I can report little, fitting this our Pilgrimage. *Hispaniola* is Ladie and Queene of them all, and (as it were) the common Storehouse of all their excellencies: and therefore wee will there make some longer stay.

* Dec.1.l.2.

CHAP. XIIII.

Of Hispaniola: and a touch homewards at Bermuda.

Ispaniola or *Spagniola* a is Eastward from Cuba. It was of the first Inhabitants called *Quisqueia*, afterwards *Haiti*, & by *Columbus* b *Cipanga* and *Ophir*. The Spaniards call it as we first mentioned, & also S. *Dominike* or *Domingo* of the chiefe Citie an Archiepiscopall See. It containeth in compasse fiue hundred and fifty leagues. They called the Iland *Quisqueia*, which signifieth *Great* & *All*, thinking that the Sunne gaue light to no other world then this and the other Ilands adioining. *Haiti* signifieth *Craggie*, and such is the Iland in many places, with high Craggie Hilles, ouerlooking the deepe and darke Valleys. But in many places it is most beautifull and flourishing. It seemeth to enioy a perpetuall spring, the trees alway flourishing, and the medowes cloathed in greene. The aire and the waters are holsome. It is in manner equally diuided with foure great Riuers descending from high mountaines, whereof *Iuma* runneth East; *Attibunicus*, West; *Nabiba*, to the South; and *Iache*, Northward. Some diuide it into fiue Prouinces, *Caizcimu*, *Hubaba*, *Caibabo*, *Baiuoa*, *Guaccaiarima*. In the first of these there is a great Caue, in a hollow Rocke, vnder the roote of a high Mountaine, about two furlongs from the Sea; the entrie is like the dores of a great Temple. Many Riuers stole their waters from the sight of the Sunne, the vse of men, and the ordinarie officers of *Neptunes* Custome-house, and by secret passages came and hidde themselues in this Caue. So the Islanders imagined, seeing diuerse Riuers swallowed vp of the Earth, after they had runne fourescore and ten myles, and such a Sinke or Channell of waters in the Caue.

a Ortel. Theat.

b Columbus called it *Cipanga*, thinking it to be that Iland which *Marcus Paulus* calls by that name in the East. Ens, l.2.

He called it also *Ophir*, thinking it to be that whéce *Salomon* had his Gold. Mart.Dec.3.l.7.

The Islanders beleeued, That the Island had a vitall Spirit, and that therein it doth breath: 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*.

c *Dec.7.8.* *Andreas* c *Moralis* entred in with his Shippe, which was almoſt ſwallowed with the Whirle-pooles, and boyling of the water. Cloudes, engendred of thoſe waterie conflicts, and Darkeneſſe, layed hold on his eyes; terrible noyſe, as of the falls of Nilus, made deafe his eares, that when with labour he had gotten out, he ſeemed to haue eſcaped the barkings of *Cerberus*, and the obſcure Vaults of Hell. Vpon the toppes of high Mountaines, the ſame *Moralis* ſaw a Lake, three myles in compaſſe, into which many little Riuers ranne, 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 twentie ſmaller: and within a furlong of the Lake, on the North ſide, are two hundred freſh Springs. It is thought to haue a large entercourſe with the Ocean, becauſe there are Sharkes (great Sea-fiſhes, which deuoure men) in the ſame. Here are ſtormes and tempeſts, which ſeeme to be the Caters and Purueyors for thoſe Fiſhes, in drowning many. Diuerſe other Lakes are mentioned in this Iſland; one whereof, partly ſalt, partly freſh, is fiue and twentie myles long, and eight broad. They are all in a large Plaine, a hundred and twentie myles in length and breadth, betweene eighteene and fiue and twentie. There is another Vale two hundred myles long, and broader then the former: and another as broad as that, which is a hundred and foureſcore myles long.

Bart. de las Caſas telleth of a Kingdome in Hiſpaniola, called *Magua*, which ſignifieth a Plaine, compaſſed about with Hills, which watered the ſame with thirtie thouſand Riuers and Brookes; twelue of them were very great: and all which come from the Weſt (twentie thouſand in number) are enriched with Gold.

Cotobi is a Plaine on the toppes of Hills, ſo high, that it is ſubiect to the foure ſeaſons of the yeare. There is alſo another Region of the ſame name, moſt barren, and yet moſt rich; full of Mines, otherwiſe vnfruitfull; a thing common in Nature, that great Mines 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 Flowers, round ſtones of golden Earth in ſtead of
d *Dec.3. l.4.* Fruits, and thinne plates in ſtead of Leaues. From this Iſland d was yearely brought foure or fiue hundred thouſand duckats of Gold yearely. They imagine ſome diuine nature to be in Gold, and therefore neuer gather it, but they vſe certaine religious expiations, abſtaining from women, delicate meates and drinkes, and all other pleaſures.

There is an Iſland a little from Hiſpaniola which hath a Fountaine in it, comming by ſecret paſſages vnder the Earth and Sea, and riſeth in this Iſland: which they beleeue, becauſe it bringeth with it the leaues of many Trees, which grow in Hiſpaniola, and not in this Iſland; the Spaniards call the Iſle, *Arethuſa*.

e *R. Tomſon ap. Hak. to.3.* The Iſle e of Hiſpaniola is much infeſted with Flyes, or Gnats, whoſe pricking cauſeth wonderfull ſwelling: alſo there is a Worme 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 remedie, but to open the fleſh ſometimes three or foure ynches, and ſo digge them out. The Gnats
f *Mart.dec.7.9.* f are ſo troubleſome, that the inhabitants doe therefore build low houſes, and make little dores, which they keepe cloſe, and forbeare to light Candles. Nature hath to this diſeaſe ordained a remedie, namely, certaine creatures, called *Cucuij*, which is a kinde of Beetles. Theſe haue foure lights, which ſhine in the night; two in the ſeat of his eyes, and two which hee ſheweth when he 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 letters by the light of one; and many of them ſeeme as ſo many candles. They had but three ſorts of foure-footed Beaſts, & thoſe very little.

Now

Now men are exhauſt, and Beaſts multiplied, in ſo ſtrange manner, that one *Deane* of the Conception, carrying a Cow thither, ſhe was aliue ſix and twentie yeares after, and her fruitfull generation was multiplied in the Iſland to eight hundred. They are now growne wilde, as their dogges alſo. They kill their Kine for the Hides: fiue and thirtie thouſand were tranſported to Spaine when *Acoſta* returned 1587.

Before the diſcouerie of this Iſland by *Columbus* and the Spaniards, theſe Ilanders of Hiſpaniola were fore-warned thereof by Oracle. Their [g] *Caciques* and *Botrity* (that is, their Kings and Prieſts) reported to *Columbus*, That the father of *Garionexius*, the preſent King, and another *Cacike*, would needes be importunate demaunders of their *Zemes*, or Gods, of future euents, and therefore abſtained fiue dayes together from all meat and drinke, ſpending the time in continuall mourning. The *Zemes* made anſwer, That there would come, not many yeares after, vnto that Iſland a ſtrange Nation, clothed, bearded, armed with ſhining ſwords, that would cut a man aſunder in the middle; which ſhould deſtroy the auncient Images of their Gods, aboliſh their Rites, and ſlay their children. To remember this Oracle, they compoſed a mournefull Dittie, which they call *Areito*, which on ſome ſolemne dayes they vſed to ſing.

g *Mart. Dec. 1. l. 9.*

Now concerning theſe *Zemes* (which could fore-tell that which they could not auert) and the ſuperſtitions of Hiſpaniola, [h] the Spaniards had beene long in the Iſland before they knew, that the people worſhipped any thing but [i] 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 apparent by the Images which they worſhipped, that there appeared vnto them certaine illuſions of evill ſpirits. Theſe Images they made of Goſſampine cotton hard ſtopped, ſitting, like the pictures of the Deuill, which they called *Zemes*; whome 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 obtaine raine, or faire weather, and when they goe to the Warres, they haue certaine little ones which they bind to their foreheads. Euery King hath his particular *Zemes*, which he honoureth. They call the eternall GOD by theſe two names, *Ioeauua*, and *Guamaonocon*, as their predeceſſors taught them, affirming, That he hath a father called by theſe fiue names, *Attabeira*, *Mamona*, *Guacarapita*, *Liella*, *Guimazoa*.

h *Mart. ibid.*
i They worſhipped the Sunne, and prayed to it at Sunne-riſing.

They make the *Zemes* of diuerſe 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 Rockes, make them of Stone: ſome of Rootes, to the ſimilitude of ſuch as appeare to them when they gather the Rootes, whereof they make their bread, thinking, that the *Zemes* ſent them plentie of theſe Rootes. 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 Fountaines, Woods, or other their peculiar charges. When the *Boitiy* conſult with the *Zemes*, they goe into the houſe dedicated to him, and with the poulder of the hearbe *Cohobba*, ſnuffed into their noſthrills, are diſtracted; after which, returning as out of a traunce, 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 toppe 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 meat, 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 lye hid for certaine dayes. In this Kings Village were ſome children borne with two Crownes, which they ſuppoſed to bee the iſſue of this *Zemes*. And when this Village was burned by the enemie, this *Zemes* brake his bands, and was found a furlong off, without any harme. Hee had another *Zemes*, called *Epiegnanita*, 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 Iſland, he fledde for altogether, and could neuer be found, whereby they diuined the deſtruction of their Countrey.

They honoured another *Zemes*, in the likeneſſe of a woman, on whome waited two other, like men. One of theſe executed the office of a meſſenger to the *Zemes*, that had authoritie of Clouds, Windes, and Raine, and are at commaund of this woman: the other performed the like to the *Zemes* of the Waters, that fall from the Hills, that being looſed, they might breake into Flouds, and ouerflow the Countrey, if the people doe not giue due honour to her Image.

k *Mart. Dec. 2. l. 6.* Let vs adde to this relation of the *Zemes* of Hiſpaniola an accident in [k] 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 Virgine *Marie*, whoſe picture he had in his boſome. The King by his perſuaſion reiected his *Zemes*, and dedicated a Chappell and Altar to this Picture, whither he and all his familie reſorted a little before the Sunne-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 demaunded, why they did thus, they anſwered, leaſt it ſhould lacke meat, 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 battaile) this made the *Zemes* of the enemie 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 partie, 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 Virgine with touch of a rod looſed her mans bands, which were found on the other aduerſe partie, being now double-bound. Thus can the Deuill transforme himſelfe into an Angell of Light at Loretto, in Hiſpaniola, and where elſe ſoeuer he can be entertained; the name of Saints, and promiſe of Heauen, ſhall further his helliſh deſignes.

l *Dec. 7. 10.* They had feſtiuall Solemnities in Hiſpaniola [l] to their *Zemes*, whereunto the Kings ſummoned their ſubiects by publike Criers: and they, neatly dreſſed after their manner, and painted with diuerſe colours of hearbes, reſorted thither, with their armes, thighes, legges, adorned with ſhells, to make Muſicke in their dauncing. Thus they preſented themſelues before the King, who ſat 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 dauncing and ſinging the prayſe of their *Zemes*, and offered Cakes in baskets, concluding with Songs in praiſe of their ancient Kings, & prayers for future proſperitie. After this, both ſexes kneeled downe, and offered their Cakes; which the Prieſts receiuing, cut in peeces, giuing to euery man a portion, which he kept vntouched the whole yeare, for a holy Relique, eſteeming that houſe in danger of Fire and Whirlewinds, that is not preſerued with this reſerued peece of Cake. They ſeemed ſometimes to heare a voice from their *Zemes*, (whether by the illuſion of the Prieſts, or the Deuill) which the Prieſts interpreted by their behauior: for if they daunced and ſung, all was well: but if they went ſorrowfully, the people went forth ſighing, and gaue themſelues to faſting, euen to extreame faintneſſe with weeping, vntill they thought their *Zemes* reconciled.

Tou-

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 Mountaine 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 *Machoebael*, 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 bewaileth his misforune. *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 *Mathunno*, carried the children away with him, which being oppressed with famine, fainted; and remained on the bankes of a certaine Riuer, where they were turned to Frogges, and cried *toa, toa*, as children with them vse to crie for the dugge. And hence also come those pitifull cryings of the Frogges in the Spring-time. As for *Vogoniona*, 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 kinde of stones which their Kings greatly esteemed. Another Caue they had (for the former tale is endlesse, as superstition commonly is) called *Iouana boina*, 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 religious concourse to these Caues, as men goe on Pilgrimage to Rome, Compostella, or Ierusalem.

They had a superstitious conceit of their dead: who (they thought) walked in the night, and eat 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 body, he might be resolued by feeling on his belly, because these ghosts could take all other members of mans body, but not the nauell (as some with vs imagine that the Diuell 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 he 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 forefathers, 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 *Boitij* 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 tie themselues to much fasting, and outward cleanlinesse and purging; especially where they take vpon them the cure of great men: for then they drunke the powder of a certaine herbe, which brought them into a fury, 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 fore-head, temples, and necke of the patient; sometimes also saying that the *Zemes* is angrie for not erecting a Chappell, or dedicating to him a Groue or Garden, or the neglect of other holies. And if the sicke party die, his kinsfolkes by witchcraft enforce the dead to speake, and tell them whether he died by naturall destiny, or by the negligence of the *Boitij*, in not fasting the full due, or ministring conuenient medicine: so that if these Physitians be found faultie, they take reuenge of them. They vsed in ministring their Physicke, to put certaine 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 honor them, as they doe their *Zemes*.

When

When their Kings died, 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 *Caſani*-bread.

Hauing thus wearied you with this long ſtay in Hiſpaniola (by which ye may gueſſe of the neighbouring Ilands) we will haſt 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: *nocuments* haue beene *documents*. For while ſome haue bin wracked there, they haue made vertue of Neceſſity, 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 of that ſhip which firſt diſcouered it: [m] it is alſo called the Iland of Diuels, which they ſuppoſe inhabit there; and the Inchanted Iland: but theſe are inchanted conceits. Sir *George Sommers* hath deſerued that it ſhould beare his name, by his endeuours thereabouts teſtified in life and death. He with Sir *Thomas Gates*, as before is ſaid, were wracked on the Iland, which loſſe turned to ſome gaine, as if GOD would giue them this into the Virginia-bargaine. Before in the yeare 1593. *Henry* [n] *May*, an Engliſhman, in a French ſhip was wracked thereon, and hath giuen vs ſome diſcourſe thereof: more fully hath *Sylueſter* [o] *Iourdan*, one of that Virginian Company, one of the company of thoſe worthy Knights, in a Treatiſe of that ſhip-wracke, and the diſcouery of Bermuda. The commodities whereof he reckoneth, variety of fiſhes, plenty of hogges (which it ſeemeth haue eſcaped out of ſome wracks) diuers fruits, Mulberies, Silke-wormes, Palmitos, Cedars, Pearles, Amber-griſe: But the moſt ſtrange thing ſeemes the variety of fowle, of which they tooke a thouſand of one ſort in two or three houres, being as bigge as a Pigeon, 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 ſtaid 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 quantitie 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 Tortoiſes, a buſhell in the belly of one, very ſweet: they tooke fortie of them in a day: and one would ſerue fiftie men at a meale. Two were there borne, and other two married, to take 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 ſhippe and a pinace, and ſet ſaile for Virginia. From hence and thence I am now paſſing in an Engliſh ſhip for England, where to paſſe away tediouſneſſe of the Voyage, I will entertaine my Reader with a diſcourſe of the more then tedious and faſtidious Spaniſh cruelties.

[m] *Botero.*

[n] *Henry May ap. Hak. tom. 3.*

[o] *Syl. Iourdan.*

CHAP. XV.

Of the Spaniſh cruelties in the Weſt-Indies: and of the peruerſe conuerſion of the Indians vnto Chriſtianitie.

FOraſmuch as the Papiſts doe vſually glorie 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: it ſhall not be amiſſe to obſerue the proceedings of the Spaniard

[a] *Alan. Cop. vel potius N. Harpſfield, Dialogi, vt refertur Io. Hart.*

[b] *Bellar. de Not. Eccleſiæ. lib. 4. Coſteri Enchirid.*

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 baptised some by force. *Vega* d accuseth them of Baptising without making them know the faith, or taking knowledge of their life. Hee that will reade what they lately haue done in Spaine with the remnants of the Moores, may perhaps satisfie himself with the reasons of Frier e *Fonseca* in defence thereof. But for the poore Indians, *Bartholomeus de las Casas*, f a *Dominike* Frier, of the same order with *Fonseca*, and after a Bishop in America, hath written a large and vnanswerable Treatise of the enormious 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, saith he, the Spaniards came as cruell and hungry Tygres, Beares and Lions, intending nothing those fortie yeares (he wrote this *An.* 1542.) but bloud and slaughter, to satisfie their Auarice and Ambition: in so much that of three millions of people, which were contained in Hispaniola of the Naturall inhabitants, there scarse remained at that time three hundred. 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 tyranny; and he might truely say that fifty millions had paid Natures debt.

c *Acosta lib. 4. de procurand. Ind. salute. ca. 3.*
d *And. Vega de f. & operibus q. 3.*
e *F. Damiano Fonseca del giusto scacciamento de Moreschi da Spagna.*
f *Bar. Cas. Hispan. Crudelitat.*

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 neither man, woman, nor childe: they ripped vp the great-bellied women, and would lay wagers, who could with most dexterity strike off an Indians head, or smite him asunder in the middle: they would plucke the Infants by the heeles from their mothers breasts, and dash out their braines against the stones, or with a scoffe hurle them into the Riuer. They set vp gibbets, and in honor of CHRIST and his twelue Apostles (as they said, and could the Diuell 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 Countrey-men, which (for feare of the like) lay hidden in the Mountaines. The Nobles and commanders, they broiled on gridirons: I once (saith our Author) saw foure or fiue of the chiefe of them thus rosted, which making a lamentable noise, the nicer Captaine bad they should be strangled, but the cruell tormentor, chose rather to stoppe their mouthes, so to preuent their out-cries, and to continue their broiling till they were dead. They had dogges 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 an hundred of them should for one Spaniard be slaine. The King of Magua offered to till the ground for them fiftie miles space, if they would spare him and his people from the mines. The Captaine in recompence deflowred his wife, and he 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, three thousand and six hundred Crownes.

g P. *Mart.* mentioneth this graine of gold: and likewise the Spanish cruelties; though not so largely as *Casas*.

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 Hiquey. 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 remained 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 heauy burthens which they made them carry, by famine, by scourging, and other miseries.

And

And thus they did in all other parts whereſoeuer they came. In the Iles of Saint *Iohn*, and *Iamayca*, were ſix hundred thouſand Inhabitants, whereof then when the Author wrote this, there were ſcarſely left two hundred in either Iland. Cuba extendeth furtheſt in length of any of theſe Ilands. Heere was a Cacique named *Hathney*, 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, he 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: *Hathney* asked if any Spaniards were in heauen, the Frier anſwered, yea, ſuchas were good; *Hathney* replied, he would rather goe to hell, then goe where any of that cruell Nation were.

I was once preſent, ſaith *Caſas*, when the Inhabitants of one towne brought vs forth victuall, and met vs with great kindneſſe, and the Spaniards without any cauſe ſlew 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 twentie 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 crueltie): and one other Spaniard ſeeing them take this courſe, hee made as though he would hang himſelfe too, and perſecute them in the regions of Death, which feare detained ſome from that ſelfe-execution. Sixe thouſand children died, ſaith our former Author, in three or foure monthes ſpace, while I was there, for the want of their parents which were ſent to the mines: they hunted out the reſt in the mountaines, and deſolated the Iland. Neither did the other Ilands ſpeed better. The *Lucaie* they brought to an vtter deſolation: and ſhipping multitudes of men for the mines 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 ſpread further to the Continent, where they ſpoiled the ſhores, and the Inland Countries of people. From Dariena to Nicaragua, they ſlew foure hundred thouſand people with dogges, 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. Ye Caciques and Indians of this or that place (which they named) Be 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, whiles they were aſleepe, fired their houſes, and ſlew and tooke captiues at their pleaſure, and then fell to ſearch for Gold. The firſt Biſhop that came into theſe parts, ſent his men to be partakers of the ſpoile. A Cacique gaue the Spaniſh Gouernour the weight in Gold of nine thouſand crownes; he (in thankefulneſſe) 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 three thouſand. They not ſatisfied, perſiſted in their tormenting him, till the marrow came forth at the ſoles of his feet, whereof he died. When any of the Indians, employed by the Spaniards, failed vnder their heauie burthens, or fainted for want of neceſſaries, leſt they ſhould loſe time in opening the chaine wherein he was tied, they would cut off his head, and ſo let the bodie fall out. The Spaniard robbed the Nicaraguans of their corne, ſo that thirtie thouſand died of famine, and a mother eat her owne child: fiue hundred thouſand were carried away into bondage, beſides fiftie or ſixtie thouſand ſlaine in their warres: and now, ſaith *Caſas*, remaine foure or fiue thouſand, of one of the moſt populous Regions of the World. Heere did *Vaſchus* giue at one time foure Kings to be deuoured of dogges.

h Marke this way of conuerting infidels.

1 *P. Mart. Dec. 3. lib. Cortes* accuſtomed himſelfe to haue foure Kings attend on him. *Dec. 8. lib. 3. 2.* He burned ſixtie Kings, their heires looking on.

In New Spaine, from the yeare 1518. to 1530, in foure hundred and foureſcore miles about Mexico, they deſtroyed aboue foure millions of people in their conqueſts by fire and ſword, not reckoning thoſe which died in ſeruitude and oppreſſion. In the Prouince of Naco and Honduras, from the yeare 1524. to 1535. two millions of men periſhed,

perished, and scarsely two thousand remained. In Guatimala, from the yeare 1524. to 1540. they destroyed aboue foure or fiue millions vnder that *Alnarado*, who dying by the fall of his horse, as is before said, complained (when he 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 ouerwhelmed. He forced the Indians to follow him in his Expeditions, in Armies of 10. or 20000. not allowing them other sustenance, then the flesh of their slaine enemies, maintaining in his armie 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 behind him; and a Boy stood by basting his rosted feet with oyle, another with a crosse-bow bent to his brest, and on the other hand another with dogs; of these tortures he died. 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 Friers 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 fifty miles of land. The Bishop wrote to the King, that the people called the Spaniards Diuels, or *Tares*, for their Diabolicall practises; and thought the Law, GOD, and King of the Christians, had beene authors of this crueltie.

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 yeares, a million of people.

But why doe I longer trace them in their bloudie steppes; seeing our Author 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 childe from the breast to quarter it to his dogges? torturing Kings with new deuises, borrowed either 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, childe, 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 be abashed with the sense of this vnnaturall senselessenesse. 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 Diuellish masters. How may we 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, inhumanitie of wonted tyrants, and diuellishnesse, if it were possible, of the Diuels? But these you will say were [k] souldiours: let vs leaue the Campe and looke to their Temples.

There perhaps you shall see their Priests reading, praying, and (this they most glorie of) preaching to conuert the Indians by their word and workes. Aske *Colmenero*, a Priest of Saint *Martha*, who being asked what he taught the Indians, said that he deuoted them with curses to the Diuell, and this sufficed, if he said to them, *Per signum Sanctæ Crucis*. You haue heard what good Diuinitie the *Dominican* preached to *Atabaliba*, King of Peru (which 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 paintull, a Catechisme without explanation.

Their teaching is but a iest and shadow to get money: they follow dicing, hunting, whoring; in so much that Baptisme is scorned, and the Indians are forced to it against their wils: and a sincere [m] and vpright Iudge was wont to say, that if he came into Spaine, he would perswade the King to send no more Priests into America; such is their

k. *Nulla fides pictaque viris qui castra sequuntur. Lucan.*

l *Acost. de Procur. Ind. sal. l. 4. c. 3.*

m *Io. Matell: Seq. præfat. in Osor.*

their diſſoluteneſſe. They haue indeed three Archbiſhoprickes; that of Dominico, which hath ſix Suffragane-Biſhops; the ſecond of Mexico, which hath ſeuen; the third of Los Reyes, to which are ſubiect three Biſhops: yet theſe teach the people vices by their practiſe and ill example; in ſo much that the Indians (ſaith *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, repugnant to their Nature. Thus did a Cacique [o] deſcribe a Chriſtian to *Benzo*, by the vnchriſtian courſe of the Spaniards. Chriſtian (ſaith he, looking *Benzo* on the face) what are Chriſtians? They imperiouſly demand Mays, Hony, Silke, Rayment, an Indian woman to lye with them; they call for Gold and Siluer, they will not worke; are Gamſters, Dicers, Wicked, Blaſphemers, Back-biters, Quarellers: and concluded, that Chriſtians could not be good. *Benzo* ſaid, that euill Chriſtians did ſuch things, not the good ones: he replied, where are thoſe good, for I neuer ſaw any but bad. He was threeſcore and ten yeares old, and ſpake Spaniſh perfectly. *Benzo* ſaith, that they would not looke on the Chriſtians, but curſe them, and as before is ſaid, called them [p] Sea-froth. He being very inquiſitiue to ſee what they thought of our faith, reporteth, that ſome of them taking a peece of Gold, will ſay, Lo 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. [*] A *Franciſcan* publikely ſaid, that there was neither 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 variety, to dice, to lie, to ſwagger, and now I want nothing but a Concubine (which I meane to haue ſhortly) to make me a complete Chriſtian. Theſe indeed are the miracles that the Spaniards worke in the Indies, ſaith our Author: I aſked an Indian once if he were a Chriſtian; he againe asked me if he ſhould be the Biſhops Groome a dozen yeares to keepe his Mule. Others of the Indians, ſaue a little waſhing and ſome cold ceremonies, know nothing of our religion.

The Indians haue liued at more quiet with the Spaniards, ſince the King proclaimed them free; yet ſtill hate them: and for their Chriſtianitie, *Franciſcus* [q] *à Victoria* proteſteth, that it doth not appeare to him, that Chriſtian Religion had beene propounded in meet ſort to the Indians: Miracles he heard not of, but on the contrary, 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 Proſelites, which we rather pitie then enuie.

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* [*] tell you: he ſaith, that they haue indeed wrought miracles amongſt the 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 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 mountaines, and their wiues by them, with their children at their feet. By their dogges 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 twentie millions of the people. I would giue the Diuell his due, and therefore would not aſcribe all this to thoſe later *Locuſts*, the Ieſuites: who are yet accounted the moſt cunning and zealous Architects, in ſetting vp the roofe of that aſpiring Spaniſh Monarchy, theſe and the like bloudie foundations notwithſtanding; and therefore may be called *Acceſſories after*,

n *Exod.* 5. 8. 17.

o *Benzo lib.* 2. *cap.* 16.

p *Virarochie.*

* *cap.* 18.

q *F. à Vic. Rel.* 5. *De Indis.*

* *Arnauld.* againſt the Ieſuites.

after. As for the Spaniards, we see them, by testimony 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 Diuell brought the Inquisition (his faire daughter much resembling his accursed presence) I know not: our Country-men, [r] *Philips, Hortop* and others, knew to their cost. But what should we speake of the Spanish crueltie to others? Looke 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 hee first of all, and for Spaine, had discouered. What *Roldanus* and his rebellious faction did in Hispaniola, and *Vaschus* 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 bodie of *Almagro*; [f] 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 bloudie Will, in mutuall executions vpon themselues. The awfull names of Viceroyes, Gouernours, and Captaines, were no lesse subiected to imprisonment and death, then the poorest souldiour. 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. Diuells from Hell were fittest scribes, with the firie characters of their infernall workehouses to register them, the reading whereof might astonish the sense of the Reader, amaze his reason, exceed his faith, and fill his heart with horror and vncouth passions. For me, 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 surprised with distraction, and not to be my selfe, whiles the view of this Spanish *Medusa* transformeth me into a stone: the rather when I thinke such should our English Conuersion haue beene, if in that dismall yeare 1588. England had as well succeeded to them as the Indies: or if since, our Catholike Preachers had preuailed in their Powder-proiects, in the yeare 1605. who for a Temple, chose a Vault, that their workes of darkenesse might bee done in the darke, and their work-house might bee neerer to Hell, thence to borrow at hand supplies of diuellish deuises, and in neerer familiaritie to consult with the Diuell: for words they had prepared a sulfurous breath, the smoke whereof might darken the Heauens; the fire might rent the trembling and astonished Earth: the noise 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 Sunne, Moone, and Morning-Starre (the King, Queene, and Prince) Our faireſt Skie of fixed and well ordered lights, then shining in their greatest splendor of Parliament-brightnesse. The Giants of old were said to be 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 Hell-monster of their bloudie Catholicisme; they had designed the time of her Trauell, and themselues would haue beene the Mid-wiues; the Diuels had bidden themselues as Gossips, and at that opening of the Earthes wombe in her fierie trauell, would haue sent that way into the world (to attend the babe) all the blacke-guard of Hell, Treason, Superstition, Atheisme, Ignorance, Fire, Sword, and all Confusion, in a reuolution of a worse *Chaos*, then that [t] *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 cruelty, seeing all must haue come short of the first Cruelty, which our English Catholikes had executed, to open the floudgates of bloud

r *Miles Phil. Iob Hort. ap. Hak.*

f See *Gomara, Apollonius, Benzo*, &c. of these ciuill warres in Peru.

t The words of *Moses, Genes.* 1. interpreted, *without forme and void.*

vnto them. And all this was the Catholike cauſe, & theſe the Preachers, or the Vſhers rather to the Preachers (for the Ieſuites will be angrie if we take from them their bloudie priuiledge) of this new Catholiciſme, which the Diuell (till now he is an older and cunninger Serpent) had neuer learned himſelfe, nor could learne others, till hee had gotten *Ignatian* Vſhers in his helliſh Schoole. But whither is your Pilgrime tranſported? Friend, I draw neere my port, and leauing America behind me, 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-chatholike 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 [u] day, wherein thoſe things ſhould haue beene effected) iuſtly demandeth my beſt teſtimony: I haue thus told out my Story. And now me thinkes I ſee the ſhores of England, from which my lingring Pilgrimage hath long detained me: I heare the Bells, and ſee the Bon-fires, with publike acclamations of thankfulneſſe for that Deliuerance, all finging their *Hallelu-iahs*, and ſaying, [x] *This is the Day which the* LORD *hath made, we will reioyce and be 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 Honorable Counſellers; peaceable and loyall Commons; in a word, England preſents it ſelfe to mine eyes, repreſenting to my minde a Map of Heauen and Earth, in the freedome of body and ſoule, yea where our ſubiection and ſeruice is freedome (which I haue not elſewhere found in all my Perambulation of the World) I feele my ſelfe herewith rauiſhed, and in a ioyfull extaſie cannot but crie out: [y] *It is good for vs to be heere* (in the true Church and Suburbs of the true heauen): Heere then Reader, let me reſt mee, till I ſee whether thy kinde acceptation of this, will make me willing to accept another and neerer (but harder) European Pilgrimage.

u *November* 5.

x *Pſal.*118. 24.

y *Matth.*17. 4.

Trin-vni Deo gloria.

A TABLE OF THE PRINCIPALL MATTERS CONTAINED IN THE FIVE FIRST BOOKES, WHICH ARE OF ASIA.

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FINIS.