

**Rites of funeral ancient and modern, in use through the known world /
Written originally in French, by ... Monsieur Muret. To which is added, a
vindication of Christianity against paganism [by M. Minucius Felix] All
translated into English by P. Lorrain.**

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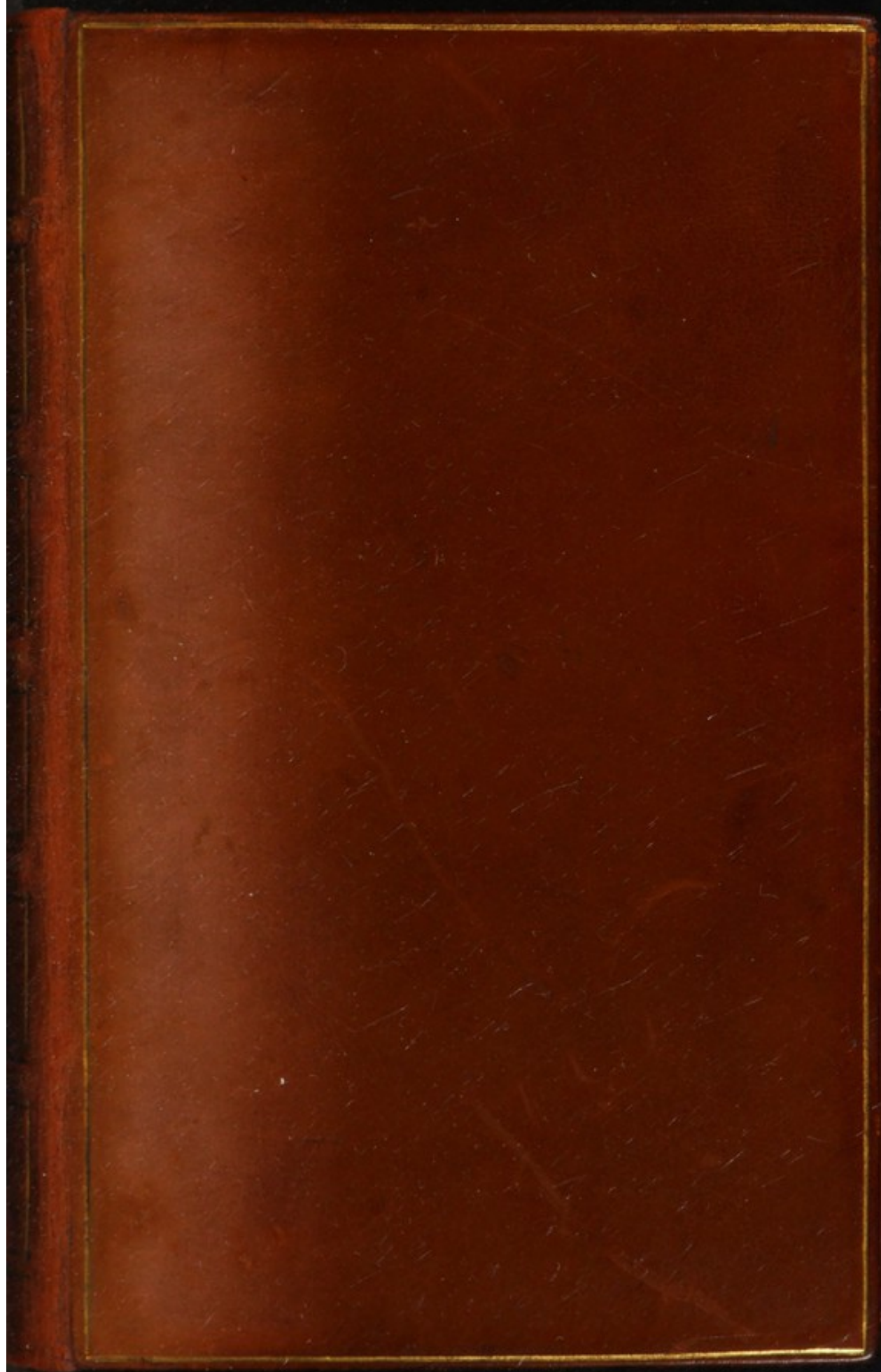
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FUNERAL
RITES

MURBT

1683







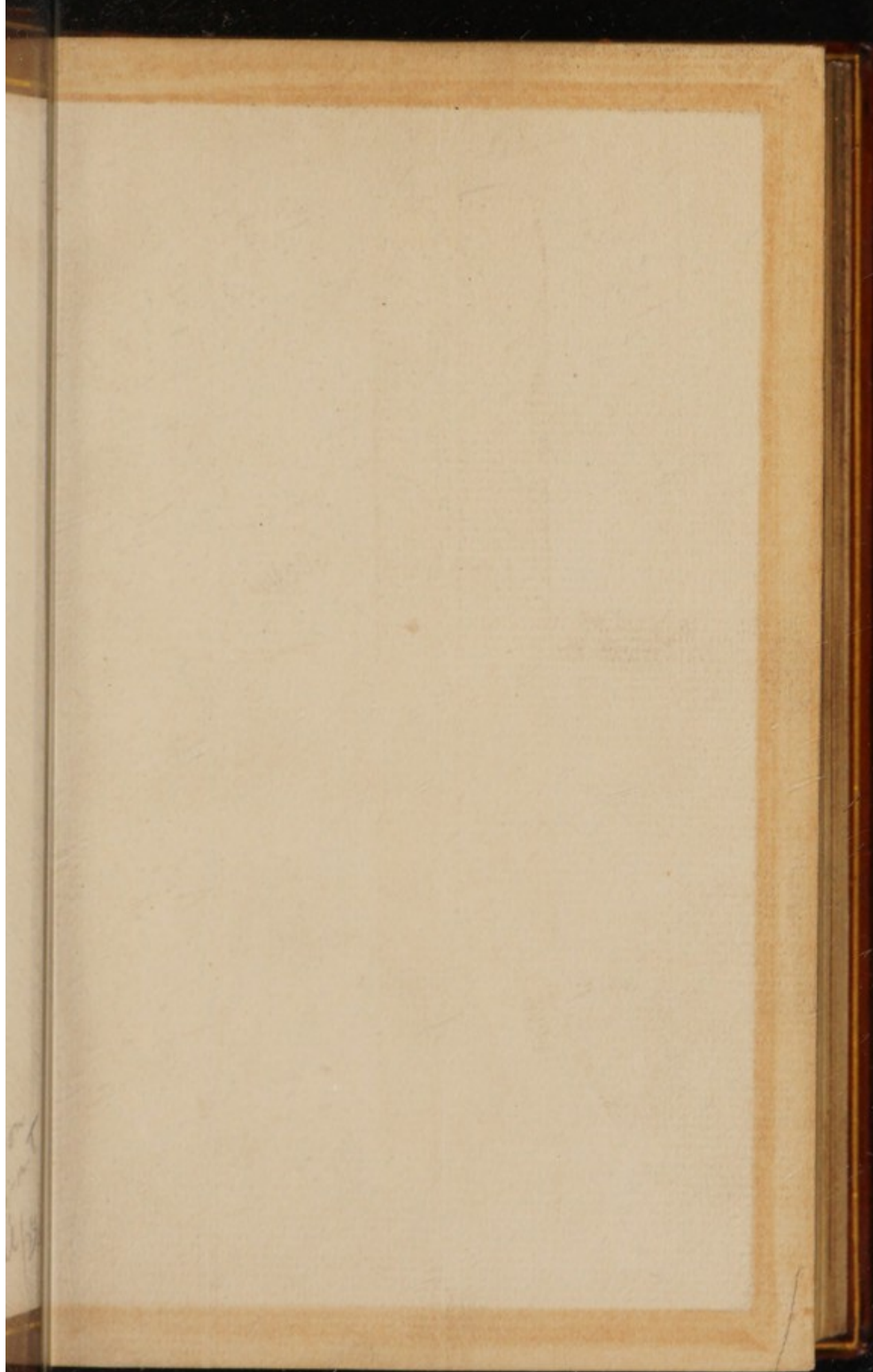
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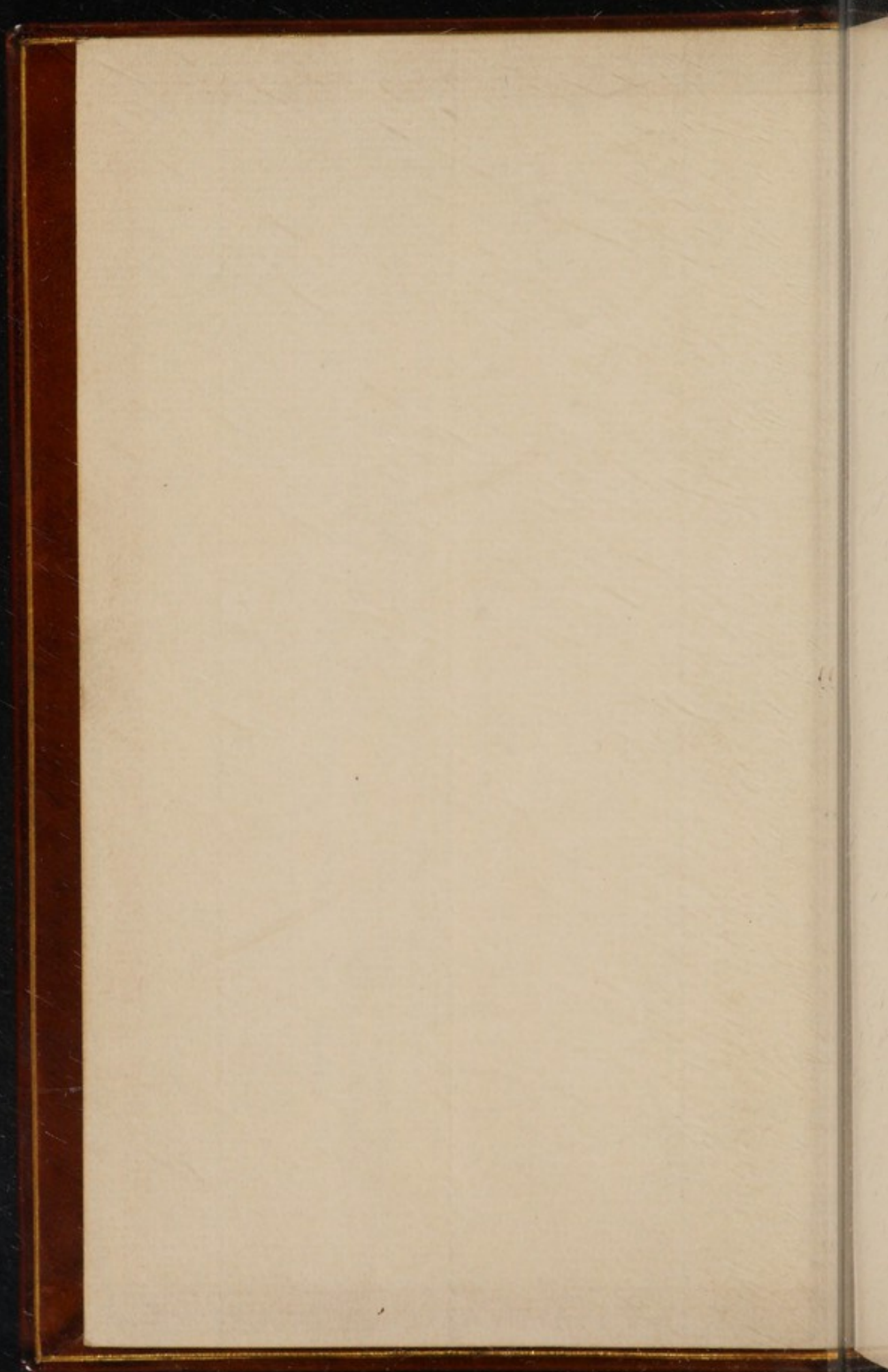
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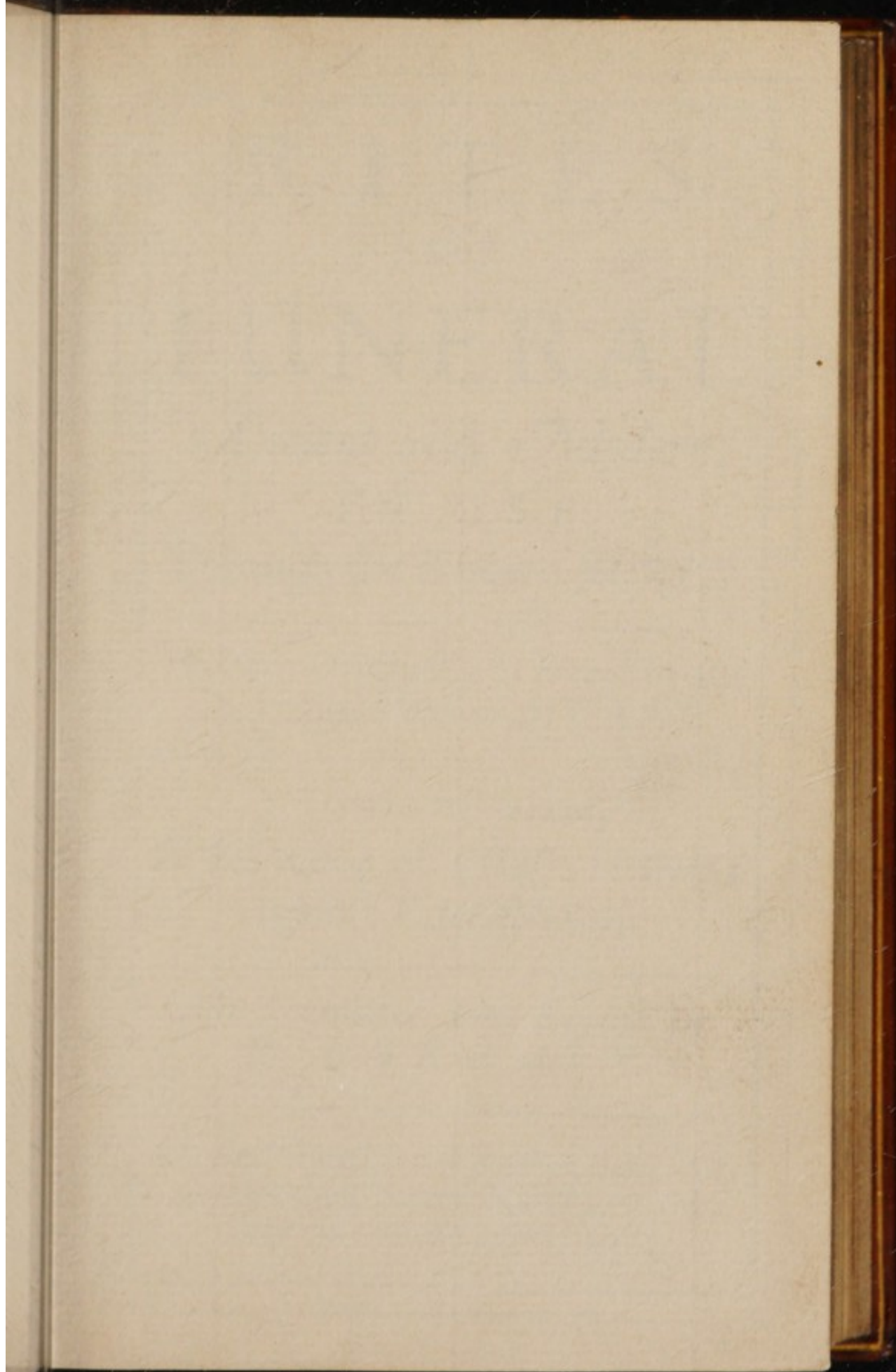
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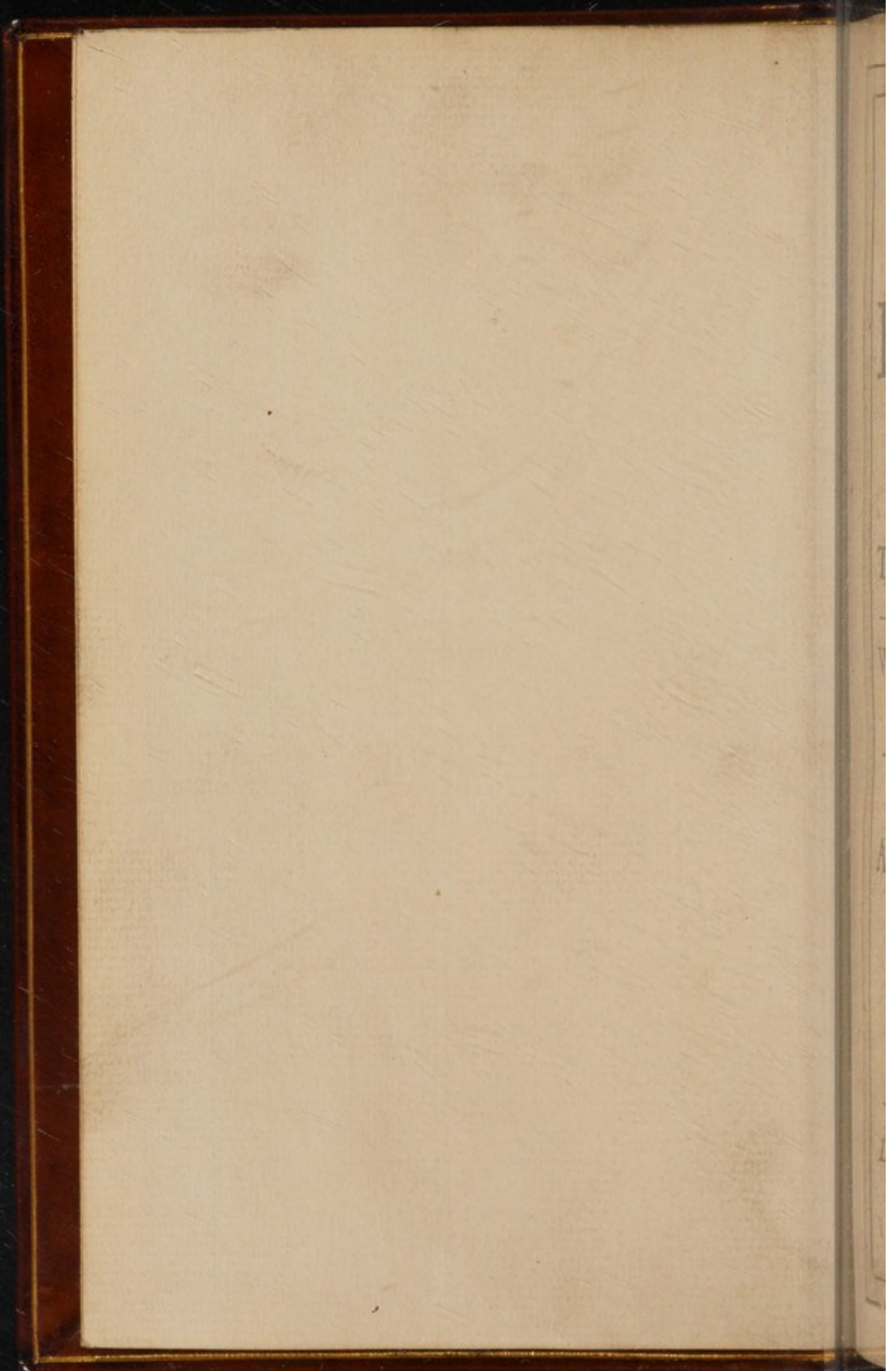
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from Robinson
Newcastle
200 April









47718

R I T E S
 O F
 F U N E R A L
Ancient and Modern,
 I N U S E
 Through the Known *WORLD.*

Written Originally in *French* by the
 Ingenious *Monsieur* MURET.

To which is added,
 A *Vindication* of *CHRISTIANITY*
 against *PAGANISM.*

All Translated into *English* by
 P. L O R R A I N.

London, Printed for *R. Royston*, Bookseller
 to His most Sacred Majesty, at the
Angel in *Amen-Corner*, 1683.

RITERS

FURNERAI

IN USE

Originality

of CHEMISTRY



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To the Honourable

SAMUEL PEPYS Esq;

SIR,

TO apologize for this *Dedication* under the worn presence of a desire of *Protection*, were at once to do violence, both to the Character of my *Author* (whole Fame has rais'd him above the need of any) and my own *Modesty*, who am too conscious of what the best performances of this kind amount to, not to know, That *Pardon* only

A 2

(with-)

The Epistle Dedicatory.

(without *Protection*) is Indulgence sufficient to the frailties of a *Translation*.

THAT then which alone emboldens me to the inscribing this to *YOUR REVER'D NAME*, is a belief I have, that the *Copy* cannot be disagreeable to *You* of an *Original*, in whose diversities of Entertainment and Reading, You have been sometimes pleas'd to own so much satisfaction, especially upon a Subject of such singularity as this, touching the different *Rites* of *Funeral* in practice with Mankind.

OF which *Rites*, however entitled *YOUR VIRTUES* have long since rendred *YOU* to those of the most Solemn, or *YOUR* severer *PHILOSOPHY* may nevertheless make *YOU* partial to
others

The Epistle Dedicatory.

others of the less studied Methods
mention'd in this *Treatise*; *GOD*
grant Your arrival at either may
be as late for the benefit of *Others*,
as *YOUR KNOWN INTEGRITY*
and *FORTITUDE* render im-
possible its coming too soon with
regard to *YOUR SELF*. Which
is the most fervent Prayer of,

HONOUR'D SIR,

Your most Faithful and

most Obedient Servant,

PAUL LORRAIN.

Novemb. 6.

1682.

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The Epistle to the
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THE
TRANSLATOR
TO THE
READER.

THE *Wiseſt of Kings* tells us,
that * it is better to go to the * Eccl. 7. 4.
House of Mourning, than to that of
Laughter; And thoſe who have well
conſider'd the grounds he had for this
his Judgment, will not by the Title of
this Book (as melancholy as it appears)
be affrighted from the peruſing it. I
might indeed acquaint the Reader, that
in the tranſlating thereof, I have con-
ſulted nothing more than his pleaſure
and diverſion (which he cannot miſſ of,
amidſt ſo great a variety of Relations,
concerning the magnificence of Sepul-
chres, with other Honors beſtow'd up-
on, and manners of diſpoſing of the
DEAD)

The Translator

DEAD) but I will not insist on this, my design being rather to profit, than delight; for else it would have been more proper for me to have usher'd my Reader to a Theatre, than a Church-Yard among Graves and Charnel-Houses. I must confess that a Skeleton, how neatly soever hung and wir'd together, is not an Object so entertaining as a Venus drawn by some Masterly Hand; but withal it must be granted, that as much as Delight carries it on this side, so much does Advancement of Knowledge over-balance it on the other; the one feeds our Vanity, the other composeth us to Sobriety, and teaches us the best of Lessons, To know our selves. What we read to have been, and still to be the Custom of some Nations, to make Sepulchres the Repositories of their greatest Riches, is (I am sure) universally true in a Moral sense, however it may be thought in the Literal; there being never a Grave but what conceals a Treasure, though all have not the Art to discover it. I do not

herc

to the Reader.

here invite the covetous Miser to disturb the Dead, who can frame no Idea of Treasure distinct from Gold and Silver; but him who knows that Wisdom and Virtue are the true and sole Riches of Man, as he is an intelligent Creature, and the Image of his Glorious Creator. Is not Truth a Treasure, think you? Which yet Democritus assures us, is buried in a deep Pit or Grave; and he had reason; for whereas we meet elsewhere with nothing but paint and deceit, we no sooner look down into a Grave, but Truth faceth us, and tells us our own. It was not by chance that the Primitive Christians joyn'd their Cœmeteries to their Temples, or Places of Divine Worship; they well understanding that the Instructions communicated to them through their Ears in the one, were enforced by those they took-in from their Eyes in the other, and that both tended to the same blessed end, of rendring them Wise and Religious. Of which Truth Plato was so convinc'd, as to define Wisdom the Meditation of Death; ratified by
the

The Translator

the Divine Oracle in that Patheticall
*Wish, * Oh that they were wise,*
** Deuter. 32.29. that they would consider their latter*
end! And with no slight confirmations
given it also by the Wisest of Preach-
ers, even where the Libertine seems
least to apprehend it, namely, in his
|| Eccl. 9.10 declaring || no Wisdom to remain in
the Grave whereto we are going ;;
for as much as in so cautioning us a-
gainst a too late expectation of finding
it (when dead) in our own, he directs
us the more forcibly to the seeking for
it (while living) in the Graves of
others.

WHICH having said with regard
to the valuableness of the Subject, I
shall only add, for the Reader's fuller
information, my having taken the li-
berty of retrenching one Chapter of
this Book, under the Title of [The
Funerals of Hereticks] as finding the
same little less or more, than an Inve-
ctive against Protestants, in reference
to their Rites of Burial. Nor can I
think my so doing will be judg'd any
blameable imposition upon my Catho-
lick.

to the Reader.]

Publick Author: For as much as by covering the Mistakes whereto the partiality of his Zeal has too visibly betray'd him in this particular, I shall be found to have best consulted the general Credit of that Truth, which the Reader will observe him a most strict Pursuer of, through every other part of this his History.

ADIEU.

ERRATA.

Page 4. in the Margin, read *Sext. Empiric*, p. 11. l. 13. r. *Place*. p. 12. l. ult. r. *Cypres*. p. 14. l. 6. r. *Tutelar*. p. 22. in Marg. r. *their attending* p. 32. l. 9 r. *Veij* p. 42. l. 8 r. *Offices*. p. 49. l. 22. r. *Fustinian*. p. 72. l. 21. for of r. *n*. p. 77. l. 11. r. *sounding on Trumpets*. p. 86. l. 10. f. *the* . 21. p. 92. l. 2. r. *take it*. l. 8. r. *may be*. p. 123. l. 4. r. *and* . 5. r. *him*. p. 140. l. 8. r. *extends*. l. 10. f. *were*. r. *are*. p. 146. l. 4. dele *a*. p. 147. l. 12. & 167. l. 2. r. *Water*. p. 161. l. 22. r. *Lamentings*. p. 191. l. 12. r. *there*. p. 199. l. 24. f. *by r. as* . p. 203. l. 7. dele *also*. p. 226. l. 15. r. *Crimes*. p. 244. l. 10. f. *but r. stop*. p. 293. l. 1. r. *Scipio's*. Throughout for *Corpses* read *Corps*.

THE

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THE
FUNERAL RITES
AND
CEREMONIES
OF ALL
NATIONS.

CHAP. I.

Funerals of the Egyptians.

I DESIGNING to treat of
the *Funeral Rites of all Nations*,
shall begin with those of the
Egyptians, because that People has
always been acknowledged for the
most ancient; and from whom
Laws, Arts, Sciences and Ceremonies
were first deriv'd to other Countries.
As soon as any one was dead amongst
B them,

* *Diod. lib.*
2. *Hist.*
Officers
employ'd
by the
Egyptians
at their
Funerals.

them, * the *Funeral* Officers, which were three, *viz.* the Clerk, the Anatomist, or Dissector, and the Embalmer, presented themselves to the Kinsmen and Relations of the Departed, and after they had agreed upon the price (for according to the expence they were willing to be at, they diversly treated the Corps) the Clerk set down upon a paper, or marked on the Body it self, the Parts that were to be opened, *viz.* the Flanks on the left side. Then the Anatomist made the incision, and forthwith ran away ; because the standers-by did most commonly sling stones at him, as abhorring to see him exercise this seeming cruelty upon their Friend or Relation. At last the Embalmer drew forth all the Intrails, but the Heart and Kidneys ; and after he had washt the Body very well, he inwardly anointed it with a composition of all sorts of sweet-scented drugs and spices, except Frankincense, because that was by them consecrated to the Gods ;

Chap. I. *Egyptians.*

3

Gods; and most commonly the chief ingredients of this ointment, were Myrrh and Cassia. This done, he with an Iron-hook pull'd out all the brains through the Nostrils, and fill'd up the void space with Aromatical drugs.

AS for the remaining Duties, they were perform'd by the kinsmen of the Deceased; who assoon as these * Publick Officers had done their part, and withdrawn themselves, took the Corps and laid it in Salt, where they let it abide for the space of seventy days: at the end of which they washed it very carefully, and then neatly sow'd up again the incision which the Anatomist had made; afterwards they anointed it outwardly all over with a certain Gum; wrapt it in swathing-bands of very fine linnen, which by reason of the foresaid glutinous ointment, stuck close to the body; and so they shut it up in carved and painted wooden frames, which were made for that purpose.

* *Mela*
l. 1. ch 9.
The manner of
their Burying and
Embalming.

Their
common
Sepulchres

• *Lucian
de luctu.*
Their
mourning
and la-
mentati-
ons for the
common
Sort.

¶ *Sext. Em-
ptic. l. 3.*

For their
Kings.

NOW these Corpses thus order-
ed and embalmed (which we call
Mummies) some kept in their houses,
others shut them up in some Repo-
sitories under ground, made in the
fashion of little vaulted rooms, into
which the descent was through a
round or square hole, like unto that
of a Well; over which they erected
a large * stone in manner of a pillar,
loaded it with many garlands,
and embraced it a thousand times,
giving the Deceased their last
Adieus.

I H A D almost forgot to menti-
on, that in carrying the Body to the
grave, both men and women made
very || horrid lamentations and out-
cries, tearing their cloaths, and un-
covering their breasts, which they
bruised with many reiterated
strokes. But these bewailings were
far more extraordinary upon the
Death of any of their Kings; the
mourning continuing no less than
seventy two days, during which
time all manner of rejoycings and
festivals

festivals were forbidden; they all bedawbed their faces with mire and dirt; walked in troops together along the streets, without any thing but a linnen-cloth wrapt about them, mixing the Name of their deceased Prince with their sighs and out-cries: They abstained from wine and delicate meats; deny'd themselves the use of baths and perfumes; they did not so much as make their beds, nor accompany with their Wives, and exprefs'd all the signs of an extraordinary affliction.

BUT it is to be observ'd, that before they paid him these *Funeral* *Obsequies*, they caus'd all his actions to be very narrowly scann'd and examin'd by the Judges, and that in the presence of the People: and in case their doings were adjudged bad and unaccountable; they deprived him of Burial, which they never granted their Prince, in the manner as before mentioned, but when by a general consent his Government and Conduct were approved of as good,

Publick Examination of the Lives of their Princes after their Death.

Royal Sepulchres.

For then they erected a sumptuous Monument for him, or laid him in that which he had prepared for himself, whilst yet alive; upon which monumental Structure they lavish'd a prodigious treasure, as the remains of their Pyramids do abundantly testify; which at this day are matter of astonishment to all that behold them, and were not without great reason by Antiquity reckon'd amongst the Wonders of the World.

INDEED they were such Buildings as were never elsewhere to be found: Neither is it at all likely, that any King at this day could go to the charge of them; since besides three hundred and seven thousand men, who for the space of twenty years were employed in building one of them, and eighteen hundred Talents spent only in Turnips and Onions, the invention of those Engines whereby they hoisted up so vast stones to such an incredible and prodigious height is quite lost.

MOST

MOST of these * *Mausoleums*, or
 costly and magnificent Structures,
 are made in the fashion of Pyra-
 mids, and are no less admirable
 without, than within. There is
 one of them that is mounted by two
 hundred and eight steps, and is six
 hundred and fourscore and two foot
 broad, and six hundred and twenty
 foot high: In a word, it is so high,
 that though the top of it be sixteen
 foot square, yet it does shew to
 those that are beneath, as sharp as
 the point of a needle. The entrance
 into it, is through a little door three
 foot and six inches high, and three
 foot and three inches broad: Next,
 you advance through a passage of the
 same dimensions, where first you
 meet with a descent of sixty steps,
 and after that again an ascent of
 about an hundred; at the end of
 which you enter into a little Gallery,
 and through that into a Hall, in the
 midst of which stands the Tomb, all
 of one piece, and of a stone as fair
 to look upon, and as hard, as Por-
 phyre,

* Bellon.
 Sing. Ob-
 servat. l. 2.
 Their Fi-
 gure and
 vast Di-
 mensions.

phyre, the whole Hall being lined with the same. These things might seem incredible, were they not confirm'd by all them that have travelled into those Parts. The Inhabitants of that Country call these huge Buildings *Pharaoh's Mountains*, by reason of their prodigious height; being no less wonderful for the immenseness of their Bulk, than for the richness of the Matter of which they are made.

The Sepulchre of a young Princess.
* *Herodot.*
l. 2. b. 13.

HERODOTUS tells us that one of their Kings, * *Micerin* by name, caus'd a Tomb to be made for his Daughter, which was no less astonishing than the foregoing. He having no children but her, and seeing himself by her death deprived of Heirs, spared nothing which might express how sensibly he was touched with this loss, and endeavoured to immortalize her memory by the most superb and sumptuous structure he could possibly devise. Instead therefore of a Monument, he order'd a Palace to be erected for her,

her, with a great Hall in the midst of it, adorn'd with abundance of Figures and Statues, all bespangled with precious stones: After this he caused her Corps to be laid up in a frame of incorruptible wood, fashioned into the likeness of a Cow, which was covered all over with plates of Gold, and a Purple-mantle cast over it. The figure of this Cow was kneeling, and had a Sun of massy gold between her horns, and was enlightned by a Lamp whose flames were fed with a most odorous oil, hanging before it, and round about the Hall nothing was seen but perfuming pans and Censers, which continually cast out clouds of sweet scents and perfumes.

BY these instances we may perceive what honours the *Egyptians* of old were used to confer upon their Dead; and for conclusion of this Chapter I shall only further add, that there were commonly three sorts of Buryings in use amongst them,

Three
sorts of
Burials.

them, which were distinguished into sumptuous, indifferent, and mean or poor. The charges of the first were a Talent of Silver, and of the second twenty Mines; the expences of the last being very inconsiderable.

CHAP.

CHAP. II.

Funerals of the Grecians.

THE *Grecians* have not always disposed of their Dead the same way : For at the first they used Burials, and after that, the custom of Burning prevailed amongst them : Of both which ways we have several instances from very credible Authors. *Thucydides* tells us, that * *Themistocles* being dead at *Magnesia* (where he was Governour) was buried in the great Palace of that City, and that some time afterwards they took his bones from thence, and carried them to *Athens*, his own Country, where they were interred a second time. A like account he gives of *Brasidas*, viz. That this brave General being dead of the wounds, which he received in the Victory by him obtained over the *Athenians*, at *Eon*, was publickly carried by the

Burying
and burn-
ing of the
Dead in
use among
the *Greci-
ans*.

* *Tbucyd.*
l. 1.
Divers
Examples
of Burials.

the Chief Officers of his Army, upon their shoulders, to the place where a Monument was prepar'd for him, in the midst of the Great Market, and that there they buried him. He further acquaints us, that some time after, those of *Antibe* offer'd many Sacrifices at his Tomb; instituted Games in honour of him, and ranked him amongst the number of their Gods. The same *Thucydides* informs us, that they had a special care to pay all due honours to such as died in the Wars in defence of their own Country: And to that purpose tells us, that all those who were kill'd at the several Battels fought in *Morea* were most honourably buried in the manner as follows. First, for the space of three days they left their Bones in a Tent, where every one of their friends made them Presents of what they liked most when they were yet alive: Afterwards they laid them, together with the foresaid gifts, in *Cyprus*-Chests or Coffins, and every
Tribe

Tribe having placed the bodies of those that belonged to them, on Chariots, they were drawn by men to the place of Burial; being followed by an infinite number of Citizens, who fill'd the air with lamentable wailing and out-cries. Moreover the same Historian observes, that besides those forementioned Coffins, they carried some empty ones, in honour of them whose Bones they could not find.

NEVERTHELESS they most commonly * buried the Soldiers in the very same place where they had fought and were slain, rendring them their last honours, where they had purchased their greatest glory; and employ'd one of the most honourable and eloquent of their Magistrates to make a Funeral Oration in commendation of them.

AS for || those that died on their beds, they were buried in the Suburbs. It was their custom never to inter the Dead within their

Cities,

Funeral
Elogies
and com-
mon Place
of Souldi-
ers Burial.
* Demosth.
cont. Eu-
bulid.

|| Plut. in
Solon. Se-
nec. in
Oedip.
A7. 1.
Place of
Burial for
such who
died on
their beds.

Priviledge
of Heroes.

Laws that
excluded
Spend-
thrifts
from the
Burying-
place of
their Fa-
thers.

* Gruther.
Kirckman.
Guichard.
Laws that
directed
the man-
ner of Bu-
rials, and
laying of
the Corps.

Cities, because they considered them as cut off from the society of other men; their *Heroes* only enjoying that priviledge; whose Bodies they kept in publick Places, as so many Tutelary Gods and Defenders of their Country. Every Family had their own Tomb, and he only was depriv'd of this right, who had spent his Patrimony; the Law appointing him to be buried elsewhere.

T H E same * Laws ordered and restrained the manner of their Burials, that they might not be too sumptuous and prodigal. *Demetrius Phalerens* established a Magistracy to have an eye to the regulating of them, and put a Fine upon those that exceeded such a summe. The same Law-giver ordered that no other Monument should be erected over the place where the Corps was interred, than a Pillar of three cubits height, or an Urn of the same dimensions, and that the face of the dead should be turned towards the

East.

East. Nevertheless, this custom was not alike observ'd throughout Greece, for the inhabitants of *Phæni-ia* laid the dead with their faces *Westward*; and those of *Megara* buried them with their faces downwards; and in this manner it was that *Diogenes* would be buried; he giving this reason for it, that seeing all things were (according to his opinion) to be turn'd upside down in succeeding Ages, he by this means should at last be found with his face upwards, and looking towards Heaven.

THEY likewise differed very much amongst themselves, in the Honours they conferr'd on the Dead, before they carried them to their Graves, as also in the way and manner of their Mourning. Some washed them with clean water, and others with wine. Some pour'd upon them a thousand sweet perfumes, and others did only cover them with Olive-leaves. Some clothed them in Crimson, others in White

Their Mourning, the manner of burying their Dead, and attending at Funerals very various, according to the different Countries of Greece.

White with abundance of Garland
and others (as the *Galatians*) putt
Letter very well seal'd into the
hand, that they might make know
their intentions to them in the other
World, and that they had well ac
quitted themselves in performing
their last duties to them.

THEIR Mourning lasted se
venteen days : And therefore the
commonly cut off a finger from the
Dead Body, and on the same com
ferr'd all the Funeral honours the
thought due to the Party Deceas'd
In *Lycia*, men during all that time
wore women's cloaths. At *Argos*
they dress'd themselves in White
and made great Banquets, and offe
fered many Sacrifices in honour of
Apollo : In the beginning of these
Ceremonies they put out their fire
and afterwards kindled it again. At
Delphos they sacrificed unto the
Dead themselves. At *Delos* they
cut off their own hair, and laid it
on the Grave. The *Plateans* did affe
ter many joyful meetings, which
lasted

lasted all the time of Mourning, at last make a kind of Funeral pomp, in which a Trumpeter marched first, who was followed by some Chariots loaden with Bay and Myrtle-leaves; and after these Chariots, came several persons, carrying bowls full of milk, and wine, which they pour'd out upon the Sepulchre. The *Lacedemonians* crown'd themselves with Smallage, and sung Hymns in praise of the Dead; and the *Athenians* made great and solemn lamentations over them. From all which customs it plainly appears, that some rejoiced, and others mourned at the Death of their Relations and Friends.

IN this point only they all agreed, *viz.* in burying * their Dead; which Duty was accounted so sacred amongst them, that the *Athenians* condemn'd several great Captains to death, because they had cast the Bodies of some that were kill'd in a Sea-fight into the Sea. Upon this score it was, that their Ge-

C neral

* *Thucyd.*
L. 1.
The Duty
of Burying
inviolable
amongst
them.

neral *Nicias* caus'd his whole Army to make a halt till they had interr'd two private Souldiers, who died in the march. And the Illustrious *Cimon*, son of *Miltiades*, made no difficulty to give himself up a prisoner into the hands of his Fathers Creditors, who had after his Death seised his Corps, to deprive it of the honour of Burial.

Example
of Wood-
piles, or
burning of
the Dead.

* *Homer.*
Iliad.

'TIS matter of wonder, that Burying the Dead having been for some time in so great veneration amongst them, they should all on a sudden abolish that custom, and instead thereof commit their Corps to the devouring flames: For it was they who invented that hideous ceremony of * Wood-piles; and were the first that turn'd those into Ashes after their Death, whom they had during their lives most dearly beloved. This we learn from *Lucian* who laughs at that custom; and *Homer* in many places of his *Iliad* abundantly confirms it, who, to give us a perfect *Idea* of those Ceremonies

monies, sets down very particularly
the Honours that were done to the
body of *Patroclus*: Telling us, that
Achilles having order'd the whole
Army to be ranged in battel-array
round about the Wood-pile, caus'd
twelve young Gentlemen, *Trojans*,
to have their heads cut off; besides a
vast number of Oxen, Horses, Sheep,
Dogs, and other beasts, which
were butchered, and their bodies
confusedly laid about the Corps of
his Friend; and last of all he him-
self having cast his Hair, which he
had cut off with his own hand, into
the flames, all was consum'd amidst
the lamentable cries of the whole
Army.

C H A P. III.

Funerals of the Romans.

Burying
and Bur-
ning of the
Dead us'd
amongst
the Ro-
mans.

THE *Romans* having succeeded to the *Grecians* in the Empire of the World, as they received from them many of their Laws and Manners, so most of their Ceremonies. But to the end we may not swerve from our Subject, we shall only observe how they were Imitators of the *Grecians* in the disposing of their Dead; for both of them at the first buried, afterwards burned them, and at last abhorring those horrid Solemnities, they introduc'd again the custom of interring them.

* Their History acquaints us, that the former Burials lasted from *Romulus* (who was the Founder of their City) to the tyrannous Dictatorship of *Sylla*, † who having caus'd the Bones of his Enemy *Marius* to be digged out of his Grave

* *Herodot.*
Dion. He-
rod.

† *Liv. l. 12.*

Grave, and fearing that the like affront might be done to him after his Death, he by an exprefs Law made for that purpose, and many pompous Ceremonies, engaged the People to burn their Dead to ashes, which were afterwards gathered and shut up in Urnes. This Law was observ'd until the Empire of the *Antonin's*, who being Philosophers and Virtuous Princes, could not endure that this kind of cruelty should be any longer exercised upon Humane Bodies; and therefore did abolish the use of Wood-piles, and restor'd the former way of Burying.

* WHEN the sick was at the point of Death, his nearest Relation drew nigh unto him, waiting till he gave the last gasp, which he receiv'd with his open Mouth; and then shut his Eyes, provided he were not a Son of the Deceased; for the *Manian* Law forbid Children to close their Father's eyes. And the same Kinsman did open them

* *Varro*
L. 4. de
Lin. Lat.
Ceremo-
nies obser-
ved at
their De-
parture.

them again, after that the Funerals Officers had done their duty; that is to say, after they had wash't him well, cloath'd him with his own cloaths, and laid him in the Tomb, or on the Wood-pile. Some say that the reason why they clos'd the Eyes of those who were a dying, was, that they might not see their affliction which they caus'd to their standers-by; and that they open'd them in the Grave, to the end they might behold the Beauty of Heaven, which was the abode they wish'd them to all Eternity.

The manner and magnificence of the attending the Corps to the Grave.

THE manner of accompanying the Corps of one of the common People to the Grave, was very plain and simple; but when the Person was of great Quality, the pomp and state they us'd was very extraordinary. The march usually began with a long row of the Statues of his Ancestors, dress'd in their Apparel and Robes of State; viz. in Consular Robes, if they had been rais'd to that Dignity; in the *Prætorian*

vesta, if they had commanded in
 the Army; in Purple, if they had
 been * *Censors*; or in Cloth of Gold, * *Herod.*
 if they had ever enjoyed the highest
 honours of Triumph. After these
 Statues of his Ancestors, followed
 his own; with all the marks and
 signals of the Employments he had
 discharg'd, or Honours he had ob-
 tained, *viz.* Bundles of Rods & Axes,
 Garlands of Laurel or Oak, and
 those Coronets which were called
Muralis and *Civica*; the former of
 which being given as a mark of
 honour to those who had first scal'd
 Wall and entred the City; the
 other to them who had preserved
 City from the power of the E-
 nemy, or saved the Life of any
 Citizen. And to all these they
 sometimes added the representati-
 ons of the Cities or Provinces they
 had conquer'd. Next came all his
 Domesticks in mourning, and were
 followed by Musicians, who plaid
 to a sad and doleful Tune; the In-
 struments being diverse, according

Officers
that carri-
ed the Bo-
dies to the
Grave.

to the age of the Persons; for they made use of Pipes only for young People, and of Trumpets for the ancient. These Instruments went immediately before the Corps, which was carried by the *Vespillo's* (so call'd, because they never burie the Dead but in the dusk of the Evening or at Night) and was follow'd by a throng of the Relations and Friends of the deceased, who had a company of young Boys and little Girls at the head of them; the former of which had their heads cover'd with a black Vail, and the latter went bare-headed with all their Hair spread about their Ears: All these marched in great order through the care which was taken by the *Designators*, or Masters of Ceremonies.

Burying in
Houses
used a-
mongst
them, and
afterwards
forbidden.
*Varro. l. 4

IN the beginning of their State they were wont, after they had attended the Corps abroad, to bring them into their Houses, and there interred them*; from whence arose that great veneration they had

for their *Penates* or Household-Gods, which were nothing else but the Ghosts of those that belonged to their Family. But this custom did not last very long, not only because of the horror, which the continual presence of the Dead caused to the Living, but also by reason of the infection and ill scents arising from them. Which gave occasion to a Law, whereby it was enacted, that thenceforth no Dead should be buried in the City, much less kept in their Houses, as they did before; that Priviledge being only granted to *Vestals*, to Emperors, and those who had been *Triumphators*.

Priviledge
of the
Heroes and
Vestals.

THE common place of Burial was the *Via Flaminia* or *Latina*, that is, the *Flaminian* or *Latin* Road: * Where, as soon as they were arriv'd, one of the Relations standing in the midst of the company, who made a ring about him, pronounced the Funeral Oration in praise of the Deceas'd: Afterwards they laid him in the Grave with an ever-burning Lamp,

Burying-
Place.

* Tacit. l. i.

Lamp, and some small Vessels full of several sorts of Drink and Meats (not forgetting to put in also a piece of money to pay *Charon*, for waisting them over in his Ferry) and some Woollen Garlands, that they might with decency and honor appear in the *Elysian* Fields.

* *Plin. l. 7. c. 44.*
Mourning-Women.

* AS soon as the Grave was shut up, the Weeping-women, which they call'd *Præfica*, (who had no other employment, but to lament at Burials, and were usually to that purpose hired for money) cry'd aloud *Ilicet*, that is, *Every one may now be gone*. Upon which the Company three several times answered with a mournful voice, *Vale, Vale, Vale*, giving the deceased Party their last Adieus, and so withdrew.

Laws that order'd the manner of Burying of the Dead.
|| *Cic. l. de Legib.*

THEIR Tombs were order'd and limited by the Laws, the workmanship about them being expressly forbid to exceed what ten men might finish in three days time, or five at the most; neither were they suffered to be larger than was necessary

ecessary for the engraving of an Epitaph. It was upon this account, that *Licinius* was declar'd an infamous Person, for having caus'd a stately Sepulchre to be erected for him, wherein he had much exceeded the aforesaid bounds. At first, the custom was to write their Epitaphs in Verse, which never exceeded two Distichs : But afterwards they found Prose to be the better way, because it left them more at liberty, not only to express the Name of the Deceas'd, with that of his Family and Tribe ; but likewise the honourable Offices and Employments he had discharged, his Profession, and the Legacies he had bequeathed. They began these Epitaphs by consecrating the Monuments they had erected, to the *Dii Manes*, that is, the Ghosts or Spirits of the Dead, or to the Infernal Deities ; and sometimes to *Diana*, *Hercules*, or any other Divinity, for which they had a more particular devotion ; and ended the same

same with mentioning the Legaciess the deceased had given by his last Will, which consisted either in Feasts, or summs of money to be distributed to the people, and sometimes Oil, Biskets, and such like viands; which the Executors were bound every year to perform at the Tomb of the Deceased, the same day they died, or else on their Birthday.

NEITHER did they that out-lived them (in acknowledgment of benefits received) forget any thing that might conduce to the preserving of their memory. * For presently upon the Death of any person of quality they ordered his Statue to be made to the life; which after it had graced his Funerall pomp, was brought home, set in a Niche, and was used to be taken thence (in case he had been a Magistrate) upon days of great Solemnities, to accompany the publick Processions; and if he were a private person, they adorn'd it in its Repository

* *Plin. l. 7.*
6.44.

Statues of
the Dead
kept in
their Re-
lations
houses,
and in
publick
places.

Repository with Garlands, and several other gallantries. Moreover, if he that was dead had done any considerable services to the Commonwealth; then besides the Statue which his Relations kept of him in their houses, there was another erected at the charge of the publick in some eminent Place of the City, in order to its being expos'd to the sight of all men. This honour they gave to *Scipio the African*, whose Statue they set up in *Jupiter's Temple* in the *Capitol*. Whence it was, that when his Posterity the *Cornelii* entered that Sacred Place to offer any Sacrifice, they first approached his Statue, and asked his advice, as if he had been there alive. Thus also the Statue of *Cato* was placed in the *Senate-house*, and that of *Trajan* was fixed upon a Pillar: As afterwards they erected such another Pillar on which they placed the Statue of *Antonine*, who was an Emperor so generally belov'd, that he was accounted infamous that had
not

not in his house some Pourtraicture
or Figure of him, either in colourss
embossed Work, or at least in
Medal.

* *Ap. de
Bel. Punic.*
Games in-
stituted in
honour of
the Dead.

* B E S I D E S these Statues
they did, in order to celebrate their
memory, institute combats of *Gla-*
diators: which they did in imitation
of the *Grecians*, who appointed
Games at *Nemea* in honour of *Ar-*
chemorus; and celebrated annual
sports and exercises at *Folcos* in *Thes-*
saly, in honour of *Acastus*. We read
likewise in History, that in memory
of *Sciron* they decreed solemn
Games, which they called *Isthmia*
from the place where they were ce-
lebrated. Those Games were chiefly
ly Tilting, running at the Ring,
Wrestling, Fencing, besides combats
bats and skirmishes both by Sea and
Land.

Their
mourning.

A S to the time of Mourning, it
was either longer or shorter, accord-
ding to the Quality of the person
though commonly it lasted not
above nine days, as appears by their

Novem

Chap. 3.
raiture
colours
least in
Statues
re their
of Gle
ritation
pointed
of Ar
annua
in Thy
Veran
emora
Solemn
Ibbow
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y the
Voc

Novendial, or nine-day-Sacrifices, which they offered to the *Manes* or Ghosts of the deceased. Nevertheless, the more scrupulous sort of people amongst them, who were willing to observe religiously the Institutions of the Ancients, did continue the mourning much longer. By the Laws of *Numa* women were to lament the Death of their Husbands; and Children their Parents, whole year; that is (according to the computation of those times) the space of ten months: But it was not lawful for Husbands to do the same at the Death of their Wives, or Children when they dy'd before they were three years old; but from three years to ten, Parents were allowed to mourn for them as many months, as they had lived years.

* I T is also to be observed, that their Mourning oftentimes was broke off before the time appointed by Law, and that upon the account of publick, as well as private occasions. The publick were, either the interve-

**Varrol. 4.*
Publick
and pri-
vate con-
cerns that
put an end
to their
Mourning.

intervening of their *Lustrum*, or
 Year of Expiation, which was kept
 every five Years, at which time
 Tribute was levied, and the City
 expiated by Sacrifices; or for the
 performing of some solemn Vow
 made by the Generals of their Ar-
 my, as was that of *Camillus*, for the
 taking of the City *Vesæ*; that of
Papirius; upon his Expedition against
 the *Samnites*: Of *Marcellus*, for the
 Booty taken from the *Carthaginians*,
 at *Nola*, and such like: Or because
 of the occurring Festival solemnities
 of the Goddess *Ceres*: As upon the
 account it was, that the Mourning
 begun for the slain in the bloody De-
 feat at *Cannæ*, lasted but thirty days.
 But yet it was only to Men that this
 was forbidden; for as to Women
 they had leave to continue their
 mourning all the year round.

T H E private causes were either
 the Birth of a Son; or the arrival
 of some near Relations, come out
 of prison, or freed from bondage;
 or else the marriage of a Daughteer.

In all which occasions they ceased to mourn for the Dead, that they might not deny such reasonable rejoycings to the living.

THE same Ceremonies before mentioned were used to those they Burned, that is, as to their attending the Funerals, their Epitaphs, and Mourning: The difference was only in the manner of their Wood-piles. These were made of very dry wood, and very often of such as was aromatical and sweet-scented, besides an abundance of Perfumes and odoriferous Oils that were pour'd out upon it, (after the Corps was laid down thereon) and a great many Presents brought by their Relations and Friends. The Body was wrapt up in an *Asbestin*-cloth, made of the stone call'd *Amiantos*, which resists the force of Fire; and so kept the Ashes of the Corps from being mixt with those of the Wood. The nearest kinsmen put fire to the Wood-pile, turning their eyes from it; and when all was consum'd,

D

they

The manner of their Burning of the Dead.

they gathered up the Ashes themselves, and put them in an Earthen-pot, which they laid in a Tomb.

AND to make this Discourse the more compleat, we must not forget to insert, amongst these funeral honours, which were in some sort sufferable, those which superstition did afterwards introduce, by ranking them amongst the number of the Gods, whom they themselves but a little before acknowledged to be but men, and subject to all the infirmities of this life; which *Apotheoses* or Deifying Ceremonies and Consecrations were by them chiefly conferred on their deceased Emperors.

Mourning
and fune-
ral Pomp
for their
Emperors.
* *Herod.*
Plut. in
Marcel.

* AS soon as any one of these was Dead, they caused his Image to be made of wax, and dressed in his own Cloaths; afterwards they laid it upon a Bed of State in the entrance of the Palace, where all the *Senators* and great *Ladies* came to attend it, some of them being clad in Mourning, and others all in White, but very

very plain, and without the least ornament. The *Senators* having taken their places on the left hand, and the *Ladies* on the right, they continued there the whole day, without speaking one word; and for the space of seven days ensuing they sat out on a very sad countenance. During which time one of the most proper and handsom youths, that could be found, attended constantly at his Boulster, to drive the Flies away with a Fan of Peacock-feathers: His Physicians also visited him every day, felt his Pulse, still saying, that he grew worse and worse; and at last having declar'd him Dead, all the Shops throughout the City were shut up immediately, every one ceasing from his work, and striving to out-vie one another in expressing their grief and sorrow. At last several young Noblemen of the highest Quality took this Bed together with the Corps of the deceased Emperor) on their shoulders, and first carried it to the Place,

Their Fun-
eral Elo-
gy.

where they were used to elect the
Magistrates: Here they set it on
Throne, which was erected in the
midst, the Senators taking the
seats round about it, and the Ladies
having placed themselves in certain
Galleries, two Quires began
mournful concert, whereof the one
was composed of Boys, and the
other of Girls, who sang by turns
the Praises of the late Emperor from
two scaffolds on each side of the
Throne. These concerts were fol-
lowed with an eloquent Oration
uttered by his Successor, which af-
ter having been oft interrupted, by
the applause, as well as lamenta-
tions of the Auditors, ended at last
in a general mourning, accompan-
ied with most doleful out-cries.

NO sooner was this noise over
but the Funeral-pomp began to ad-
vance. The first that set forth were
those that carried the Statues of
the Great Men, that had comman-
ded in the City, *viz.* of their Kings,
Dictators, Consuls, and Emperors.

Thee

These Statues were accompanied with the representations of plain imposed work on Brass, of all the Provinces and principal Cities subject to the Empire: After these came several that bare Standards; there being as many of them, as there were different Provinces under the *Roman* Government.

AFTER all these illustrious marks of their Grandeur, followed the several Companies of Tradesmen, every one in their rank and order. Then came the Archers; and after them the Regiments of the Guards, with their Trumpeters: And in the rear of all came a Cavalcade, consisting of young Noblemen, and last of all many Chariots laden with all the Ornaments, Perumes, and precious things that were to be spent and consumed at the Funeral.

WHEN all this train was pass'd by; the Priests, and the Magistrates elect, did again lift up the dead Body with the Bed of State

on which it was laid, and delivered the same to some *Roman* Knights, who as soon as they had taken it upon their Shoulders, the whole Company began their march out of the City towards the Field of *Mars*, some of the Senators walking immediately before the Bed of State, and others behind it. In the midst of this Field there was a kind of Square Tower of Wood erected, and on the top of it were four little Towers made Taper or Spire-wise, every one of them less than the other, and all of different heights; and on the top of the second of these Towers they placed the Corps. After which all the Persons of Quality having seated themselves upon several Scaffolds, erected there for that purpose, beheld the Tiltings and Races, that were run about the Wood-pile; the sight of which was very pleasant and delightful: For besides the activity and nimbleness of those on Horse-back, and the several exercises of Foot-men, there

there were many Triumphal Chariots, which they did drive with the greatest swiftness imaginable, and then turned them about in their full career. At length these Games, which they called *Pyrrhica*, being ended, the new Emperor attended by the chief Magistrates, came down from his Scaffold, and all of them having with their Torches set this wooden Tower on fire, an Eagle flew out of the top of it; which was the mark of the Divinity of the Deceased. For they did persuade themselves, that this Eagle carried his Soul into Heaven, there to take his place amongst the Gods: And from that time forwards they gave him the compellation of *Divus*, which signifies a *Demy-God*; they dedicated Temples and Altars, consecrated Priests, and ordained Sacrifices in honour of him.

* THE *Apotheosis* of Empresses was the same in all circumstances, except that instead of an Eagle a Peacock was made use of, to mount

The Apotheosis, or Canonization of their Emperors.

**Val. Max.*
The Canonization of Empresses.

their Souls to Heaven, as we learn
 || *Liv. l. 12.* from the Medals of || *Livia, Maximina,*
Faustina, Paulina, and severall
 others, with this word on the back-
 side of them, [*Consecratio*] which is
 the same with *Apotheosis*, or *Can-*
nization.

Canoniza-
 tion of
 private
 Persons.

NEITHER were the Emperors
 only ranked amongst the Gods, but
 private Persons also (as History ac-
 quaints us) have had the same Ho-
 nours done to them. And without
 speaking of the two *Gracchi*, to
 whom the People dedicated a Tem-
 ple, because they had lost their lives
 in their Service; don't we read that
 the Emperor *Adrian* did the same
 to that beautiful *Antinous*, whom
 he so extravagantly lov'd? For he
 did not content himself to confer on
 him the honour of being Canonized
 after his Death; but he also built a
 City, which he called by his Name,
 thereby to immortalize his Me-
 mory.

NOW

NOW a word or two must be
 spoken of the Ceremonies used at
 the Burial of the Vestals. In how
 great esteem and veneration these
 Virgins (to whose care the keeping
 of the Sacred Fire was committed)
 were amongst the *Romans*, is well
 known. For they not only render'd
 them the highest marks of honour
 they could possibly express, when-
 ever they chanced to meet with any
 of them in the Streets; but also
 gave them the first places in all As-
 semblies, both in their Temples and
 theatres. They had always a Gen-
 tleman-Usher going before them;
 and so great deference was given to
 their presence, that if they acciden-
 tally met with a Criminal, led to
 the place of Execution, he could not
 be put to Death; this happy
 encounter procuring the poor
 wretch his Pardon.

THERE was also the greatest
 care imaginable taken in the choice
 of them: They never consecrated
 any to this high charge, but from

The com-
 mon way
 of Burying
 their Ve-
 stals.

Six Years of Age to Ten. Moreover they were to be without any blemish, neither stammering, deaf, crooked, lame, nor maimed; Their Parents also were to be free, having never been bound in any sort of Servitude, or employ'd in base and mean Office; for their Father was to have been either a *Priest*, *Augur*, or *Epulco*. The Girl, who had all these advantages, was by her Relations conducted to the Porch of the Temple of *Vesta*, where she was received by the High Priest, who consecrated her for the space of thirty Years to the service of that Goddess; during which time she was to keep her Virginity inviolable. Men were not suffer'd to speak with them, except in the Day-time; and very severe punishments were decreed against those, who entred their Lodgings by Night.

WHEN they happened to Decease in this state of Virginity, they were not only Buried with great Pomp; but had also the peculiar privilege

More Priviledge allowed them (as well as
 Heroes) of having their Tombs with-
 out the City.

BUT on the contrary, when
 any of them was found guilty of
 breaking her Vow, by incontinency
 and whoredom, as it was look'd up-
 on as one of the greatest misfortunes
 that could befall the City, so was
 she likewise severely punisht for it,
 by the most shameful Burial in the
 World. They laid her all at length
 on a Bier, as if she had been Dead,
 cover'd all over with many Cloaths,
 which were tied fast and close about
 her, that she might be neither seen,
 nor heard. And being thus swad-
 dled about, she was carried from the
 Temple of *Vesta* to the Gate call'd
Collina, attended by her Relations
 and Friends, all in tears; after them
 came the Priests with sad and deje-
 cted looks, without speaking one
 word. Hard by this Gate, within
 the Walls, there was a little hillock,
 and underneath it a very deep Cave,
 which served for a Grave to the un-
 chaste

Manner of
 Burying
 unchaste
Vestals.

¶ *Plin. l. 7.*

chaft *Vestals*. As soon as they were arriv'd at this place, the poor wretch was loosed of her Swadling-cloaths, and nothing left her save a great Vail, which cover'd her Head and Face, that she could not be seen. Then she was taken down from the Bier, and the High Priest having mutter'd a few words with his back towards her, she was taken by the Executioner, and let down by a Ladder to the bottom of this Grotto or Cave, where was set ready for her a Bed, a burning Lamp and a little Bread, with three Pots full of Water, Milk and Oyl; and having stopt the hole, there they let her perish without any pity; for it was not lawful for them to shed their blood: And so solemn was the Mourning on these Days, that none durst either work, or divert themselves; neither was any thing to be heard throughout the whole City, but sighing, cries, and lamentations.

C H A P. IV.

Funerals of the Persians.

IT is matter of astonishment, considering the *Persians* have ever had the renown of being one of the most civilized Nations in the world, that notwithstanding they should have used such barbarous customs about the Dead * as are set down in the Writings of some Historians; and the rather because at this day there are still to be seen among them those remains of Antiquity, which do fully satisfy us, that their Tombs have been very magnificent. And yet nevertheless, if we will give credit to *Procopius* and *Agathias*, the *Persians* were never wont to bury their Dead Bodies, so far were they from bestowing any Funeral Honours upon them: But, as these Authors tell us, they exposed them stark naked in the open fields, which

* *Diod.*
l. 17.

|| *Procop.*
De Bel.
Pers. l. 1.
Agath. l. 2.

The *Persians* exposed their Dead in the open field instead of burying them.

Their
foolish
Opinions.

is the greatest shame our Laws do
allot to the most infamous Crimi-
nals, by laying them open to the
view of all upon the high ways;
Yea in their opinion it was a great
unhappines, if either Birds or Beasts
did not devour their Carcases; and
they commonly made an estimate of
the Felicity of these poor Bodiees
according as they were sooner or
later made a prey of. Concerning
these, they resolved that they must
needs have been very bad indeed
since even the Beasts themselves
would not touch them; which cau-
sed an extream sorrow to their Re-
lations, they taking it for an ill bo-
ding to their Family, and an infal-
lible presage of some great mistor-
tune hanging over their heads; for
they perswaded themselves, that
the Souls which inhabited those Bo-
dies being dragg'd into Hell, would
not fail to come and trouble them;
and that being always accompanied
with the Devils, their Tormentors,
they would certainly give them a
great deal of disturbance. AND

AND on the contrary, when these Corpses were presently de-
poured, their joy was very great,
they enlarged themselves in praises
of the Deceased; every one esteem-
ed them undoubtedly happy, and
came to congratulate their relations
on that account: For as they belie-
ved assuredly, that they were en-
tered into the *Elysian* Fields, so they
were perswaded, that they would
procure the same blis to all those of
their Family.

THEY also took a great de-
light to see Skeletons and Bones
scattered up and down in the fields,
whereas we can scarcely endure to
see those of Horses and Dogs used

And these remains of Humane
Bodies, (the sight whereof gives us
so much horror, that we presently
try them out of our sight, when-
ever we find them elsewhere, than in
Wanel-houses or Church-yards)
were the occasion of their greatest
joy; because they concluded from
thence the happiness of those that
had

had been devoured, wishing after their Death to meet with the like good luck.

Sick Souldiers expos'd to the wild Beasts.

* Herodot.
l. 3.

THE same Historians inform us, that when any private Souldier was sick in their Armies, and in outward appearance past recovery they carried him to the next Wood or Forest, leaving with him only a piece of Bread, a little Water, and a Stick, that he might, as long as he should have any strength, defend himself from the wild Beasts, which most commonly devour'd * these poor wretches; and if it chanced that any one of them escaped, and came back to his own house, all the people ran away from him, as if they had seen some Ghost or Devill, and did not suffer him to converse with any body, till after he had been purified and expiated by the Priests, as if having been so near Death, he were thereby (according to their opinion) become unfit to live any longer; for they supposed that he must needs have had great converse

with

with *Dæmons*, since notwithstanding his extream sickness he had been able to defend himself against the wild Beasts, and recover'd his strength, without any man's help or assistance.

AND howsoever barbarous and inhumane these customs may seem to us, yet were * they amongst them so strictly observ'd, that they condemned to Death one of their most Illustrious Captains called *Seofez*, only because he had interred his Wife; Burial amongst them having (as they said) always been contrary to the Religion of their Country. And for further confirmation of what hath been said, the Historian *Menander* || assures us, that one of the Principal Conditions in the Treaty of Peace, concluded between the Emperor *Justian*, and *Cosrhoez*, one of their Kings, was that the *Christians* of his Kingdom should be permitted to bury their Dead.

NEITHER did they less abominate the Burning of the Dead,
E which

* *Just. l. 19*

Exposing
of Dead
Bodies
most strict-
ly observed
by the *Per-
sians*.

|| *Menand.
in Excerpt.
de Legat.*

Burning of
the Dead
abhorred
by them.

which was the cause, why in the beginning of that Monarchy, King *Cambyfes* * had well nigh made his People to rise in Rebellion against him, for having caus'd the body of *Amasis* King of *Egypt*, to be digg'd out of his Grave, and afterward Burnt with great pomp and ceremony; they openly declaring, that this was to give a very dangerous example to Posterity; since instead of being a Conservator of || the Laws of the Land, which did not allow either of Burials or Burning, he was the first that brake them.

|| *Strab.*
l. 15. *Cic. l.*
Tuscul. l. 1.

Burying in
use also
amongst
them.

HOWEVER (not to dispute the veracity of the forementioned Historians) certain it is, that this inhumane custom of exposing the Dead was never long in use amongst the *Persians*: For besides that stately piece of Antiquity, call'd the Forty Pillars, whereof the magnificent Remains are seen in these our days, in the very same place, where the famous *Persepolis* once stood; we read in *Cicero's Tusculan Questions*,

Questions, as likewise in *Strabo* and *Herodotus*, that in time past these People were wont to cover the Corpses with Earth only, without any other ceremony or expence; or else (after they had covered them over with Wax, to preserve their shape and figure) shut 'em up sometimes in Caves and hollow places of Rocks, and sometimes in Tombs.

And *Xenophon* * puts us out of all * *Xenoph.*
doubt concerning this matter, when *l. 2.*

he tells us, that *Cyrus* expressly forbid his Children to put up his Corps in any rich Coffin, but barely to commit it to the ground. The same thing is confirmed to us by *Justin* and *Quintus Curtius*, speaking of old *Darius* Son to *Hystaspes*, and Father to *Xerxes*, who (says he) having subdu'd the *Carthaginians*, abolish'd the Custom they had of *Burning* their Dead; and instead thereof ordain'd *That* of *Burials*.

The other (*viz. Quintus Curtius*) in the exact Description he gives of the Defeat of the latter *Darius*, and

the Conquest of his Country by *Alexander* the Great, tells us, that this incomparable Conqueror having totally routed and destroy'd the *Persian Army* at the Pillars of *Amansus*, upon the News he received, that the King was kill'd there, presently dispatch'd *Leonatus*, one of his principal Courtiers, to his Mother and Wife, to condole with, and comfort them; and that these Princesses in the trouble and confusion wherein they were, by reason of their extream affliction, thinking at first that he was sent thither to dispatch them, fell down at his feet, and with tears besought him, not to slay them, before they had buried the Body of that poor unhappy Prince. Which Opinion is the more confirmed, because *Alexander* having afterwards deliver'd *Bessus*, who had kill'd *Darius*, into these Princesses hands, they thought they could not inflict upon him a more cruel punishment, than by causing his Body to be cut into a thousand pieces,

pieces, and scattered abroad in the Fields. We also learn from *Appian* and *Plutarch*, that *Artaxerxes* having made the Chief of the *Grecian* Commanders his prisoners, who had taken the Party of his Brother *Cyrus* against him, caus'd them to dye a shameful death, and exposed their Corpses to the devouring Beasts. So that we must needs conclude, that at least in those days the casting abroad of Dead Bodies was accounted a Punishment, and not an Honour amongst them.

DURING the time of their Mourning they wore cloaths of a brown colour; and not only the Men and Women were shaved, and had their hair cut off, but generally all their Beasts and Cattle were shorn too. But as they have in these latter Ages, embrac'd the Law of *Mahumet*, so have they altered their Customs and Ceremonies. They can bury no Body, except they have first demanded, and obtain'd the King's Leave for it; or if they be

Their |
Mour-
ning.

Ceremo-
nies of the
Persians at
this day.

too far from the Court, the Lord Lieutenant's, or Principal Magistrates; which asking of Leave is but a Formality, it being never denied. As soon as this is granted, if the Party be never so little considerable, they carry some Standards before his Corps, which are followed by Saddle-horses, charged with their Arms, *viz.* Swords, Darts, Arrows and Turbants. Those that lead these Horses are naked to the Waist. Then come their Friends, who besides their nakedness, give themselves large gashes, out of which the blood runs from all parts. They all march before the Body, round about which their Priests are, singing Dirges, or Prayers for the Dead, which are interrupted and blended with the sad lamentations of the deceased parties Relations, who follow after the Corps, at the head of a great throng of people, who have all their Turbants untied, and hanging loose on their shoulders. In this order they proceed,
till

till they come to a River, or any other place where much water is, and there wash the Body, having first placed it under a Tent. Then they march on towards the place of Burial, which is most commonly a *Mosquee*, in case the Person deceased be of Quality, or if of a low rank, the next Church-yard. As for their Kings, they are all intombed by themselves, in a particular *Mosquee*, which is covered without with green Tiles, and within with plates of Silver; their Tombs being ranged all along the wall in a most curious order, and overlaid with the most rich Silk, Stuffs, and cloth of Gold, that can be had.

C H A P. V.

The *Funerals* of the *Turks*.

HA V I N G just now spoken of the *Mahometans*, with respect to their Ceremonies about the Dead, we shall now (to avoid confusion) proceed to the Funerals of the *Turks*, who are the principal Sect among them.

Their bewailing of the Dead.

* *Thevet's Voyage.*

IT is not a hard matter with them to know how many dye in a City; For as soon as any one is Dead, the Women begin with loud cries to bewail them, and by this sad noise they gather their Neighbours together, who continue the same doleful Lamentations, relating with tears in their Eyes, the good and noble Actions of the Deceased.* And these Lamentations which may be heard very far off, are continu'd to the very Place where the Corps is design'd to be buried: Which mourning

giving solemnity, some do recommence
 at the Years end, and so continue
 the same by intervals for several
 Years together, proportionably to
 the Love they bear to the Party de-
 ceas'd. They carry also many good
 things, and varieties of Meats to
 the Grave, which they distribute
 to those that pass by, that they may
 mourn with them; and do hire
 Weeping-women, to make this Ce-
 remony the more doleful.

AS to their way of Burying, it
 is no less singular. They wash the
 Corps, and shave all its Hair off;
 then they wrap it in a Linnen-cloth,
 which they have besprinkled with
 soap-suds, and afterwards with
 Rose-water; and thus lay it down
 stretched out at length in a Coffin,
 which they expose to the view of
 all comers, in the Entry of their
 (House) not lying on its Back, or
 Belly, but on its right side, with
 the Face turned to the *South*, as if
 looking towards *Mecha*; a City,
 which they have a great veneration
 for;

Their way
 of Burying
 the Dead.

for ; it being the Native Place of their Prophet. This Coffin is cover'd with a Canopy of divers Colours, according to the different Rank or Quality of the Person. If it be for a Souldier, it is red ; if for a Priest, green ; and if the Party was neither of these, then they make use of a black covering.

Their foolish Fancies touching the Examen of Souls.

IT is likewise to be observ'd that when they wrap their Dead in a Winding-sheet, they let their Feet & Heads be at liberty, that they may the better, and with the more ease kneel down, when the Angels come to examine them ; leaving them a lock or tuft of Hair on the top of their Heads, that the Angels, who make them kneel whilst they interrogate them, may by that Lock lay hold of them : For they are of opinion, that as soon as the Dead is in the Grave, his Soul comes into his Body again, and that two Angels in a dismal, horrid and frightful shape, presenting themselves to him ask him these Questions, *Who is thy God*

God? What is thy Religion? Who is
 thy Prophet? To which he ought
 to answer thus; *My God is the true
 God; My Religion is the true Reli-
 gion, and my Prophet is MAHU-
 MET.* This is the only answer,
 that can secure him at this pinch;
 and the very same (as they say)
 which all those, who have liv'd
 well, do return to the Angels. Now
 as soon as he hath given this answer,
 a lovely Creature is brought to him
 (which are his good Deeds) and
 remains with him, to comfort and
 delight him until Doom's Day,
 when they shall both enter into
 Paradise.

BUT if the dead Person know
 himself guilty, he is so possess'd with
 fear, that he cannot give so just and
 satisfactory an Answer; and there-
 upon is presently severely punish'd;
 for those black Angels (as they say)
 strike him with a fiery Club; and
 that with such violence, that the
 mercenefs of the stroak makes the
 ground to sink under him, where
 he

he is so extremely press'd and squeezed, that all the Milk he hath suckt from his Nurse, runs out through his Nose. After all this comes to him an ugly Creature (which nothing else but his evil actions) abides with him, to torment him until the Day of Judgment, when both of them are to be cast into Hell, there to endure greater Punishments. Wherefore, to the comfort the deceased may be delivered from these Black Angels, their Friends that come to weep and lament at their Graves, do encourage them crying continually with a loud voice *Be not afraid, but answer boldly.*

Their foolish Opinions concerning Good and Bad.
* *Georg. ep. ver. Turc. c. 5.*

ANOTHER distinction no less ridiculous than this, do they make between good and wicked Persons. They say, that at the day of Doomsday * *Mahomet* shall come to the Valley of *Jehoshaphat*, to see whether *JESUS CHRIST* shall judge Men in Righteousness; and that after Judgment past, he shall be changed into a white Sheep, in whose Fleec

the *Turks* shall be hidden, as so many small worms; and that those who shall fall off at his shaking of himself, shall be damn'd; but that such as shall stick close to him, shall be sav'd; because he'll carry them along with him into Paradise.

AS for what concerns their manner of accompanying the Corps to the Grave, it is very plain and simple. They carry it out of the House, the Head foremost; the Priests go before it, singing Hymns and Prayers; and the Relations and Friends follow after, bitterly wailing and lamenting. At their return, they feast the Priests, and reward them with a Piece of Money, if the Party deceas'd was rich; but if he were poor, they go through the Streets and other publick Places, and beg of the People what's due to them in this account.

Their attending the Corps to the Grave.

* *Lonicer. Chron. Turc. lib. 2.*

AS for great Personages, they differently make choice of their Sepulchres, according to their various Inclinations and fancies: Some of

The Graves of great Persons, and the manner of their Burials.

*Leunclav.
Hist. Mu-
sul.

'em cause themselves to be buried in curious and pleasant Gardens, planted with abundance of Trees, and embellished with * Flowers; which Gardens they encompass about with strong Walls, that no Beasts may enter them, walk over their Graves, or annoy and defile them with their dung; this seeming an insufferable thing to them, even after their death, as if they supposed themselves to be sensible in their Graves. Beside which they build great Alms-houses near the place where they intend to be buried, and bequeath large Revenues to the same, for the relief and maintenance of the Poor.

|| Bellon. 3.
Singul.
Chron.
Turc. l. 2.

OTHERS order their Coffins to be carried into || Mosques, where they are placed on the ground, covered with their Canopy and Turbant, with several Lamps, continually burning about them. After this manner are the Graves of all their Emperors most commonly adorned, and particularly that of *Mahomet* himself at *Medina*. True it is that

that his Coffin has no *Alcorans* fast-
 ned to it, because he being lookt up-
 on as their Prophet, they don't
 think it necessary to pray for his
 soul, since it is he that saves others;
 although those Books are always af-
 fixed to all other Tombs, for the
 convenience of them that come to
 pray there; and some of these are
 continually attended by people, who
 out of the said Books read prayers by
 turns, both day and night; for
 which they are paid out of a large
 revenue the deceased Prince has ap-
 pointed for that purpose, to the end
 the Prayers for the Rest of his Soul
 might never cease.

AS to the common sort, holes
 are digg'd for them in their publick
 burying-places, wherein they being
 laid down, and cover'd over with
 earth, two small Pillars, or two
 peeces of Wood, are * erected upon
 their Graves; the one being set at
 their feet, and the other at their
 head. But there are some, who be-
 ing desirous to distinguish them-
 selves

* *Elias
 Grammar.*

The place
 and man-
 ner of Bu-
 rying the
 common
 sort.

* *Bar. Dec.*
 1.1.1.

selves from others, and able to be at some cost, have Tombs made for them, much after the fashion of Antiquities, in the said publick places.

Their respect for all manner of Graves.

¶ *Georg. ep. rer. Turc. c. 7.*

AND so great is the Veneration on they have, not only for their own Sepulchres, but those also of all other Nations, that the robbing or violating of any of them, is held amongst them the highest Crime a man can commit: || As we may plainly see in *Thevet's Cosmography*, who tells us, that one of the *Ottomans*, called *Selim*, in his Expedition against *Egypt*, from whence he return'd Victorious, and Master of the whole Country, caus'd several of his own Souldiers to be severally punished in *Syria*, only for having open'd the Grave of a *Jewish Physician*, upon the hopes of finding some treasure there; fourteen of which were hang'd; three empaled, and the rest put to death by divers Torments.

Several instances to this purpose.

BESIDES, the same Emperor seeing many Graves of the

Christians

* *Christian Princes in Jerusalem,* * *Eulog.*
 who under *Godfrey of Bouillon* did *l. 1.*
 recover the *Holy Land* from the
 hands of the *Turks*, and who had
 been the cause of so great defeats
 they had received in several bloody
 Battels, did nevertheless, under
 great penalties, prohibit the touch-
 ing, or disturbing of them: For
 (said he) all Graves, even those of
 our Enemies, are esteemed in our Reli-
 gion as Sacred things. In short, they
 are so tender and nice in this Point,
 that they will not suffer any body on
 horseback to ride through their
 Church-yards. Which was the
 reason why *Monsieur de Villamonté*
 hardly escaped being ston'd to death
 in the same City; because he had
 rid through a Place where some poor
Turks were formerly Buried; the
 Place being still accounted Sacred
 by them, though there was not the
 least sign of any Grave there.

MOREOVER, they account
 one of the greatest misfortunes
 that can possibly befall them, to be
 F
 depriv'd

To be de-
 priv'd of
 Burial ac-
 counted a
 great mis-
 fortune
 amongst
 them.

depriv'd of Burial. Thus we read, that that famous General *Zubienzar* (who continued the siege of *Constantinople* for seven years together) being shot with an Arrow, and finding himself ready to give up the Ghost, charged his Souldiers courageously to continue the Attaque, till they had laid his Body so deep in the ground, that his Foes might not be able to discover, and find out the place where he was Buried. And it was upon the same account, that *Solyman* dying in the territories of the *Christians*, into which he was advanced with a potent Army, designing to spoil and make havock of them, strictly commanded his Captains to convey his Body into his own Dominions, that the *Christians* might not offer any injury to his Tomb.

BUT what does fill me with greater wonder, is the respect which one of their Princes, *Noradine* by Name, had for the Sepulchre of *Baudouin*, the Third King of *Jerusalem*.

Jerusalem; for he being dead at Beryte, and his Body with great pomp carried from thence to the Burying place of his Ancestors, some advised him to take that opportunity, to invade the *Christian* Countries, and avenge himself of the many affronts he had receiv'd from them. But so far was he from acquiescing in their advice, which seem'd very promising and advantageous, that he reproached them with the little respect and consideration they had for the Dead; adding, that for his part he had rather lose the Empire of the World, than disturb the Grave of any one whatsoever.

C H A P. VI.

Funerals of the Chineses.

* *Pint.*
Voyag.

· *Their*
mourning.

N E V E R were any People in the World so nice and scrupulous in this Matter, as the *Chineses*: For * they not only (every one of them) keep in their houses a Book containing all the Rites and Ceremonies used at their Burials, which they read over as oft as any one is Dead, to the end they may the more exactly pay every the least punctilio of Duty and Honour due to the Deceased; and rather love to exceed what is prescribed in the said Ceremonial, than to omit any the least circumstance therein set down. But though their Mourning be very long and tedious, it lasting no less than three years, and very troublesome to some, as tying them to the strict observation of most severe Laws; yet

none

None amongst them has, to this day,
ever complain'd of their rigour; but
on the contrary, they think them-
selves most happy, if they can but
return their Parents an acknow-
ledgment suitable to the pains they
have taken for them in their infan-
cy; in bewailing them the space of
three whole years, because during
the same term of time they took so
much care of their education, in their
most tender and helpless years.
They cut off part of their Hair, and
dress themselves in a coarse linnen-
cloth; they are never seen at pub-
lick Sports, and solemn Rejoycings;
they cease from prosecuting their
Adversaries, and suing for Judg-
ment against them; and if they be
Magistrates, they lay down their
Office, during the whole time of
their Mourning; and he would be
esteem'd a most base and infamous
person, who should omit the least
of these circumstances. Besides,
Children are not permitted to mar-
ry, before they are out of Mourn-

ing; and if any during this time contract a marriage in private, and it come to the Justice's knowledge,, besides the fine laid upon them, the Marriage is declar'd void. Neither is it lawful for those that are married to lie with their Wives, there being penalties appointed by the Law against such Women, as are found with Child within the fore-said interval. In short, all manner of rejoycing is, during all that time,, so strictly forbidden, that they who ride on horseback are not permitted to use a Collar of Bells, wherewith they adorn their Horses, though they be so much in fashion there among Travellers, that neither rich nor poor do ever ride without them.

* *Marin.*
* *clat.*

* A S for the Fathers mourning for their Children; Brothers for Brothers, and Nephews for Uncles,, it does not last so long. But the mourning of a Husband for his Wife, or Wife for her Husband,, is as long and tedious, as is that fore-mentioned

mentioned of the Children for their Parents.

THE first Duty they pay to their Deceased Relation, after they have closed his Eyes, is to furnish two Tables with all sorts of Meats, and the best Wine; one whereof they set near the Bed, on which the Dead is lying, his Kinsmen and Friends discoursing him, and inviting him to eat and drink with them, as if he were still alive; and the other in the Anti-chamber, which is no less well deck'd and provided, for the entertainment of those that come to condole with them. But true it is, that these Viands that are equally dainty, are eaten in a very different manner. Some hours after the Table spread for the Relations of the Deceased is taken away, little of the Meat being touch'd; because these poor Creatures, in the midst of their affliction, and at the sight of so sad and doleful an object, find more ease and satisfaction in weeping, than in eating; whereas

Feasts for
the Deceased.

the other, though plentifully and splendidly furnish'd, is scarce sufficient for the Guests; who for the most part are smell-feasts, and good-fellows that repair thither, rather to make good cheer, and stuff their bellies, than to express any sorrow for, or share in the affliction of the Family.

THEY keep the same Feasts; also, though they be far from their own Country, as soon as they are informed of the Death of any of their near Relations: Upon the first news they receive of it, they cause the Name of the Dead to be written on a board; to which they address themselves, and speak, as if the Body were present, and make all the haste they can to recover home, in order to acquit themselves of their Duty. And in case it happen, that for a long time they receive no news from their Relations abroad, inso-much as they have reason to suspect their death, if after they have advised with Soothsayers, and made all possible

possible enquiries, they can't procure their Bodies (being Dead) then they make an Image of Plaster, and pay to it the same Honours, which they would have paid to the Corps self.

AS soon as these Feasts are over, the *Bonzes*, which are their Priests, are call'd in, to rehearse the usual prayers, which they do in so sad and mournful a tune, and withal so extreamly harsh and frightful, that one would rather think it to be the howling of Devils, than the singing of Priests. This done, they appoint the day and hour of the Buriall; after which, every body being withdrawn, they leave the Corps in the hands of such, who are to take care of preparing it, in order to its interment.

THESE do wash it with sweet waters, dress it in his finest Cloaths, and put it up in a Coffin, with several precious things, which are given to the Deceased by his Relations. And to the end that neither

Their
Singing
and Praying
for the
Dead.

Their way
of Burying
Corpses.

**Nic. Trig.
de reb sing.*

neither Devils, nor Men should dare meddle with them, they also put into the Coffin some horrid and frightful shapes, which they say are very sure Guardians, and scarecrows against all manner of Robbers. How great Riches are consum'd and spent in these Funerals, is almost incredible; for besides that these Coffins are often of Gold or Silver, many Jewels and precious Stones of great value are together enclosed with them.

Their Superstition about the time of their Burials.
* *Idem*
ibid.

NOR do they ever bury their Dead in those Years where the last number is the same with that of the Year of their birth. For example * if the Party were born in one thousand six hundred and five, or fifteen if you will, and he happen to dye in the Year one thousand six hundred thirty five, forty five, or in any other a like denomination; they keep the Corps all that Year over, being in continual expectation, that as his Soul came first into his Body in the Year of that number, so may it the

fama

the same Year return and be re-united again with it. And this foolish belief doth so far prevail with them, that when ever it happens so, they are not inter the Body but the year after.

WITH a like ridiculous and vain Opinion do they entertain their Fancies, concerning the return of the Dead into their Houses once a Year, which they imagine comes to pass on the very last Night of the Year; and to the end their deceas'd Friends and Relations may, without any more ado enter-in as soon as they come, they leave their Doors open all that Night. In the mean time they make their Beds ready for them, and set a Bason full of Water in the Chamber (to wash their feet) and whatsoever else they may have any occasion for. Thus with great stillness and silence they expect their coming till Midnight, when supposing them arrived, they complement them, by telling them how glad they are of their Company; and there-

Their foolish fancies touching the return of the Dead.

* *Pint. relat.*

thereupon light several Wax-Tapers, that are placed on an Altar; which they have for that use; on which they burn a composition of sweet-scented Drugs, with a thousand like Perfumes; then they with great reverence bow themselves to them, praying them to remember their Children, Nephews or other Relations that Year; that by their means they may obtain of the Gods health, strength, and a long and prosperous Life, with plenty of worldly Goods. Now though this may seem a ridiculous custom, yet the neglecting or omitting of the same, is reck'ned amongst them a most high and unpardonable crime; and of which, if any should be guilty, they would not fail to lye under a continual apprehension, that the Dead would some time or other avenge that impiety, and severely punish them for the same.

BUT to return from this digression; we'll now speak of the end and upshot of their Funeral Ceremo-

niess

The day on which the Corps is to be Buried, they early in the Morning give publick notice of the Hour, when it is to be carried to its Grave, to have the greater concourse of People to attend it. * In the front of all this Proceſſion, march Colours and Standards, which are followed by Men playing on Instruments, ſome on Drums, others on Ho-boys, others on Bag-pipes, and others on Trumpets; after theſe come up a Company of Dancers, who are dreſt in mighty ſtrange and antick habits, like Stage-players, leaping and dancing all the way in a very ridiculous manner. After this third Company, comes another, that is no leſs ſingular in its kind: They are a number of Men, armed with ſeveral ſorts of Weapons, ſome with Symetars, others with large Shields and Bucklers, and others with Clubs, whoſe maſſy end is ſtuck full of Iron-ſpikes; theſe are ſeconded by others that carry Fire-arms, which they continually diſcharge; and the Priests, who

The manner of their attending the Corps to the Grave.

* *Didac. relat.*

who come next after them, do cry
and bawl as loud as ever they came
which noise though very great,
still encreas'd by the sad and sonorous
lamentations both of the Relations
and People attending; infomuch
much, that if there ever was a man
concert, this may well be call'd for
besides that, this antick mixture of
Players, Dancers, Souldiers, Musicians
and Mourners, makes it the
most ridiculous show in the World.

AS to the Bodies of the Rich
they are most commonly carried into
to the Country; every one of them
making choice of a place of Buriall
for himself in his own ground; by
reason they hope to enjoy their Estates
in another life, and accordingly
ly take possession of the same, by
their being Buried there. Upon
which account it is, that when
Grave is once made in any Land
Possession, the Kindred of the Deceased
are, from that time forward, depriv'd
of the liberty to dispose of it to
others. And as during their Lives
the

they spend much time and money towards the preparing of those Graves, which after their Death are yet further enrich'd and embellish'd by their Friends and Relations, so are they the most magnificent and stately structures that can ever be seen.

BESIDES all this, the Relations of the Dead, do put themselves to other great expences, to * supply them with goods in the other world. In the midst of some publick place they erect vast Buildings, whose Fabrick is both curious and costly; and having written the Name of the Deceased upon them, they burn them to ashes, being of that belief, that the same pass to the other world, and that their departed friends take possession of them, as they were made over to 'em by Letter of Attorney.

IT remains yet, that we speak of two sorts of Burials which are in use among them, *viz.* of the meaner sort, and of their Kings.

The

Foolish
and super-
fluous Ex-
pence a-
bout their
Dead.

* *Id. ibid.*

The former of which are interred in publick Burying-places, without much ceremony or expence, their belief being, that they must be poor in the other World, as they have been in this.

Peculiar
Ceremo-
nies us'd
at the
Death of
their
Kings.
* *Marin.*
relat.

AS for their Kings, though they be interr'd according to the way prescribed by the Religion of this Country, yet there are particular Ceremonies observed * for them which are not us'd to any other, though they be of the highest rank. As soon as they have given up this Ghost, they are with a great deal of pomp and splendor, laid on a Bed of State, placed in the midst of this great Hall of their Palace; for besides that the said Bed is made of the most rare and costly wood, it is upholster'd and garnished within with a cloth of Gold, whose edges hang down to the ground. Then comes his Successor accompanied with his Brothers (if he has any) all of them cloathed in Sackcloth, and girdeed with Ropes, with a small twistee

Corco

Cord about their heads, who after they have, with humble obeisance, paid their reverence to the Corps, stand by their weeping and dejected countenances, declar'd how sensibly they are afflicted for the Death of so great, and so good a Prince, they presently withdraw, and cause their Hair to be cut off, by one of their Chief *Mandarins*, or *Courtiers*.

IN this mourning habit they return again the next day to the Palace, where having a second time, in the same manner as before, paid their duty to the Corps, they transfer it themselves into a portable house, where they lay the Coffin on a Table gilded all over, round about which are set several pots of Flowers, that together with a great number of Censers, and Perfuming-cans, exhale a sweet scent all over the place, wherein nothing is wanting, that may render it every way admirable; there not being ought else to be seen, but the dazzling lustre of Gold, Silver, and precious Stones,

G

inter-

Their Fun-
eral pro-
cession,
and atten-
dance.

intermixed with the light of many
thousands of Virgin-wax-Tapers.

T H E N the Funeral procession
is appointed in order to the burying
of the Corps. But before it com-
menceth, the Princes call to them
three Persons of the highest Quality
in the whole Kingdom, whom they
chuse to attend the Body to the
Grave (because they cannot do it
themselves) and take their Oaths of
them, that they shall not only dis-
charge their duty therein, with all
possible Glory and magnificence
but withal hide the place so carefull-
ly, that none but those of the Royal
Family may ever come to the know-
ledge of it. Which Custom of con-
cealing the Sepulchres of their Kings
is by them observed, because they
apprehend the immense Treasure
they bury with them, would other-
wise be stoln away.

T H U S having by the solemn
Oath of these Commissioners, pro-
vided against that fear, they cause
the signal of the procession to be giv-
ve

men by the confused noise of a great number of Drums. And the Soldiers of the Guard, both Musqueteers and Halberdeers, to the number of fifteen thousand, every one of them clad in a long dark blue Gown, with a Cap of the same, rank themselves into rows, making a lane down to the River, where the Corps is to imbark; for commonly the Bodies of their Sovereigns are transmitted into remote Countries. The ways being thus cleared of people, and open for a free passage, the Funeral March begins, with a Chariot charged with a great Column, a-round which the King's Life, Age, and Virtues, with the most remarkable of his Exploits, are written in Gold and Silver Letters, and on the top of it three Globes of Gold and Silver are set, one upon another. After this comes another Chariot, in a manner all of Gold, which carries the crossed picture of a City. Then follows a third, that bears the

Royal Throne, all of Gold and Ivory, whereon is laid the Crown of the late King. But all these Machines, though marvellous rich and costly, are not to be compar'd with that *Mausoleum*, or portable House, in which the Corps is laid. Immediately before which, advances a great number of Musicians, who, without singing, play in concert to the sighs and lamentations of the Assembly; on either side of the Eunuchs, and other chief Officers of the Crown do attend; and the new King, with the Princes his Brothers, dressed as you have heard before, walk after bare-footed, having false Hair on their heads, and counterfeit white Beards, with Pilgrims Staff in their hand, as they intended to signify by this poor equipage, that in losing their King they had lost all. The Queens and other Ladies of the Court, to the number of eight or nine hundred, clad all in White, with Vails of the same colour, accompany them,

geth

together with more than a thousand *Mandarins*, who have a course linnen-cloth carelessly wrapt about their body, much like a hair-cloth; or else are apparel'd with a covering made of barks or leaves of Trees. And last of all, four thousand Arm'd men bring up the rear of this great and pompous Procession.

AS soon as the Body arrives at the River, it is saluted with the discharging of the Guns from three Gallies, which attend there on purpose, and with great volleys of shot from the band of Musqueteers. The chief of which, called the Galley Royal, that is appointed to carry the Corps besides that a great part of it is covered with hangings of Cloth of Gold) has all its Rowing-benches decked with the most rich *Persian* Carpets, and the Rowers in the most splendid garb imaginable, of divers colours. As for the other two, whereof the one carries the City, and the other the *Mausoleum*, they are both gilt all over without

and within, from the Stern to the Prow.

AS soon as these Gallies are put off, from shore, the King and all his Court vying to out-do one another, in demonstrations of the affliction they conceive for losing so great, and so good a Master, follow them with their Eyes, as far as they can, with all possible expressions of the excessive sorrow; and when they are got out of sight, they return to the Palace, from whence the King issues out his Proclamation for the solemnizing of a general Mourning throughout the Kingdom; which Mourning lasts three whole Years, during which time no body dares, either dance, sing, or play upon any Instrument.

SOME time after, the King, to discharge himself of the obligation of a Present he owes his Predecessor, causes the representation of a whole Kingdom, or of an Army encamped under their Tents, or of a large City only, to be erected in the midst
of

of some large place ; and after having spent abundance of riches about the building and furnishing of these Machines, they are by his order set on fire, to the end his Father or Predecessor may receive and enjoy them in the other World.

AND what is yet more ridiculous in this ceremony, is, that before he thus foolishly cause the aforesaid Machines to be set on fire, he formally buys the same of some persons that are on purpose appointed to be within them. The particular circumstances of which take as follows : The King advanceth to the door, and by his order, a Musician delivers himself with a tunable singing voice to this purpose. *There was some time ago a most rich, wise, and Puissant King, who having laid down his life in this World, to enjoy Immortality in the other, and consequently devested himself of all his Estates and Dominions, in favour of his Children, without reserving any thing to himself of all those immense*

*Estates he possess'd here : And it being
 nois'd abroad, that he is now solitary
 and wandring in a strange Country,
 without Souldiers to guard him, with-
 out Horses or Elephants, wherewithall
 to defend himself : Without a Train
 and Equipage suitable to his Grandeur,
 and without a Palace for the place of
 his abode ; the report of this sumptuous
 Building has drawn us hither, with in-
 tention to purchase it : If therefore he
 be willing to part with it, whom it be-
 longs to, he will very much consult his
 own interest in so doing, we being resol-
 ved to spare nothing to procure it, that
 thereby we may express the love we have
 still for our deceased Father. To
 which the people that are within
 answer in a like musical tone, that
 they are fully satisfied with the of-
 fer ; and thereupon the price being
 agreed on both hands, the Prince
 makes his entrance into, and takes
 possession of it, in the Name of his
 Father. After this placing himself
 in the Tent Royal, if it be an Ar-
 my encamped ; or in the chief City,
 if*

it be a Kingdom; or in the Pa-
 lace, if it be only a City; he there,
 together with his whole Court,
 kneeling the recital of the old
 King's Life, which being ended, he
 causes the Machines to be set on fire,
 amidst the confused noise of Trum-
 pets, and other Instruments.

AS for the magnificence of their
 Graves, it is such, as cannot be suf-
 ficiently described. Nothing like or
 near it, has not only ever been seen
 * *Europe*, or recorded in History;
 but it is even hard to imagine what
 are told concerning it, by those
 that have seen them. *Anthony de*
Tovaria, a *Portuguese*, who in his
 Voyages accidentally discover'd and
 found in this concealed Isle, where
 their Royal Tombs are, has left us
 a most stupendious account of them.
 He calls the Isle *Calempluy*, which
 he says lies at the mouth of a large
 River, where it disembogues it self
 into the Sea, in the extream parts of
China Eastward; being a place,
 which by rocks is made, in a man-
 ner,

The mag-
 nificence
 of their
 Graves.

* *Pint.*
Voyag.

ner, inaccessible, and which the lofty Cliffs, that surround it on every side, do conceal from the Eye of those that sail by it; the swift current of the River contributing also very much to its secrecy. He adds that that Isle is but a mile round and is environ'd on the water-side with a wall of Jasper, flanked with a rampart of Earth; on the top of which there is a Walk, or Gallery faced with Balusters of bright shining Copper, with several intermixed Pillars of the same Metal, and behind them, at a convenient distance, the figures of abundance of Animals of molten Copper, almost of all the kinds that can be found, which make one side, as the Balusters the other, of a most curious and delightful Gallery. Within the precincts of which, you see nothing but little Groves of Orange-trees, and other the most delightful and sweet-smelling Trees, with several Temples and Hermitages.

IT is in these Temples and Hermitages they deposite the Bones of their Kings, and other Princes of the Royal Bloud; which are built not only of Marble, Porphyre, and Jasper, but with variety of other Stones, which with us are accounted precious, both because of their Beauty and rarity. Neither are their Coffins less rich; the matter whereof they are made, being Gold and Silver, besides the vast Treasures enclosed in them. These Coffins are always attended by Hermits, who continually pray for the Dead, being themselves persons of the highest Quality; for none are sent thither, but great Lords, who seeing themselves arrived to a great Age, are glad to retire, and end their days at their Princes Graves; whereby hoping to anticipate their Honour, and procure for themselves to be their Courtiers in the other World, as they have been in this. There are also many young Gentlemen, who by some misdemeanours, being

being fallen into disgrace at Court
take for a great favour to have the
liberty of going, and retiring them-
selves for ever in these delightful
Hermitages, where they make it
their business to supplicate those
Illustrious Deceased, to make their
peace with the King, that they be
re-admitted to his Grace and favour

CHA

C H A P. VII.

Funerals of the Americans.

THE Inhabitants of *America* always took a particular care to bury their Dead, because they believed, that on that Ceremony depended the rest of the Soul departed. They were all of them generally perswaded of the Souls immortality; though to this truth (which Nature taught them) they added a thousand Fables of their own invention.

THEY fancied almost as many different places for the Dead, as there were different kinds of deaths, as well as different sorts of crimes.

* For example, they were of opinion, that good and honest Men, as those that had been kill'd in Battels, or had devoted themselves to be a Sacrifice in honour of their Gods, went

Their foolish Opinions concerning Souls.

* *Joan. Le-ri. hist. Americ.*

went directly after their Death, to the House of the *Sun*, which they placed near that Luminary : This was the highest degree of happiness among them. As for the wicked, they said that they remained here below on the Earth, and were yett more unhappy there, than they had been during their lives : That those who had been Thieves were continually pursu'd by *Demons*, that never left them at quiet : That the Adulterous were scorched with the Flames of their unlawful Lusts ; and though they had always many handsome Women before their eyes, yet they were the only Dead, to whom it was forbidden to marry again in the other World, because they had indulged, and given themselves too much liberty in this : That those who had killed their Fathers, their Wives, or Children, were eternally slain by the same Persons, and with the same kind of Death wherewith they had formerly destroy'd them : That they
who

who had murther'd their Kings, set after their Death with a company of mad riotous fellows, with whom they were fain to fight incessantly, giving and receiving large wounds continually, without having so much liberty as to lay down their Arms for one moment, or stop the blood gushing out from all parts of their Body. And finally, That those who had put any of their Priests to Death, were perpetually praying to the Gods, without any hope of ever being heard.

ANOTHER opinion they had concerning those that died without having committed any crime, and who otherwise were neither good or bad. If they were young Children, who had liv'd but a short time, or died before they were weaned, they believ'd that they met with an invisible Mansion upon Earth, where they enjoy'd that life they had been depriv'd of, and that there they attained to such an extreme old age, that they could no
more

more tell their Years : And if they were old Men, their opinion was that they began to grow young, as soon as they were arrived in the other World, and that at length they became so very young, that their former old age was by them wholly forgotten. If any died of a sudden death, they supposed him to go to a place, where he was most delightfully surpris'd, and struck with ravishing admiration, to see in that Region every thing contrary to, or at least very different from what he had seen in this: in the admiration of which strange and agreeable *Metamorphosis* he was employed to Eternity. And lastly, if any were drowned, they fancied him to pass from the Water into a dry place, where he immediately voided the water he had let down, and where he was no more in danger of meeting with the same misfortune, the Gods having taken care to leave neither Sea, River, Brook, nor any Spring there, lest the sight of wa-

er should occasion any trouble to them who had miscarried thereby.

THEY had also several ways of Their manner of dressing their Dead, which were apparel-
ling the generally very rich and pompous, Dead. and suitable to the Place or Office

they had discharged, or to that * * *Id. ibid.*

which in their life-time, they were most taken with. For example, they put upon their Priests the Ornaments of the Idol they had mistred unto: Courtiers they arrayed in such a garb as their Prince most affected, and apparelled the common sort in such an habit, as was most agreeable to the condition, trade, or fancy of every one of them. These were their ordinary ways of dressing the Corps. But they had others which were extraordinary, wherewith they set forth the Bodies of debauched and wicked fellows: for they clothed Drunkards in the habit of *Ometochtli*, the God of Wine; and Adulterers in that of *Tlaxolteutl*, the God of Lust. They had also particular

H

man-

manners of apparelling those that perished by Shipwrack, or in Battel, dressing the former like to *Tlacot*, the God of Water ; and the latter in the warlike Ornaments of *Vitzilopuchtli*, the God of War.

Their
Mourning.
* *Bellef. in
Cosmog.*

NOR was their Mourning less different and various ; * it being more or less according to the age of the Party deceased ; for they were extremely sorrowful for the Death of their Children, and almost not at all concern'd for the Departure of aged Persons ; insomuch that as they spared nothing to take care of the nourishment and education of the one, so they did much neglect the other. And what I find most remarkable therein, is this, That their Mourning for Children, was not only very long, but universal also, they being generally bemoaned by the whole City or Town in which they were born. On the day of their Death, no Body durst come nigh their Parents or nearest Relations, who carried themselves like
like

like furious and mad People, and made a most dreadful noise within their Houses, howling and crying like Persons in despair, plucking off their Hair, biting, scratching, and tearing their Flesh. On the next day they flung themselves down upon their Beds, and bathed them with their own tears. On the third day they began their lamentations, which continu'd the whole Year; during which time neither the Father, nor Mother of the Child, ever wash'd themselves; and the rest of the whole City, to condole with them for their loss, did weep three times a day, till the Corps was carried to the Grave.

AS concerning their Mourning for others, it was regulated according to the number of the Years they had liv'd; lasting eleven Months, if the Party had liv'd but five Years; ten, if he had liv'd ten Years; nine, if fifteen; eight, if he had attained to twenty Years of age; seven, if twenty-five; six, if
H 2 thirty;

thirty ; five, if thirty-five ; four, if forty ; three, if he was above forty-five ; two, if he pass'd fifty ; one only, if he was sixty ; and (as I have said before) they scarcely mourned at all for such as were very old and decrepit.

The richness of their Tombs and Monuments.
* *Thevet.*
l. 22.

MOST commonly they buried the Dead ; and * some of them plac'd them sitting up-right in their Graves, leaving with them some Water, Bread, Salt, and Fruits, together with the Weapons they used in their life-time. Others shut them up in most rich and curious Coffins, whereof some have been found at *Cusco* in *Peru*, of the value of above sixty five thousand golden Ducats. Others did bury them after a plain and simple manner, and erected on their Graves four Pillars (in the form of a gallows) whereon they hang'd their Arms, Crests and Plumes of Feathers, together with a great number of Flagons of Wine and several sorts of Meats. Others after having let the Body lye in the ground,

ground, for the space of a whole Year, at the end thereof took it up out of the Grave; and paid a Duty or Service to it, which was so much the more ridiculous, because it was made up of weeping and laughter. And not to speak of other barbarous ceremonies which attended it, they first began these *Obsequies* with Songs, that contained a relation of the whole life of the Dead; which were oft interrupted with the doleful noise of wailing and lamentations. After which they sat down to eat the Provisions they had brought along with them; and having thus feasted themselves, they rose and danc'd a kind of Jig round the Corps, which they concluded with huge cries, roaring out as loud as ever they could, stamping their Feet against the ground, and lifting their Eyes towards Heaven. At last they burnt the Bones of the deceased, and gave his Head to his Widow, or nearest Relation, that they might keep the same as a Relick.

Their
Songs, La-
mentations
and Feasts.

Their opi-
nion con-
cerning
the abode
of Souls.
* *Foban.*
Leri. ibid.

Particular
Ceremo-
nies for
Physici-
ans.

AND for the Souls, they be-
liev'd that they * retir'd themselves
into a pleasant and plentiful Region,
where they ate the best Meats, and
drunk the most delicious Liquors;
they also fancied that these Souls
were the Eccho's that answer Peo-
ple when they cry or speak aloud.

NOR ought we here to omit
some other ceremonies of theirs,
which are no less curious and obser-
vable. Those among them that con-
sider'd their Physicians as petty
Gods, because of their procuring and
preserving of health (which of all
temporal blessings is the greatest)
that they might shew them a pro-
portionable honour at their Death,
did not Bury them as others, but
burnt them publickly with solemn
rejoycings; Men and Women con-
fusedly singing and dancing together
round about the Fire; and when
the Bones were burnt to ashes, e-
very one endeavoured to get some
part of them, to carry to his own
House, which they afterwards drunk
in

in Wine, as an Antidote against all manner of Diseases. Now, though these ashes did by the Law of the Country, belong to the Relict, or other nearest Relations of the Deceased, to the end they might by drinking the same, preserve his skill and knowledge in their Family; yet they, for the most part, had much ado to save them from the Rabble, especially if the Physician had been a Person of great repute for curing of Diseases: For as every one does naturally love his health, they believing that this was an infallible Remedy to preserve it, we need not admire that they used their utmost endeavour to procure some of these Relicks, which they often snatch'd by force out of the hands of his Kindred and Relations.

NEITHER was this Custom of drinking the ashes of their dead Physicians, so peculiar to the Inhabitants of *Panuco*, for I find that alike Ceremony was commonly us'd in the Countrey of *Venessuela*,

The ashes
of the
Dead,
drunk.

at the death of all manner of Persons, * whose Bodies they generally roasted, cut them out into small pieces, and then bray'd them till they came to the consistence of a thick Jelly, which they dissolved in Wine, and drank with great pleasure; this being accounted the most delicious drink among them, who fancied they could never make any splendid entertainment, but when they had some of this high Cordial to render it compleat. Whence it was, that all the grief they had conceived from the death of their Relations, was soon wash'd away, by the delight they took in drinking the remainder of their Bodies.

Corpses
kept at
home.

THE Custom of the People of *Florida*, seems somewhat more civil, though full of superstition; who keep the Bodies of all their dead Friends within their Houses, fearing that if they should come to lose one of those Relicks only, some great mischief or other would befall them. Assoon as any one is dead among

among
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Death

among them, they place his Corps near a great Fire, turning it from time to time, to the end it may be well dryed; and when it is thoroughly dryed, and the Flesh become stiff and hard, they deck it the most gorgeously they can, not sparing any thing that is costly or curious, as Cloth of Gold, Plumes of Feathers, and precious Stones to set it forth, and then enshrine it in a Niche or hollow, made in the Wall for that purpose; which they look upon as the greatest ornament of their Houses; those being reckon'd the finest and most richly furnish'd, that have the longest rows of these *Mummies*; with which also they oft entertain several discourses, recounting all that they know of the Deceased. And so great a comfort is the presence of these Objects to them, that it soon makes their mourning to cease; for by having their Friends continually before their Eyes, they can scarcely believe, that they have lost 'em by Death.

ALMOST

The dead
Bodies of
great Cap-
tains, car-
ried to
Battels.

ALMOST the same Custom is used among the inhabitants of *Nova Granada*, specially towards the Bodies of their great Captains, whose *Mummies* they carefully preserve, carrying them along with them in all their warlike Expeditions, as being perswaded that they can never be vanquish'd, whilst they have those Relicks in their company; and if they chance to be so unfortunate, as to lose the day, they attribute it to the injustice of their cause, and with tears beg pardon of the Corps of their General, for the shame they have exposed him to. But when they prove victorious, they offer many Sacrifices to him, in acknowledgment of his aid and assistance.

Particular
Ceremo-
nies for the
Kings of
Mexico.
* *Barth. de*
las Casas,
Hist. Ame-
ric.

AND not to pass by the account of the Burials of their Kings, * I shall (only) mention those of *Mexico* and *Mechuacan*, which are the two most considerable, and civilized Countries in all *America*; that thereby I may give the Reader an

Idea

idea of their most magnificent Funer-
al Pomps and Obsequies. And
first of *Mexico*.

AS soon as their King was fallen
back, they put a Mask upon the face
of their principal Idol, and did not
take it off, till he was either Dead,
or perfectly recovered. If he Died,
they presently publish'd a solemn
Mourning for him, not only in the
City, but throughout the whole
Kingdom; to every part of which
Expreses were sent, to give notice
hereof, to the end that all manner
of rejoycings might immediately
cease. Upon which notice given,
all the great Lords repaired to
Court, to attend his Funerals: and
in the mean time his Corps was well
washed and embalmed. Now when
the Court was full and compleat,
and all the Grandees were met to-
gether in the Palace, the Body of
the Prince was taken out of his usu-
al Bed, to be laid open to the sight
of all, on a Straw-bed, in the midst
of the Hall: And this sad object,
which

which drew tears from the Eyes of all the standers-by, was in this manner exposed for the space of three days, during which time it was not lawful for any Lord to absent himself from the place; and to that purpose every one of them ordered their Necessaries to be brought thither to them, by their Servants and Vassals; nor did they take any rest, but in their Chairs.

HAVING thus attended and watched him, they put on his face the Vizard of the Idol, for which he always had the greatest devotion; they stopt his mouth with a large Emerald, and covered him with seventeen very rich Carpets or Coverings; upon each of which the name of the Idol, in whose Temple he had chosen to be Buried, was written. Then they cut a handful of his Hair, which they laid up as a precious Relick, saying, that the memory of his Soul remained in that Hair; and sacrificed a Slave to him, whose office it was, during

uring his Life, to light his Lamps,
and burn his Perfumes; that he
might do him the same service in
the other World.

THOUGH indeed this hu-
mane (or rather inhumane) Sacri-
fice was not solitary, but was at-
tended by an infinite number of
others, that were never a whit less
valuable; yet this was the first of all
that was slaughter'd, to the end he
might go before, and prepare all
things for the reception of so great
a Prince; for they believ'd, that
his Soul did not depart this World,
till his Body was burnt; and that
whilst they were making preparati-
ons for his Funeral pomp, it staid
with the Body, to observe if they
had actually paid their duty to it. Up-
on which score they were careful
not to omit the least circumstance
thereof, for fear of being punish'd
for it upon the spot.

THIS first Sacrifice being over,
one of the chief Lords carried the
corps upon their shoulders, having
round

Humane
Sacrifices
in honour
of their
Kings.

Their Fu-
neral
Pomp.

round about them a multitude of others, who with feigned lamentations made a most dreadful noise for those that were appointed to weep, were fain to do it, though never so much against their hearts, unless they would incur the rigorous punishments, that were by the Law ordain'd in that case; insomuch that they thought themselves very happy, who could escape this Office, and to avoid all discontents, and disputes on that account, they before the Funeral March begun, cast lots who should bear the Corps, which should weep, and which of them should carry his Arms, and Present ordained for him; which latter marched in great numbers at the head of the Company, making a fine show of all sorts of Arms in use amongst them, and those of the best that could be; as Bucklers, Darts, Arrows, Bows, Clubs, Colours, Plumes of Feathers, and a thousand other things, no less beautiful and pleasing to the Eye, than rich and precious.

I N this order they approached the Temple, where at the entrance of the Yard, or Court which compassed it, they were receiv'd by the High Priest, who with the whole Clergy, attended there for that purpose, having aforehand prepar'd a large Wood-pile in the same place, which being kindled, and the High Priest having, with a mournful accent, pronounced certain words over the Corps, commanded it to be cast into the Fire, where whilst it was consuming, the whole Nobility drew near, in the same order in which they came, and threw their Presents into it. In the mean time the Priests were not idle on their part, being employed in butchering two hundred Slaves, both Men and Women (most of them being design'd for particular services of their Sovereign in the other World) besides some Dwarfs and Jesters, for their Princes diversion ; the Hearts of all which persons they flung into the Fire, to the end that every one
of

Their
Wood-
pile.

of those Servants they sent to accompany their Prince, by having their Hearts burnt together with him, and their Ashes mingled with his, might the more cordially be devoted to his service.

The manner of their burying the Ashes.

THESE Ashes they gathered the next day, and laid them up in a vaulted Grot, all painted within, which after they had well closed, they placed upon it the imbossed figure of their Prince, that they might still, from time to time, offer the like Sacrifices to him. For on the fourth day after his being Burnt, they Sacrificed fifteen Slaves to him, in honour of the four Seasons of the Year, that he might always have them fair and pleasant in the other World. On the twentieth they sacrificed five others, that he might to all Eternity enjoy the same strength and vigour, which a man has at twenty years of Age. On the sixtieth, three, that he might feel none of those three distempers that attend old Age, *viz.* Weak-

ness;

ness, Cold and Dulness, or Heaviness. And at the end of the year, they sacrificed nine other Slaves to him; that number being the most proper to express Eternity, by reason that beyond it we still begin anew.

AS for the Funerals of the King of *Mechuacan*, they were yet attended with more Ceremonies. As soon as he felt himself sick to death, he declared his Successor; and this new Prince *, in acknowledgment of it, did immediately thereupon give order for putting all things in a readiness, to pay him his last duty, in the most pompous and glorious manner imaginable. In pursuance whereof, he, as soon as the old King had given up the Ghost, assembled all the Nobility of the Realm, and ordered them to bring rich Presents along with them. The Palace in the meantime was kept close shut, all the while the Corps was embalming, which being done, they laid it upon a Bed of State, decked

I with

Particular Ceremonies for the Kings of *Mechuacan*.

* *Id. ibid.*

with all their usual ornaments, *viz.* with Feathers curiously stitched and plaited together upon a very fine linnen Shift (wherewith his back and breast were covered) a pair of Kid-leather-shoes on his feet, a set of small Golden-bells a little beneath his knees, Rings on his fingers, Bracelets about his arms, a Necklace of Turquois-stones about his neck, and Pendants in his Ears. They also laid by him upon the same Bed, on the one side of him, his Bow and Quiver full of Arrows, and on the other side a Puppet, or Baby all covered with precious stones.

ALL things being in this order, the Gates of the Palace were set wide open, and the Nobility being enter'd, they all went and laid their hands upon the Corps, making very great lamentations; and having be-sprinkled it with sweet water, they set down upon the Bed by him, the Presents they had brought along with them.

IN

IN the mean time all forts of Officers were provided and made ready, to serve him in the other World; and among them seven young Virgins, the most beautiful that could be found; one of which was appointed to keep all his Jewels, another to be his Cup-bearer, another to serve him with Water to wash his hands, another to reach him the Chamber-pot, another to be his Cook, another to take care of his Cloaths, and last of all, another to be his Laundress. And in order to the fitting of them for the Service they were severally designed to, they bathed and washed them well, shaved off all their Hair, fed them with variety of dainties for the space of many days, painted their bodies with a yellow colour, and adorned their heads with Chaplets or Garlands.

ON the day of the Funeral solemnity, these poor wretches, together with all the rest design'd for Sacrifice, marched in procession be-

fore the Corps, some of them making a noise, by clapping certain Shells together, others playing upon Instruments, some whistling, and others singing after their manner. The Corps was carried by the Prince himself, who was immediately followed by the principal Officers of the Crown, and others of the King's family; next after them came the Nobility, and last of all the common people.

Their
Funeral
pomp.

Humane
Sacrifices
in honour
of their
Kings.

NEITHER did they begin their Funeral March, till twelve of the clock at night; the blaze of many thousand burning Torches supplying them with light, and the Streets through which they were to pass, being carefully swept and cleansed. As soon as they were come to the Temple, they went thrice a-round the Wood-pile; and then having laid the Corps upon, and put fire to it, they with a Club knock'd down all these poor unfortunate Victims, which were to accompany their Prince into the other
World,

World, and to that end were in the same Fire consumed with him. This Fire lasted till day-light, and then they took up the Ashes in a large Blanket, in which they brought them to the Gate of the Temple, where two Priests having consecrated them, a Paste was made thereof, which they shap'd into the fashion of a great humane figure, adorning it with the most precious things they had, and afterwards buried it in a large Hole or Cave, all lin'd with Mats; placing round about it, not only all manner of Weapons, and several Coffers full of Treasure; but also great variety of all sorts of most dainty Meats.

The manner of their burying Ashes.

IN this Ceremony they spent five whole days, during which all manner of Commerce and Trade ceased, none durst stir abroad, or be seen in the Street, and it was prohibited to light a fire in any house, but in the Palace and Temples. And as they accounted all those defiled, who had touch'd either the

dead Body, or Ashes, they were very scrupulous of coming nigh them, till after they were purified. In a word, to make an end of this Chapter, the greatest part of the Nobility did both sleep and eat in the Court of the Temple, all the time this Solemnity lasted, expressing an extraordinary sadness and affliction in their countenances, without daring to speak a word.

CHAP.

C H A P. VIII.

Funerals of some Islanders.

THE Inhabitants of *Japan* seem to have Sentiments and Opinions quite contrary to those of all other Nations. For generally in other Places, as long as a Friend or Relation is yet alive, though he be never so sick, people endeavour to comfort themselves, because they are not without hope he may recover; neither do they wholly abandon themselves to sorrow, but when Death has cut off all these their pleasing hopes and expectations. But that which makes others give the reins to tears and lamentations, doth afford to these Islanders matter of joy and solace, who are as merry and chearful at the Death of any of their Friends, as they were sad and afflicted, during his sickness. And

Affliction
of the *Fa-*
pannees
when
their
Friends
are sick,
and their
joy when
Dead.

indeed they commonly exceed in both these ; for as they with an extraordinary dejected countenance and grief of heart lament him, when sick, sparing neither care nor charge to endeavour his recovery, when in danger of losing his life ; so on the other side, when he hath lost it, they frame to themselves a thousand pleasing and flattering *Ideas*, to his advantage, omitting nothing that may express their joy and comfort on that occasion.

Their
mourning
for the
sickness of
Persons of
Quality.

IF the sick Party be a Person of great Quality, if he possess Lands, and be invested with Offices, all his Domesticks and Vassals, or Tenants are bound to put themselves in Mourning, to keep long Fasts and tedious abstinences, and a thousand other expressions of sorrow, to declare the share they take in his misery, and how sensibly they are afflicted for his sickness. His Relations also would be look'd upon as infamous and unworthy Persons, should they, during the whole time
of

of his illness, take any the least pleasure or diversion; they being by the custom of the Country oblig'd to abstain from all manner of dainties, and some of 'em lye all that time upon the bare ground, whilst others are watching with and attending upon him; and to the end that nothing may divert them from this duty of waiting upon the sick, they cast off the care of all their other affairs.

WHEN the sick Person is of an ordinary condition, or of the common sort of People, his Shop is presently shut up; so as nothing of his Trade is driven all that while; and his whole Family are so sad and comfortless, that they even neglect themselves in their necessary repasts. They are always in tears, and wander up and down the Streets, enquiring for Remedies, that may give him some ease. They aggravate his sickness to those of his acquaintance they meet with in their way. They nurse a thousand times the Malady, which

For common
People.

Their
Com-
plaints
and Petiti-
ons against
Sickness &
Diseases.

which is the cause of his sufferings ; they accuse it of injustice, and endeavour to prove from the actions of his life, that he never deserved to be so severely handled. For they fancy all Diseases are invisible Officers of a Sovereign Judge, whom they adore : Upon which account, they very often present Petitions against them in the Temples consecrated to that Supreme Judge :: Which Petitions are generally answered with good success, and such as gives them all the satisfaction imaginable. For if the sick recover, they doubt not but that the said Officer hath been turn'd out of his Place, since he can no more exercise his cruelties by sickness upon their Friend ; and if he dye, as they are perswaded, that he is presently receiv'd into the rank and number of the Gods, they comfort themselves in hopes that he will highly revenge himself upon that petty fellow, who has been so bold to make him suffer unjustly, whilest
he

we was in this life. And * therefore soon as their Friend hath closed his Eyes, their grief is at an end, and kneeling down they adore him.

HAVING performed this Ceremony, they go and publish the good news of his Death throughout the City; and the *Bonzes*, which are their Priests, upholding them from these errors, do from that hour dispose themselves to come and take the Corps away, and with great pomp carry it to their Burying-places; the Priests at their own charges providing a great number of Torch-lights, with a decent Coffin for to lay the dead Body in, and dressing themselves in their best and richest Ornaments, the better to grace the Solemnity. For all which trouble and cost they desire no reward from the Relations of the Deceased; because they would have the People believe, that there is not a dead Body but is to them an holy Relick, and for which they stand highly

Apotheosis or Consecration of their Dead.

* *Franc. Solier. hist. Japon, l. 1. c. 14.*

highly oblig'd to the Family.

Funeral
Ceremo-
nies of the
Maldives
Islands dif-
fering from
those of
other *Ma-
hometans*.

THE Inhabitants of the *Maldives*, being *Mahometans*, do observe the Law of *Mahomet*: but by reason their Country is far remote from *Persia* and *Turky*, which are the two most civiliz'd Nations of that Sect, it happens that not having the opportunity of being furnished with able Men, who might fully instruct them in the Doctrine contain'd in the *Alcoran*, they mix with it several inventions and particular Ceremonies of their own. But I shall here only mention such of them, as relate to Funerals, these alone being the subject of my present Discourse.

Publick
Officers
for burying
of the
Dead.

THEY have in every one of their Cities publick Officers, that are appointed to bury the Dead, *viz.* six Men and six Women, who meddle with none but those of their own Sex. Which Office they buy of the King; and at their entrance upon it, they give (besides what it cost them) a Sum of Money

ney to be distributed among their Brethren or Fellow-Officers. Their Duty consisteth in washing the Body very well, and laying it up in a Coffin made of some sweet-scented Wood, with the usual Circumstances; which are, First, the laying his right Hand upon his Ear, and his left all along his Thigh, to intimate that if he has contracted any Sin by his birth, he has made it his business to purge and repent himself of it, by listning to the Voice, and observing the Commandments of God. Secondly, the preparing a Cotton-bed for him; which represents the sweet and pleasant rest, that he is to enjoy in the other World. Thirdly, the sowing him to this Bed, by means of a strong double Linnen-cloth wrapt about him, to signifie that the Rest he is one to take possession of, cannot be shaken, and that nothing thenceforth can disturb or interrupt it. Lastly, the making him lean on his right side, to shew that he has not deserved

The manner of their burying the Dead.

Their reasons.

deserved to enter into this Rest upon money
any other account, but because he cred,
has supported all his actions with ju with
stice and equity, and has never take after
pleasure in any unjust thing. S O

How great
an esteem
and care
they have
of their
interment.

THEY esteem this duty of bur does
rying the Dead of so great import that it
tance, that it is the first thing the body
take care of, as soon as they are commi
to an Age, in which they are ca the mo
pable of minding their own affair ing the
Wherefore when they are becom and in
their own Masters, and from undeemurteri
the tuition of their Fathers, either others a
by being sent forth to shift for living
themselves, or by Marriage, their this fo
first business is, to look out a plac hours,
where they intend to be Buriedl process
and the next, to prepare a Stone o to carry
which their Epitaph (containing; City, or
short account of their Life) is to be in Villa
engraven; as likewise to lay up in mals in
some Trunk or Chest the Garments while
and other necessaries for their Funeroleful
rals, together with such a summ they
money, as they think fitting to a funeral
low for the charges thereof; which have bot
monee

money is by them esteemed so sacred, that they dare not meddle with it, what exigency soever might afterwards seem to call for it.

SO great a concourse of people does always resort to their Burials, that it were needless to invite any body to them, since every one invites himself, even strangers, and the most unconcerned persons, joining themselves with the company, and in compassion of their affliction, muttering several prayers, whilst others almost kill themselves with striving, who shall weep most; and this for the space of three whole hours, for so long commonly this procession lasts; their custom being to carry the Body quite round the City, or if it be but a small Town or Village, they take a great compass in the fields; the Air all this while resounding with nothing but doleful cries and lamentations. They who march first, carry the funeral Presents; some of them have bottles of sweet water, which they

The manner of their accompanying the Corps to the Grave.

** Relat.
Pyrrard.*

they sprinkle upon those that pass by ; others fling about a vast number of small Cockle-shells, * which is the most usual money of that Country, as Farthings are with us : And others (when they are arrived at the place of Burial) distribute Millet and Rice to the poor.

Their Ceremonies at the Interment of the Dead.

AS soon as the Body is laid in the Grave, they cast a great quantity of white Sand upon it, together with a bottle of Water, thereby to signify, that they desire he may be cleansed from all sorts of filthiness ; and the reason why they make use of Sand, rather than Earth, to cover the Dead is, that it might easily give way to his departure thence into Paradise. For the same cause they do also often change this Sand ; for fear that if it should grow hard, it might hurt the Dead, and hinder him from rising again, when he should be called to the abode of the Blessed. Moreover they do surround the Grave with wooden Rails, to the end that no body might go over

it ;

it ; which among them is accounted the greatest irreverence imaginable.

AS for the common sort of people, they hire Priests three Fridays after another, to say a great number of prayers for a whole day and night together ; insomuch as they are fain to take their Meals there at the Grave ; neither do they stir thence, till four and twenty hours be past : After which they treat the Priests very splendidly, and return them their thanks, for admitting their Relations or Friends into Heaven.

Prayers
and Feasts
for the
Dead.

AND for what concerns Persons of greater Quality ; their custom is for a whole Year together, to carry every day diverse sorts of Meats to their Graves ; with which the Priests having feasted themselves, the remainder is afterwards distributed among the poor.

LAST of all, for their Kings, they continue their Prayers and Alms during the whole Reign of his

Their
mourning.

K

Suc-

Successor, who wears no other Mourning, but that on the day of the burial of his Predecessor, he goes bare-headed, and without his Turbant; which according to his example, is also imitated by the Nobility and People, who upon like occasions shew the same respect to their Dead relations.

Their custom when any dies at Sea.

IT is likewise to be observed, that when any of these *MALDIVIANS* die at Sea, they make a kind of open Coffin for them, of three boards fastned together, on which they lay the Body, that it may swim upon the Water, putting into one of his hands a Writing, which contains his Religion; and in the other a Purse with money, to pay the charges of his Funerals; and after they have done this, they are as well satisfied, as if they had Buried him themselves, they making no doubt but that duty will be discharged by the inhabitants of the first place, where the Body shall arrive.

THE

THE *Caribees*, who inhabit the *Antilee-Islands*, do observe other Ceremonies, which are no less remarkable, as well for the manner of ordering the Body, as the laying of it in the Grave. After they have wept over the Corps, they wash it carefully, then colour it red all over, rub his head with Oil, and comb out his Hair: This being done, they bind his Legs to his Thighs, and put his Elbows between his Legs, tying down his Face upon his Hands, much after the same posture as an Infant lies in the belly of his Mother, and thus they wrap it up in a linnen-cloth.

The manner of Burying among the *Caribees*.

TO their lamentations they add discourses, wherewith they entertain the Dead, which are the most ridiculous and non-sensical that can be imagin'd. They talk to him of the best Fruits their Country doth afford; telling him that he might have eaten of them, as much as he would. They put him in mind of the love his Family had for him,

Their lamentations.

and the reputation he lived in, with a thousand such other things, reproaching him above all for dying, as if it had been in his power to prevent it. For example, they tell him, *Thou mightest have lived so well, and made so good cheer; thou didst want neither Manioc, nor Potato's, nor Bananes, nor Ananas; how is it then that thou diedst? Thou didst live in so great esteem with all men, every one did love and respect thee; what is the matter then that thou art dead? Thy Friends and Relations were so kind to thee, their greatest care was only to please thee, and to let thee lack nothing; pray tell us then, why didst thou think of dying? Thou wast so useful and serviceable to thy Country; thou hadst signaliz'd thyself in so many Battels; thou wast our defence and security from the assaults and fury of our Enemies; why is it then, that thou art dead?* Which last words is always the burthen of their song, and the conclusion of all their complaints, which they repeat a thousand

land times; reckoning over all the actions of his life, with all the advantages wherewith he was endowed.

THEY make their Graves round like a Tun, four or five foot deep, in the bottom of which they place a small stool, whereon they set the Corps, leaving it there unburied for the space of ten days, during which they bring him Meat and Drink. At last seeing that he will not touch any of these Viands, nor return to life again, they fling them down upon his head, and having filled up the Hole, they kindle a great Fire over it, round about which all the standers-by, both Men and Women set themselves down kneeling, and begin to bemoan and lament the Deceased, with dreadful howlings, whilst some of them cast all the moveables and household-stuff into the flames, which were used by him during his life. For example, if the Deceased be a Man, they burn, together with him, his

The form
of their
Graves.

Their Ce-
remonies
at the En-
terment of
the Dead.

Bow and Arrows, his Club, Crowns of Feathers, Pendants, Rings, Bracelets, Baskets, Vessels, and whatever else he was us'd to wear or serve himself with; all the company in the mean time not ceasing their cries and lamentations, till all the foresaid things be entirely consumed.

their
mourning.

Hist.
10r. &
at. Antil.
24.

THEIR Mourning consists in shaving their Heads, and observing severe and strict Fasts, until the time they judge the Corps may be putrified; which that they may be the more certain of, they often look into the Grave; and finding it so, they cover it again, and tread down the place * with their feet, sighing and sobbing in a most sad manner. When all this is by them performed, they go and make themselves merry with feasting and drinking even to excess, that they may drown their sorrow, and drive it from their hearts.

THE Inhabitans of the *Fortunate Islands*, as likewise those of *Comagra*

magra had no such pity for their Deceased friends; for the *Canarians*, who inhabited the former, were so far from weeping, that they did nothing else but sing, dance, and divert themselves at the Interment of their Dead; and the latter clothed them with their richest wearing Apparel, and congratulated them upon the account of the happiness that was fallen to their lot, in being freed from all the miseries of this life.

A S for the people of *Candia*, though they did not use any great Ceremonies at the Burial of their Dead, yet was that last duty look'd upon by them as a thing so important and Sacred, * that those that were appointed to make the Graves for the Dead, and to lay them therein, enjoy'd great Priviledges amongst them, and were by every one revered and honour'd, as much as the Priests themselves, above whom they had this advantage; That whereas the *Candians* did common-

Rejoycings of the Inhabitants of the *Canaries* at the Death of their Relations.

A like practice of those of *Comagra*.

Respect and Priviledges given by those of *Candia* to their Sextons.

* *Plut.*

quest.

Græc. 21.

ly rob one another, without being punished for it, not sparing even those that were consecrated to the service of the Gods; yet would they never meddle with any thing belonging to the publick Funeral Officers, for fear they should in revenge have let them want a Grave after their Death, in case they had done them any wrong; which they dreaded as the greatest of all misfortunes, that could possibly befall them; insomuch that it was good being a Sexton amongst them, because that employment, which generally with others is very abject and contemptible, was the most privileged, and respected in that Country.

The Burial of the Cyprians.

1. *Jel. 1. 6.*

T H E Inhabitants of *Cyprus* did first anoint the Dead with Honey, and then pasted them over with Wax; by which means they preserved their figure and shape several years together, during all which time the * corruption of the inward parts did not exhale the least ill scent:

scent: And last of all, having carried them into Caves made in some Rocks, and set them up there as so many Statues, their Relations from time to time came and visited them, discoursing with them of things that pass'd in their Family, or other occurring matters. An ancient Author makes this observation upon the forementioned Ceremony, *viz.* That they Buried their Friends in Honey after their Death, as they had given them Gall to taste at their Birth, and coming into the World; and that, because Gall is a very significant symbol of the miseries and afflicting sorrows of this wretched life, which is full of bitterness; as Honey is an Emblem of the sweet enjoyments and happiness of the other, wherein is found an infinite variety of ravishing pleasures and delights.

IT will not be improper to add something here concerning the Custom of the Inhabitants of *Greenland*, which is the coldest Country in the World;

Their
Graves.

Reasons
for these
their Ce-
remonies.

* *Relat.*
Holand.

Burials of
the *Green-*
landers.

World* ; that Island lying in the midst of the frozen Sea ; and because the Ice never thaweth there, on that side that lies towards *America*, the Sun being not hot enough to melt it, it hath made some to conclude, that it was joyned to the *Northern* part of the *West Indies*, and consequently that it was part of the Continent, and no Island. Now the Inhabitants of this Country, take no other care of their Dead, than that they draw them out of their Caves, in which they live underground, and expose them naked to the open Air, where they soon grow as hard as stones : And to the end they might not, by being thus left in the open Fields, be devoured by Bears, or other wild Beasts, they shut them up in great Hampers, which they hang upon Trees.

C H A P. IX.

Funerals of the Tartars.

THESE People which were formerly call'd *Scythians*, and are still in our days accounted barbarous, by reason of their rude, savage and wandring way of living, having no home, or settled dwelling-place as others; but herding together * in Woods and Fields, like ** Relat. var.* brute-beasts; sometimes in one place, and sometimes in another, according to the variety of Seasons, and conveniency of Pasture; I say these very People all wild and brutish as they are, have notwithstanding excell'd many other Nations in the Piety they have shown, and duties they have paid to the Dead.

I KNOW that some accuse them of cruelty in this matter, saying that they either hang the Dead *Doubtful relations of the Cruelty the Tartarians use towards the Dead,*

on Trees in the remotest and coldest
 places, to harden them thereby,
 (what is much more horrid) devoted
 them, after they have fell'd them
 down with their own Hands
 though indeed the same Historians
 do tell us, that this their cruelty
 extend only to Persons of seven
 years of age, and that they bury
 all that were under those Years
 Yet I do find that anciently the cus-
 tom of burying the Dead was
 universal, * that nothing was re-
 on'd more sacred among them. And
Herodotus informs us, that *Darius*
 Son of *Hystaspes*, having made
 Invasion into their Country with
 most puissant Army, and seeing that
 they fled continually from him, he
 solv'd to send one of his Principall
 Officers to them, to know the rea-
 son of their cowardly running awa-
 and whether they would not
 length stop somewhere, and stand
 to a Battle, which he had so often
 fairly proffer'd them; To which
 they returned this answer, That
 those

* *Herodot.*
 l. 4.

they had no Cities nor Lands to
 defend : but that when-ever they
 could advance so far as their Fa-
 thers Graves, that then his Master
 should be aware with what courage
 and resolution they could fight for
 securing of any thing that was con-
 siderable or dear unto them. With
 which answer (as *¶ Valerius Maximus* ¶ Val. Max.
l. 5.) they for-ever clear'd them-
 selves of that foul blot of monstrous
 barbarity, which was before thought
 to be so natural to them ; since a
 more pious reply could not possibly
 have been given by the most civili-
 zed People in the World. Which
 passage also proves that they were
 wont to bury their Dead, and that
 their Graves were in remote places,
 far from the commerce and resort of
 those that were borderers upon them.
 SOME of the * most barbarous
 customs related of them in Histo- Barbarous
Funeral
Pomp.
* Relat.
Var.
 ry are the Funeral Ceremonies,
 which they, in ancient times,
 performed their Kings ; of which I
 have two several accounts, both e-
 qually

qually horrid. As soon as any
their Princes was Dead, they open
his Body to take out the entrails
which otherwise might have cor
rupted it, and after having wash
it well, they poured melted Wax
over it, both within and without.
Then they fill'd it with Thyme
mixt with Chervil, Sellery and
Anniseeds bruised together; and
after that having sow'd it up again
as neatly as possibly they could, they
set it stark naked upon a Chariot
which was to carry it not only
through all his own hereditary Pro
vinces, but those also which he had
subdued and made tributary. When
they came to the Frontiers of a
Countrey, those that had conducted
it, and attended it so far thither,
returned back, and others of that
Province receiv'd and took care
of it, thus conveying it from hand
to hand, till it had gone round
the whole Kingdom. Now it was
useful for the Inhabitants of every
Province to do what out-rage or inju

they pleased, to revenge those wrongs which the Prince in his life time had done them: So that some cut off his Ears, others his Hair, others his Nose, others struck him on the Forehead, others slash'd deep and large gashes in his Arms, and others pierced his Hands with Arrows; every one insulting on that part, which he conceived he had been agriev'd or injur'd by. For example, those that could never obtain a hearing from him, revenged themselves upon his Ears, which had always been deaf to them; they that were scandaliz'd with his lebaucheries and luxury, tore off his Hair, that was his chief Ornament, and after they had shaved him, to make him look ugly and ridiculous, they made a thousand railleries at him. They that disliked his too great delicacy and effeminateness, slit his Nose for him, as supposing that he could never have been such, but because he lov'd and delighted too much in Perfumes and

and pleasant Scents. They that were offended at his Government, broke his Forehead, the place where all his Tyrannical Laws and Ordinances had been hatched. Those to whom he had done any violence, regarding his Arms as the Instruments of his strength, and the Executioners of their miseries, did with several blows break the very Bones of them. And they who had suffer'd by his covetousness, either because of the heavy Taxes and Subsidies he had levied upon them, or else because he had not rewarded their services, did slit open his hands for having been too griping or close fist.

IN the end, when all had thus wreked their spleen upon him, by punishing him according to their pleasure, and the wrong they had receiv'd from him, they brought him back to the place where he died, and having erected a great Wood pile, they burnt him, with one of the most beautiful of his Mistrissee.

or Concubines, together with his Cup-bearer, his Cook, his Master of Horse, and the chief Groom of his Stable, with some Horses; besides fifty others of his Servants, all whose throats they cut, whilst his Body was a burning, and buried them about the Grave, wherein they laid his ashes.

THE other Solemnity I am to mention, is yet more barbarous. When generally no complaints were heard of the deceased * Sovereign, they then took no care to embalm him, because there was no need to preserve his Body, in order to the taking a progress about the Kingdom. In this case, I say, they erected his Tomb in the midst of a vast Plain, and raised it upon great Pieces of Timber, to a very considerable height, after the manner of a Scaffold. This Tomb was nothing else but a very large Bier or Coffin; for besides the Body of the King, it was to contain all the Officers, and others above-mentioned, which were

Barbarous
Mausoleum, or
Royal
Tomb of
the Tartars.
* *Ibid.*

L flung

flung into it, as fast as they were slaughter'd. To which they added several Ornaments of the deceased Prince, with a great store of Vessels of Gold; covering the whole with a large Carpet, upon which they, last of all, laid abundance of earth above three foot high.

AT the Years end, they met in great numbers at the said Tomb, where they kill'd fifty Pages of the late King, with as many Horses; both which they stuff'd up with straw, after they had unbowell'd them; and then they placed these Horses upon several wooden arches, as if they had been running a galop, and fasten'd the Bodies of the Pages upon them; which was in their opinion, the most magnificent pomp they could fancy or think of, wherewith to honour the memory of their Kings; which indeed suited very well with their barbarous manners, as more becoming Beasts than Men.

AND now we are speaking of such barbarities as these, it will not be

be a-miss to give an hint of several other Nations, which have left us very sad and amazing tokens of their cruelty in this behalf, though they were of opinion they could no better way express their respects to the Dead. Some did provide for them Living Graves, causing them either to be devour'd by Beasts, or eaten by Men. Others gave them Fiery Sepulchres, by consuming them several ways by fire. Others Watry Burials, by casting them either into the Sea, Rivers or Lakes. Others made use of Airy Obsequies, by hanging them in the Woods, or in their own Houses; and others, Terrestrial ones, by letting them lye unburied on the face of the ground.

C H A P. X.

Living Sepulchres.

WE need not have our recourse to Fables, to find out instances of Living Graves, or Sepulchres; nor with the Poets, to advance here the story of *Saturns* eating his own Children: Neither is it necessary to go as far as *Caria* in search of the famous *Arthemisa*, who being not able sufficiently to express the love she had for the King *Mausolus* her Husband, did not content her self to erect him a most magnificent Tomb, after his Death (which has been accounted for one of the wonders of the World, and from which the stateliest Monuments of all succeeding Ages have derived their name) but moreover mingled his very Ashes with her drink. There are so many Historians, that relate a thousand instances of greater

Graves in
the Bodies
of Men.

ter cruelty, than these, that the truth of them * can scarcely be question'd. *Herodotus, Strabo, Mela,* and *Solinus* tell us, of several Nations of *Asia*, that would have thought themselves guilty of the greatest impiety, should they have let their Dead corrupt in the Graves, and become a repast for worms. Wherefore as soon as any one was Dead amongst them, they did cut the Body to pieces; and mixing it with their usual Meats, Mutton, Beef, or the like, they ate it with a singular gust and devotion. Yea, the nearest relations of the Dead, made this a matter of much joy, and with a great deal of ceremony, invited one another to these Feasts, to eat the Body of such a one, much in the same manner, as we invite our Friends to attend the Funeral of a deceased Friend or Relation. In a word, to devour the Dead, was to pay him their last Duty, and the highest mark of the respect and affection they had for him; in which

* *Herodot.*
l. 4. Strab.
l. 11. Mela
l. 2. Solin.
c. 19.
 Cruel piety of some people.

they out-vied the Doctrine of *Pythagoras*; that Philosopher maintaining only a *Metempsychosis*, or the transmigration of Souls into other Bodies, whereas these put in practice the transmigration of dead Bodies into living ones. *Horatius* * tells us in his Poems, that the old *Irish-men* and *Britains* used this inhumane cruelty only on the Bodies of Strangers: || but *Tertullian* assures us, that this monstrous piety was universal among, and exercised by them upon all sorts of men; and as they used neither Interments, nor Burnings, they devoured the Bodies of their own Country-men, as well as those of Foreigners, when they were Dead. So that what those fore-cited Historians do relate only of the Inhabitants of *Pontus*, of the *Massagetes*, *Hyrceanians*, *Derbices*, and several other *Asiaticks*, we find confirmed in *Europe*, to demonstrate, that however barbarous this Custom seems to be, yet it cannot well be doubted, but that such there have been.

* *Horat.*
l. 1. *Od.*

|| *Tertul.*
cont.
Marc.

been. Nay, their cruelty went further in respect of old people; for as soon as they were come to seventy years of Age, * without staying for Death's call, they rid them of the miseries of old Age, by knocking them in the head, or cutting their throats, and then made a Feast of them; and * what was yet more horrid, was, that the Children only were thought fit to discharge this bloody office, being oblig'd by the Laws of the Land to take a Knife and murder their Parents themselves: Neither were they wanting to defend and maintain this their extream inhumanity, with many specious reasons and pretences. For example, they, to justify their impious murder, alledged, that Man's life, after seventy years of Age, being nothing else but a composition of pain and trouble, they were in duty bound to free those from it, who had brought them into the World, that they might thereby prevent their miserable languishing;

* Zenodot.
in Collect.
Cent. 5.

* Hieron.
contr. Jovin.

and added, that after their Death they could give them no higher expression of gratitude and duty, than by feeding upon them; because by that means their Parents became one and the same substance with them, as they themselves were before they were born.

The bodies
of wild
Beasts
made use of
for Sepul-
chres.

* Hyg.
Fab. 274.

THE *Parthians* * and *Medes*, as likewise the *Iberians*, and Inhabitants of the *City Taxyla* in the *East Indies*, had such an horror and averseness for the corruption of the Dead, and their being eaten by Worms, that they exposed them in the open Fields, to the end they might be there speedily devour'd by the wild Beasts; accounting nothing more unworthy, and unbecoming the excellence of man, than to rot and putrifie in the Earth; and become the prey of such pitiful and loathsome Insects after his Death, who while alive could not suffer so much as one of them about him. Besides they believ'd, that if he were devour'd by Beasts, he would not be

be totally extinct; and that being no more able to live in an humane Body, he would at least enjoy a life in the bodies of those Animals, that had fed upon him.

F O R this very purpose also the *Bactrians* * fed Dogs, which they call'd *Canes Sepulchrales* (or Grave-dogs) and took a very particular care of them, that after their Death their Souls might not want a healthful, strong and lusty Body to reside in. Oh unheard-of folly and madness! thus to cherish those Creatures, that were one day to tear and rend them with their teeth; and (what was more) to make much of them only upon that account! We naturally abhor an Hangman, because his sole employment is to butcher Men; how then (may we think) can those people look kindly on Creatures, that are to be their own Executioners? Or how can they with premeditated deliberation keep and feed them on purpose for this inhumane and barbarous piece
of

Graves in
Dogs bel-
lies.

* *Sil. l. 13.*
Agel. l. 10.
Just. l. 41.

of service? Nevertheless most certain it is, that they regarded this as a great point of their felicity: For *Cicero* tells us, that they made it no less their glory to feed those Dogs very high, in order to make them grow fat and lusty, than the *Romans* did to build sumptuous Tombs. And *S. Hierom* adds, that so great a veneration they had for this kind of Burial, that *Nicanor*, who by *Alexander* the Great, was made Governour over them, going about to suppress and abolish this inhumane custom of theirs, had like, not only to have caused a revolt of the whole Province, but also to have been by them massacred, as an impious and sacrilegious person.

Burying in
the bodies
of Birds.
* *Ælian.*
L. 10.

TO which we may add the Custom of the *Barceans*, which seems no less extravagant; who * were of opinion, that the most honourable Burial was to be devour'd by Vultures: And that, not only because those Birds by their long lives did represent Eternity, but chiefly because

because they were consecrated to Mars, and that Nature appears to have appointed them for that very use; they being continually seen hovering about dead Bodies: So that all persons of Worth and Quality, that either died amongst them, or fell in War, fighting courageously for their Country, were immediately exposed in such places, where Vultures might readily come at, and make a prey of them. As for the common people, together with those that died on their Bed, of a Natural death, they were (in a manner) out of contempt, flung into a Grave, as not being esteemed worthy to have a Burial in the bellies of these sacred Birds.

THE *Hyrceanians*, which I have above mentioned, made some distinction between Men and Women; for they did eat the former; whereas they buried the latter, as thinking them unworthy to have their bellies for their Graves. Though I think these above all deserved that

that honour (supposing this barbarity might be so called) since they had but done the like for them, as having carried them nine months in their wombs.

CHAP.

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C H A P. XI.

Fiery Sepulchres.

TH E *Grecians* and *Romans* were not the only Nations that used to Burn their Dead; the *Germans* and * *Gauls* were also wont to do the like. But we intend not to speak here of any, except of those people which we account *Barbarians*, because their Custom herein is much more cruel, than that of the fore-mentioned. The Reader then may please to know, that some of them Burnt themselves, casting themselves alive into the Fire; others caus'd themselves to be stab'd before, upon the Wood-pile; and others were reduc'd to Ashes after their dead Bodies had lain a good while corrupting in the Fields, amidst a huge heap of other stinking and rotten Carcasses.

People
 that used
 to Burn
 their
 Dead.
 * *Cas. de*
Bel. Gal.
l. 6.

THEY

People
that burn-
ed them-
selves.

Tacit. de
mor. Germ.
Sidon. apol.

Ap. 2.

Sil. l. 10.

Plut. de

Placit.

philos.

Cic.

quæst. a-

cad. l. 4.

Their foo-
lish Opi-
nions.

Quintil.
Declam.
l. 10.

THEY who were wont to
Burn themselves, were a certain
Sect amongst the *Indians*; who
therein imitated their Doctors, call-
ed *Brachmans*, who by an extraor-
dinary courage and fortitude, or to
speak more properly, by a kind of
madness and frenzy, sought in the
flames that Life of light, which they
preached to the people, who seeing
them thus desirous of Death, and
with so great joy thrust themselves
into the Fire, were soon won to this
strange Doctrine and Opinion, That
there was no greater happiness at-
tainable, than that to which men
were ushered-in through the flames.

THEY also believed that their
participation of that felicity, was
different, according to the more or
less healthful condition they were
in, when they thus sacrificed them-
selves; that is to say, That those
were the most happy, and eternally
enjoy'd a * most pure light, without
the least mixture of darkness, who
burn'd themselves in their youth

arr

and the full vigour of their age ;
whereas they that put it off, till a
further date, did proportionably, as
they grew old, and their strength
diminish'd, lose some degrees of
those enjoyments ; that old people
did only partake of a dim and ob-
scure light ; and that they who were
Burnt after their Death, very sel-
dom saw that light but asleep, and
as it were in a dream. Whence it
was, that in former times very few
Aged persons were found among
his People, most of them preferring
the beauty of that Eternal Light,
which they expected to enjoy in
another Life, before the pleasures
and contents of this ; so that very
few of them ever died in their beds :
and when it accidentally fell out,
that any did, if it was the Husband
that died of sickness, his Wife, if he
had but one, or his most beloved, if
he had many, did burn her self alive
with his Body ; and if it were a
Woman that was Dead, her Hus-
band did the like. For which
strange

strange custom of theirs they alledged this reason, That as one of the two by burning himself alive, would enjoy a perfect happiness, and be continually with the other; so he might from time to time awake his yoke-fellow out of that deep sleep, which had seized him in this Life, and would as much as in him lay, make him consider and take notice of the variety of lustrous objects and pleasures of the Light. Which Duty, if one of the Couple refus'd to pay to the other, he was the rest of his days look'd upon as an infamous and unworthy person, and scarcely admitted into any company.

NOW as it would have been a great default, and very unbeseeming the felicity they had in their Eye, for any one to cast himself unwillingly and with reluctance, into the Fire, or to utter any sighs or out-cries whilst they were burning; their custom was to repair to that place where they were to devote themselves,

themselves to the devouring flames, accompanied with the noise of musical Instruments, being embraced, hug'd, caressed, endeared and applauded by all the spectators, who made no other shew, than as if they were jealous of their good fortune; earnestly praying them to be favourable to them in the other World. Besides, those Wood-piles on which they were to be consumed, were usually made in holes and deep places, and abundance of Wood was flung upon them, as soon as they had leap'd into the Fire, amidst the applauses and rejoycings of the whole company; who with their loud shoutings, together with the depth of the place, and extremity of the fire, made that the party could not possibly be heard, whatever their out-cries or lamentations might be, when they felt the cruel flames invading of them.

THE *Herules*, who in ancient times dwelt along the River *Danubius*, were burnt after another man-

Means us'd to hide somewhat of the horror of this solemnity.

People that beg'd to be Burnt.

M

ner,

Senec. de
clem.
Curt. 1.8.

ner, when they were grown either old or sickly: For being of a Warlike humour, and not able to endure a languishing condition, they were wont to go and beg their nearest Relations to rid them of a life, which was become burthensom to them, and so put an end to their miseries and suffering. Which was never denied them, or gainsaid; but on the contrary, every one commended and applauded them, for having taken that resolution of themselves; because in that state of extream old age or sickness, they were lookt upon by all with scorn and contempt: Besides, if they had died in that condition, they must have been buried without any Ceremonies, as cowardly and base persons. Wherefore when any thus freely offered themselves, all their Relations met together with great joy, to appoint a day for the solemnizing of these *Living Obsequies*, and in the meantime, made preparation of all things for it.

THESE

THESE preparations consist-
 ed of a Wood-pile (which was
 made after the fashion of a Bed) of
 diverse dishes of such Meats, as the
 person to be sacrificed lov'd most,
 and in looking for a Godfather to
 take away his life; for it was not
 lawful for his Relations to do him
 that Office, but only to kindle the
 fire under him when he was Dead.

The form
 of the
 Wood-
 pile, with
 its furni-
 ture, or
 setting
 forth.

AT last the fatal day being
 come, the party concerned was laid
 down on his side upon the heap of
 Wood, leaning on his Elbow; and
 then they serv'd before him the se-
 veral Meats he had desir'd, which
 whilst he was eating with pleasure,
 his Godfather took his aim so well,
 that running him through the heart,
 he kill'd him immediately. Which
 was no sooner done, but they made
 a great noise, hollowing and shout-
 ing for joy; and the Wood being
 set on fire on all sides, they in great
 merriment walked round about it,
 till all was burnt to Ashes, all the
 while discoursing of the particulars

Saxo.
Gram. hist.
Dan. l. 8.

of his life, and extolling this his last courageous resolution to the skies.

The *Thracians* nasty way of treating the Dead.

*Last. l. 2.
c. 10.*

T H E *Thracians* were not so cruel in this point ; for they let people die of themselves : But they had a most filthy way of heaping great store of putrified Carcasses upon the dead Bodies, before they burnt them. As soon as any one was Dead, they carried him to the open Fields, where they left him all naked for the space of many days, without taking any care of him ; that is to say, without washing or embalming him ; so that within a short time he began to stink. On the morrow, and following days, they came to see in what condition the Corps was ; and as oft as they came to view it, they sacrificed diverse Creatures, whose bodies they flung upon that of their deceased Friend ; insomuch that the place became at last so noisom and stinking, by means of all those putrifying Carcasses, that there was almost no coming near it. Then the Friends and Relations

lations of the Deceased brought Faggots, and other combustibile matters, and heaping the same upon the fore-mentioned Bodies, they burnt them all to Ashes, which they afterwards buried in a Grave, they had to that end digged hard by.

SOME say, that the reason why they let them thus putrifie, and added to their own corruption that of other stinking and loathsom Carcasses, was to shew, that fire cleanseth, and takes away all manner of filthiness and impurity from Man, as well as other Creatures. But the chief and main reason of all those, who burned their Dead, was grounded upon *Heraclitus's* opinion, who held the Fire to be the Principle of all things; so that consequently, to the judgment of that Philosopher, by burning the Dead, they only returned them to that very original from whence they proceeded at first. Others were of opinion, that because the nature of Fire is to mount

Their reasons for so doing.

upwards continually, until it insensibly vanisheth away in the Air, it carried the most Spiritual and Volatile parts of the Body with it to Heaven.

CHAP.

C H A P. XII.

Watry Burials.

THOUGH the custom of casting the Dead into the *Water be no less barbarous than the former, yet has it been practised by several Nations, as the *Hyperboreans*, or those who inhabit near the *Artick Pole*, the *Pannonians*, some Inhabitants of *Ethiopia*, called *Ichthyophagi*, because they lived altogether upon Fish, as also they of *Chios*; who nevertheless differ'd among themselves, as to the place: for some of them flung their Dead into Lakes; others into running Waters, and others again into the Sea; every one of them having, for his so doing, particular reasons.

THEY that cast them into the Sea, did it, that they might the longer be preserved by the Salt and

M 4

sharp-

Particular reasons of those that cast the Dead into the Sea, Rivers or Lakes.

* *Diod. l. 5.*
Plin. l. 4.

**Laert. l. 9.* sharpness of that Water. Those * that flung them into Rivers, would thereby intimate, that as by the current of the Water they were carried into the vast *Ocean*, so by the whole course of their lives they had been passing towards Eternity, into which they were now at last launched by Death. And they who committed them to Lakes, which are standing Waters, intended thereby to express the rest and repose the Dead meet with in the other World, after all the tempests and traverses of this, which is nothing else but a boisterous and raging Sea.

Universal reasons for their casting the Dead into the water.

**Mel. l. 3.*

BESIDES those particular reasons, they had some that were more general and * common. The first of which was, that seeing the Dead turn to corruption, and become very loathsome and filthy, they perswaded themselves they could make no better provision against the said noisome putrefaction, than by casting them into the water, because that washeth and cleanseth every thing.

Ano-

Another reason (as *Clemens Alexandrinus* relates it) was, || because the water being accounted a sacred Element, they thereby thought to hallow and consecrate the Dead. A third was, that since according to *Thales's* opinion, who was one of the Seven Wisemen of *Greece*, all things were made and consisted of Water, the Bodies of Men were by this means resolved into that first principle, from whence they had their beginning. And lastly, because being for the most part People that inhabited the Sea-Coasts, and fed generally upon Fish, they conceived it but reasonable, that their Bodies should, after their death, be the food of Fishes; as during their life-time, they had made them their nourishment.

|| *Clem. Alex. in pro-trept.*

Cic. l. 1. de nat. Deor. Agath. l. 1. Arist. 1. Metaph. 3.

AND so sweet and easie did many of them fancy this way of Burial to be, and had so much respect for it, that not being able to wait for their natural Death, when in an orderly way they might be made

Such as cast themselves into the water.

made partakers of it, after having made themselves merry by excessive eating and drinking, they went and cast themselves, of their own accord, either into the Sea, or some River, thereby to antedate their conceited blis and happines.

CHAP.

C H A P. XIII.

Airy Obsequies.

IT is a strange thing, that the Gallows, which by us is lookt upon, as the most infamous of punishments, should with some People be esteemed so honourable, that they give no other Sepulchres to their dead Friends; and which amongst others is had in such veneration, that they grant this advantage only to their Sovereign Princes and great Lords.

I KNOW that Woods have been formerly had in great reverence, and that they were accounted most Sacred Places: not only from the testimony of profane Authors, who give this character of them; but this truth is also by several Texts of Scripture confirmed to us. For we read in *Genesis*, that

Abraham

* *Sil. l. 3.*
Ælian. l. 4.
 Woods accounted Sacred.

[This sa-
vors of
idolatry
and Super-
stition.]

Abraham planted a Wood in *Bersabe*; where he called upon the Name of the Lord; and that *Jacob* thought he could not give a more decent Grave to *Deborah* (Nurse of his Wife *Rebecca*) than by burying her under an old Oak.

INDEED this veneration for Woods and Solitary Places, is in a manner natural; for the *Pagans* themselves, which were led only by the light of Nature, have acknowledged this verity; and amongst others, *Virgil* speaks of all Woods and Forests, as so many Temples: In these our *Druids* erected Altars for their Sacrifices; and here also it was all Antiquity believed the Gods made their usual abode. For besides the *Oreades*, or Nymphs of the Mountains, the *Dryades*, those of the Woods, and the *Fauns* and *Satyrs*, or Gods of the Fields; we read that some of them were consecrated to *Apollo*, others to *Diana*, and such like pretended Divinities. Whereupon *Pausanias* tells us, that

■ *Apol. l. 3.*
Nicol. ap.
Stob. serm.
122.

Personss

Persons of the highest Quality, in ancient times, had their Sepulchres in Woods; and *Plato* was of opinion, that none but Men of great worth and excellence ought to be interred there: *Cicero* in his Defence of *Milo*, takes the Woods to witness, as being Holy places, and the usual Cœmeteries of great and virtuous Men.

BUT if we ought to commend this custom of burying the Dead in the Woods, which were formerly accounted very Sacred; we must needs abhor the practice of those that profaned and polluted them, * by making them serve for Gallows, and thereby exposing them to the character of the most || infamous places imaginable. Thus the Inhabitants of *Colchos*, and the *Tibarens*, a People of *Scythia*, made a piece of Religion of it, to hang the dead Bodies of their Relations upon Trees, for an horror to Spectators, and for a prey to the Fowls of Heaven; and the ancient *Goths* and *Swedes*, could

Profanation of Woods, by making them serve for Funeral Gibbets or Gallows.

* *Var. 1.*

|| *Olaus. l. 16.*

could think of no better way to shew
the veneration they had for their
Princes after death, than by fixing
them to a Gibbet. Surely we must
suppose these Men worse than *Bar-
barians*, to fancy that an honour
which indeed is the greatest infamy
in the World; and to esteem that
a Religious and Pious duty, which
indeed is the extremest impiety and
undutifulness that can be conceived.
What honour can a Body be thought
to receive, by suffering a loathsome
corruption in the Air, or by being
exposed in a shameful nakedness,
which daily grows more ugly, dis-
coloured and frightful, or to be torn
to and fro, and become the sponge
and may-game of the wavering
Winds? Certainly it appears to me
that even according to the dictates
of Nature, nothing can be more
horrid or inhumane. This is the
reason why our Laws appoint this
same as a Punishment and just retri-
bution of the most hainous offenders
and notorious Criminals; and which
makes

makes as great an impression on our minds, to deter us from like crimes, as to see a Man lose his life by the hands of the Hang-man. Neither can I imagine what way these barbarous People have to punish the wicked, since they make use of Gallows to honour Persons of worth; except one should say, that being *Barbarians*, Vice is had in esteem and veneration amongst them, as Virtue is with us, and that according to their natural brutishness, they pay the Duty of Burial only to such, who by their wicked actions have made themselves famous amongst them.

AGAIN, what a fine show is it, to see a Room hung full of dried *Carkasses* or *Mummies*? Surely these are rarities, that one would think cannot give much satisfaction or delight to those that have them continually in their Eyes. It's true, that we preserve some *Mummies* amongst us, which we consider rather as curious Figures, than as humane Bodies,

Bodies hung up in Houses instead of Burial.

dies, that ever had life, because they are from remotest Countries brought to us, who never knew the least thing of the Persons they once were. But there are none to be found, how cruel soever he may otherwise be, that ever went about to make such *Mummies* of his Friends or Relations, in order to keep them in his House, and continually have them before his eyes. The sole Idea of which impiety we abhor, and cannot blame them sufficiently, who have acted such things: which they could never have done, and thus infamously dishonour'd their Relations, had they not shaken hands with all Humanity and Moral respects.

C H A P. XIV.

Terrestrial Funerals.

IT is a difficult matter to relate all the ridiculous ways, which several barbarous Nations had to dispose of their Dead, and to pay their Friends and Relations their last duty. And though we can see nothing in their Funeral Ceremonies, but what is either foolish, impious or cruel, yet were they by them look'd upon, as solemn and necessary performances. For can a body imagine any thing more brutal and extrava-

Extrava-
gant man-
ner of bu-
rying the
Dead, used
among the
Troglodites
* *Mela l. 2.*

up * the Feet to the Head with a great rope, and having thus made a kind of round Ball of it, they expos'd it upon some high place, turning its back-side to the Spectators, by

N

which

which ridiculous posture, the whole Company was put into a fit of merriment and laughter, instead of weeping and mourning for him; and in the midst of this merriment, they began to cast stones at him, till at last they had cover'd him under the heap, on the top whereof they planted a Goats horn, and then turned their backs upon it, without any the least sign or sense of grief or regret.

Cruel custom of those of *Majorca* and *Minorca*.
* *Ortel. ad fin. theat.*

THE Inhabitants of the Islands of *Majorca* and *Minorca*, which lye on the Coasts of *Spain*, had another custom yet more cruel, and as extravagant as the former. * They took the dead Body, and chopped it into a thousand small pieces, which they carefully gathered, and put up in an Earthen Pot, and afterwards overwhelmed, and covered it with a great heap of Stones.

Pleasant manners of some other People.

THE three other ways of Burying, I have yet to speak of, are very pleasant: The first is that of the *Phrygians*, who, to give more honour to their Priests, than to Laypersons,

persons, were used in ancient times, when any one of them was dead, to set him upright upon a Pillar of ten fathoms high ; as if he were to continue, from thence, to instruct the People. The second is of the *Nasamonians*, that inhabit some parts of *Lybia*, who in acknowledgment of the perils and pains their Captains and Souldiers had undergone, for the good of their Country, clothed them in White, after their Herodot. Death, and instead of burying their l. 4. Bodies, exposed them on Rocks and other solitary Places. And the third and last, is that of the *Macrobians*, a People of *Ethiopia*, who covered their dead Bodies all over with a fine shining Plaister ; and enclosed them in hollow Glas-pillars, keeping them in the best part of their House, offering the first-fruits of all things to them, and carrying them at the end of every Year, in Procession, round about the City.

C H A P. XV.

Funerals of the Ancient Jews.

TWO several times are to be distinguished in relation to the Ceremonies of this People, which render them very different one from another. The first is from their Patriarchs, or Law-giver *Moses*, to the Birth of the Saviour of the World. And the other from that most Blessed Birth down to this day. For as those of former times were well constituted, holy and reasonable, as being inspired by God himself; so these which they use of latter days are most ridiculous, being grounded merely upon the foolish dreams and idle fancies of their *Rabbis*, or Doctors. Therefore we shall treat of both by themselves, not only to avoid confusion, but to make us abhor the Superstitions of those

mife:

miserable wretches, who daily sink themselves deeper into darkness and blindness.

IN former times their Dead were buried by persons of the same Sex; Men only being permitted to meddle with the Bodies of Men, and Women with Female Bodies; which was very suitable and decent.

What persons were appointed to Bury the Dead.

AS soon as any one of them was Dead, those who were appointed to pay him the last duty, did first shut his eyes, closed his mouth with a Fillet, and cut off his Hair. Next they wash'd his Body very well, and perfumed it with several drugs, which were more or less costly, according to the quality of the Deceased; and then wrapping it up in a Winding-sheet, they laid it in a Coffin.

The manner of their Burial.

Buxtorf. Synag. Judaic. c. 1.

IN the mean time, people from all parts, that is, as well those of the same Town or City, as adjacent places, came to condole with, & comfort the Relations of the Departed:

Id. ibid.

And as the multitude was very great in the house of the Deceased (where great lamentations were made) as likewise in the Streets, through which the Corps was carried to the Grave; and that in both places people were very splendidly treated and feasted; so the expences thereof oft amounted to such an excess, that many of them were thereby impoverished; insomuch that several not being able to undergo such vast charges, absented themselves from the City, under some specious pretence or other, for fear of exposing their credit.

Instances
of mourn-
ing.

* L. i. Reg.
c. 31.

WHICH Lamentations, together with the Multitudes of people attending the Corps to the Grave, were esteemed of so great moment amongst them, that they accounted those accursed, who were deprived of either of them. * This we learn, not only from their Tradition, but from several Texts of the Scripture. For instance in the twelfth and twentieth Chapter of *Jeremiah*, that

that Prophet speaking of that impious King *Jehojakim*, declares from the mouth of God, that at his Funerals there should be heard no sad cries and lamentations of his Brothers and Sisters, nor of the rest of the People. And likewise in the fifth Chapter of the second Book of the *Maccabees* it is said, * That that ungodly *Jason* was not mourned for, or bewailed at all. But on the contrary, they were esteemed happy, who had those last honours paid them; as it is recorded in the second Book of *Chronicles*, Chap. 25. concerning the Death of the Illustrious *Josiah*, when nothing but sad moans and lamentations were to be heard every where, all the people bewailing that good and Holy Prince, and mixing his Name with their sighs and mournful out-cries. Hence it was, that they spared nothing to induce people to mourn with them for their Dead, and desired nothing more, than to have a numerous Assembly to attend them to their Graves.

Burials e-
ver us'd by
the *Jews*.

* *Talm.*
p. 4. l. 3.

FOR the *Jews* did never approve, either of Wood-piles, or any other barbarous ways, used by some Nations at the * Death of their Friends, but always committed their Dead to the ground; and so Sacred a thing was Burial among them, that even Strangers and Executed persons were not deprived of that privilege: Of both which we have so many instances, that we cannot possibly doubt of it. For besides their common *Cæmeteries*, or Burying-places, by some call'd *Polyandria*, which were designed for Strangers and the Poor, both of City and Country; we read in the *GOSPEL*, that the Thirty pieces of Silver, that *Judas* had received for betraying his Master, were laid out in buying of a certain Field, which, from that time forward, was appointed and made use of to bury Strangers in.

The man-
ner of Bu-
rying those
that were
Executed.

AS for those that were punished with Death for their Crimes, *Moses* left a Law in the one and twentieth

tieth Chapter of *Deuteronomy*, expressly forbidding their remaining on Gallows till the next day; and enjoying the taking of 'em down from thence, and burying them before Sun-set. Which Law has been ever since so exactly observed, that had they omitted once to do it, they should have apprehended, that the ruine and devastation of their whole Country would have ensued. And *Josephus* in his Book of *Antiquities*, explaining *Moses's* meaning, extends the force of this Law to Enemies themselves; saying, that that Divine *Legislator* did thereby condemn all publick exposing of the Dead to a gasty and noisom putrefaction, as an excess of cruelty; That the Death they had suffered, was a sufficient Punishment for the Crimes they had committed; that therefore it was a piece of high injustice to inflict a more severe penalty upon them, than they had deserved, and (consequently) that they were not to be deprived of Burial, which Nature

ture and Humanity had taught us never to deny to any, though the worst of our Foes, or greatest Malefactors. To which the same Historian adds, that even the very Instruments wherewith they had been put to death, were interred together with their Bodies; that is to say, the Gallows, if they were hang'd; the Stones, if stoned; or the Sword, if beheaded. And *Joshua*, who was the Successor of *Moses* in the Government of the *Jews*, was very exact in the observing of this Law; for he never caused any one to be put to Death, either of the *Israelites*, or their Adversaries, but that he gave them Burial the very same day.

Persons Executed, and such as kill'd themselves, might be Buried in their Fathers Graves.

AND besides all this, they granted Malefactors, yea even such as kill'd themselves, the favour of being Buried in the Graves of their Ancestors. Thus we are told in the seventeenth Chapter of the Second Book of *Samuel*, that the Unhappy *Ahitophel*, when he saw that his counsel was not followed, went home

home to his house, where he hanged himself, and died; and that notwithstanding he was buried in the Sepulchre of his Fathers.

AND as concerning persons that were Executed, we read, that *David* not being able to deny the *Gibeonites* seven men of *Saul's* Family, because he had broke the Covenant, that had been formerly made upon Oath, between *Joshua* and them; those poor wretches being hang'd on so many Gallows, were, by the order of the same King, taken down from thence, and carried to the Grave of *Cis*, the Father of that Family, in the Tribe of *Benjamin*.

AS for such whose Funerals ^{Burying-places.} were celebrated with honour, their usual Graves were hewn out of Rocks, in imitation of *Abraham*, who bought such a Burying-place of the Children of *Heth*, in the Land of *Canaan*, for his Wife *Sarah*, Himself, and Posterity. Of these Sepulchres or Graves, the *Talmud* states the

the form and bigness, *viz.* That the Cave be no larger than six Cubits ; that there be eight holes at least in the bottom of it, to the end the Bodies which are laid down there, may lie separately, and by themselves ; and that there be a little Porch, or Threshold at the entrance, where the Corps may be set down, till the usual Prayers be said over it, and the Friends and Relations of the Deceased have given him their last Adieus, before he be shut up from their sight.

Magnificent Sepulchres among them.
* *Casaub.*
exercit. 16.

NOW though these fore-mentioned Sepulchres were generally made use of, even for Persons of the greatest quality ; yet was it also * lawful to make them more stately and magnificent ; of which latter we find several instances among the *Jews*, that do not in the least come short of the most sumptuous *Mausoleums* of other Nations : Such amongst others was the Tomb of *Helen*, Queen of the *Adiabeniens*, who left her own Country, to embrace the

the Law of *Moses*. This Princess did cause this Monument to be built for her near *Jerusalem*, as we learn from *Josephus* and *S. Jerome*, who saw the remains of it. And *Pausanias*, who hath described the same, saith, that it consisted of three Pyramids, made with so much art and contrivance, that they were accounted so many wonders. Besides, he tells us of another curiosity about this Sepulchre, which is no less admirable, and would (its like) be disbelieved, and pass for a Fable, had it been recorded by an Author of less credit and reputation. This Monument (saith he) which was made all of Marble, had a door of the same Stone; that did once a year, at a certain day and hour open it self, by means of some secret Art, or hidden Springs; and shut again of it self, a little while after; though at any other time it might have been sooner broke all to pieces, than opened by any industry or strength whatsoever.

JOSE-

Joseph. l. 5.
de Bel.

JOSEPHUS and S. Hierom do also speak of the Tomb of the *Maccabees*, which they relate was erected by *Simon* the High Priest, in the City of *Modin*, the Birth-place of that Illustrious Family. It was made of white Marble, well polished, having a stately *Piazza* around it; at the entrance of which were seven great Pyramids placed on the top of as many Pillars, all of one piece. And yet this Structure, which indeed was very magnificent, was nothing in comparison of the carved work wherewith it was embellished and adorned, wherein were represented their Victories by Sea and Land, with several Trophies, and a thousand other marks of their Grandeur, with the greatest Art imaginable.

IN the third place, I shall speak of that of *Daniel**, who caused it to be built himself at *Ecbatana* in *Media*, at the time when he was the Favorite of the King of *Persia*. He ordered it to be made in the fashion of

of a Tower, which was wrought with such extreme curiosity and art, that the World never yet saw its fellow, its contrivance being altogether stupendious and inimitable. *Josephus*, whom I now quoted, and who himself saw it several ages after, says, that in his days, it seem'd to be yet stark new, and look'd then, as if it had been but just finished; adding, that a *Jewish* Priest had an allowance given him to keep these both Day and Night, that no Body might spoil or damnifie that admirable Building; with whose beauty and extraordinary curiosity the Kings of that Nation were so much taken, that they since made use of it for their Royal place of Burial.

NOR is that which *Solomon* caused to be built at *Jerusalem*, for his Father *David* and himself, to be omitted here; who being a most wise Prince, as the great and matchless things he atchieved in his life-time, so abundantly testifie, it is easie to guess;

guess; that this Monument of his was a surpassing, curious and admirable Master-piece of Art; and wherein neither skill, nor riches were wanting, that might render it altogether wonderful and extraordinary. There was nothing in, or about it, but what was wonderful and surprising; Nature and workmanship having bestowed their utmost skill and greatest Treasures upon it. But that which I find most remarkable in it, is the place wherein he commanded the two Coffins for his Father and himself, to be placed; because the same could never by any industry be found out; the inner part of the Vault or Cave being made in the fashion of a Labyrinth. And History informs us, that *Herod* being on a time obstinately resolved to find out this secret place, commanded some of his Men to break down certain stones, whose removal he thought might likely discover the concealed Royal Tombs, but was soon affrighted from attempting further.

the

ther, by the fire that issued forth in great flashes from it, and consumed two of his Men upon the spot; so that besides a rigorous Edict he published, whereby he strictly enjoined, that for time to come, none should dare to attempt a like re-search, he caused a very mean Sepulchre to be made hard by it for himself, by way of reparation of the wrong he had offer'd to it.

NEITHER shall I speak here of the great Treasures found in those Sepulchres; for none can be ignorant of the vast Riches of all kinds, that were laid up therein, who considers, that those Places being lookt upon as sacred and inviolable among the *Jews*, every one of them carried thither the most rare and precious things they had, thinking them more safe there, without Guards, than in their own Houses or Coffers. They were most commonly Lords, and Persons of great Estates, who did so; as finding it too cumbersome for them

Two sorts of Treasures enclosed in their Sepulchres.

to keep their Treasures at home, by reason of their great Riches :: as likewise Widows and Orphans, who were not capable of looking after, and managing what was their own.

BUT besides those riches which were kept there for the use of the Living, much was also enclosed in honour of the Dead. Hence it was that the High Priest *Hyrcauus*, seeing himself besieged within the City of *Jerusalem*, by *Antiochus*, Sirnamed *Pious*, took out of *David's* Sepulchre, nine hundred Years after his Death, three thousand Talents; whereof he gave a part to that Prince, to make him retire with his Army; and with the other he raised Souldiers, in order to put himself in a condition of preventing the like disaster for time to come. Out of which Sepulchre, *Herod*, a good while after, took a great number of Vessels of Gold, Jewels, and other precious Ornaments. From whence we may easily conclude

that

that his Son *Solomon* had spared nothing to honour his Father's Memory. In like manner, we read in the Fourteenth Chapter of the Second Book of the *Kings*, that the *Chaldeans* did in their Invasion of *Judea*, open all the Princes Sepulchres, for the sake of the Treasures they enclosed. And *Sozomene* tells us, that the Prophet *Zachariah's* Tomb being opened in his days, a young Prince of the Royal Blood was found lying at his Feet, with a Crown of Gold upon his Head, and array'd in a most rich Robe, and other Princely habiliments.

T H E R E are two principal Objections, that may be made, concerning these Funeral Ceremonies of the *Jews*, which we shall here briefly endeavour to answer. The first is, *How it comes to pass, that so great honours were by them paid to the Dead, since according to the Mo-
saick Law, none could touch them, without being polluted; insomuch that those who took care of their*

Clearing
of the
first Ob-
jection.

Burial, could have no fellowship with any, till after they had washed and purified themselves? To this all the Interpreters do unanimously answer, that Moses his intent was not thereby to signifie, that dead Bodies were abominable in themselves; but that bearing the blemishes and stains of sin, by their being deprived of life, they were to purifie themselves, who had touched them, as if they had touched sin it self; Death being its proper and natural effect and reward.

Clearing
of the
second Ob-
jection.

THE other Objection may be made concerning the honour of burning, so often mentioned in the Scripture; from whence some infer, that the Dead amongst the *Jews* were sometimes consumed in the Fire, but without any sufficient ground or reason for it, nothing (as hath been said) being more contrary to the Custome of that People. Wherefore we answer, that those burnings mentioned in Scri-

Scripture, were quite of another nature, and must not be understood of Corpses, but of sweet-scented Woods and Perfumes, which they consumed to a vast expence, at the Funerals of their Kings, and other Persons of the highest Quality.

C H A P. X V I.

Funerals of the Modern Jews.

IN the description I am about to make of the Funeral Rites of the Modern *Jews*, I might be thought to amuse the Reader with an idle story, but that they are well known to be authorized by the *Talmud* (which next to the Holy Scripture, is the Book of most esteem amongst them) and daily practised by all those of that miserable Sect, who live in these our days. Nevertheless, I must here advertise the Reader, that though indeed that which I relate be not a Fable (it being their constant belief and practice) yet I shall have occasion to set down many things here, that seem the most extravagant stories imaginable; which for all that are the ground and foundation of these their Ceremonies.

BUT

BUT here we must needs observe some kind of order, to clear a matter that is of it self very obscure and intricate, by reason of a great number of punctilio's thereto belonging, which they account very essential: Therefore we shall first of all speak of their preparation for Death, when they are Sick. Next of their Death it self, with their Funerals: And last of all of their foolish Opinion concerning the Souls and Bodies after Death.

FIRST then; As soon as a *Jew* is given over by the Physicians, and they conclude he will die, the *Rabbi*, who has been called to take care of his Soul, comes to him in company with ten other persons at the least, and in the first place asks him, whether he believes the Coming of the *Messias*; whereto the Sick having answered in the affirmative, he sits down by his beds head, and the standers-by ranking themselves round about him, he bids the Patient to make his Confession with a

The manner of the *Rabbi's* visiting the Sick.

loud voice; the Form whereof is as followeth.

The Form
of a dying
Few's Con-
fession.

Buxtorf.
Synag. Ju-
daic. c. 35.

I CONFESS and acknowledge before thee, O Lord my God, the God of my Fathers, the strong and mighty God of every Spirit, that quickens and gives life to Flesh; That both my Life and Death are in thy hands; therefore I pray thee to restore me to health, to remember me, and hear my prayers, as thou didst those of King Hezekiah, when he was sick. But if this be the time of thy last visitation upon me, and that I must die, I beseech thee mercifully to receive me into that Paradise, which thou hast prepared for the Just: Shew me the streight way to go to Eternal Life, and satisfie me with thy blessed presence. Praised be thou for ever, O Lord God, who hearest the Prayers of thy Servants.

Declarati-
on of his
sins.

THIS Confession is accompanied with a publick Declaration of his sins; though it be not so particular, but that he may keep to himself some things he thinks not fit to publish to all that are present, which

he

he afterwards whispers in the Ear of the *Rabbi*, under pretence of asking him his advice touching the disposal of his Estate, and making of his last Will and Testament.

WHEN this is done, he offers publick satisfaction for all the injuries by him done, or scandals occasioned, either by his debaucheries, violence, or any private grudge or enmity, begging pardon of all those whom he has offended, and protesting that he likewise heartily pardons them who have done, or intended him any wrong. As for what concerns the satisfaction he is to make to GOD, he offers him no other, but that of his own Death, as supposing the same will sufficiently expiate all his Sins: Wherein he perhaps does not mistake, though he interpret it in another sence; for besides that temporal Death, which is generally allotted to all Men, for a punishment of their Sins, he is in great danger to suffer an eternal one, as a reward of his obstinacy and unbelief.

Publick satisfaction given to all he has offended.

Satisfaction to God.

SOME

Publick
Prayers on
behalf of
the Sick;
and Alms.

Change of
their
Name.

Id. ibid.

SOME after they have given this satisfaction, desire the publick Prayers of the *Synagogue*, and send as much money as they think fit to be distributed to the Poor. There are others, who besides these publick Prayers have their Name changed, as a mark of their entire and absolute Conversion; so that when they are pray'd for, their former Name is not mentioned, but that which they have assumed during their Death-bed-penance. For example, the *Synagogue* applying themselves to God on behalf of the Sick, speak thus; *O Lord, we beseech thee, to have mercy on such a one; he hath changed the Name he went by, when he offended against thy Laws, and is now called N. N. Do not therefore look upon him as an object of thy wrath; for if thou hadst resolved to punish him as such, now thou must not, since he by this other Name he has assumed, is become another man: Whereupon we do hope, that thou wilt hereafter consider him as a new Creature, and*
as

is a Babe that is but newly born.

IN short, if the sick person be in his Fathers house, he craves his Blessing; and if he himself is a Father of a Family, he calls his Children and Domesticks unto him, to Bless them also.

He gives
and re-
ceives
Blessing.

THEN from that time for-wards they dare never leave him alone; because they perswade themselves, that the Angel of Death, which is in his Chamber, would offer violence to him, were there none present to prevent it. Neither can they for all this so wholly oppose and hinder that evil Spirit, but that he does him a great deal of mischief; for (as they tell us) he with a naked Sword in his hand, looks so frightful and terrible, that the sick is thereby much discomposed. At this Sword hang three drops, all of them very fatal to the Decumbent. The first that falls on him gives him his Death; the second changes his colour, making him pale, wan and gasty: And the last

Their foo-
lish Opi-
nion con-
cerning
Death.

last rots and turns him to corruption; so that he becomes noisom and stinking.

Reading
of Cloaths
and La-
mentati-
ons.
Elia
Grammat.

Reason
why they
fling out
all the wa-
ter they
have in
the house.

Another
opinion as
foolish as
the forego-
ing, con-
cerning
the Angel
of Death.

UPON his giving up of the Ghost, all that are present do, bowing and rending their cloaths, and crying as loud as ever they can, expressing the greatest sorrow imaginable; and immediately after, they fling all the water they have then in the house out of the windows; as being common opinion, that this malignant Angel has wash'd his Sword in it, where he withal he killed him: And all the neighbourhood under a like apprehension, do the same. Neither is there need of any other notice, to make known to the rest of the Town or City, that there is some body Dead in that part of it; for this abundance of water poured forth on a sudden in the streets makes near as much noise, as the ringing of our Bells.

BESIDES they have another Opinion concerning this Angel which is no less ridiculous. They say

ay, that some of their most zealous Doctors not being able to endure, that this Angel should so cruelly torment and afflict the People (for they believe he was formerly much worse than he is now) did by their continual prayers, so far prevail with God, that he deliver'd him into their hands ; whereupon they having most straightly bound him, put out his left eye ; insomuch that being now half-blind he can no more do them so much harm as formerly.

NOW to prepare the Corps, in order to its Burial, they fetch fresh water, the cleanest they can get, which they boil with Camomil, dry'd Roses, and such like odoriferous, and sweet-scented Herbs, and Flowers, wherein they wash it very carefully ; thereby to intimate, that Death has not only purged him from all his filthiness ; but made him of a good and pleasant favour with God.

The manner of their interring the Dead.

THIS

Concern-
ing the
white Tu-
nick.

The a-
nointing of
his face.

*Rab. Mos.
in Talm.*

The Vail
wherewith
they cover
his face.

His short
Cloak of
Ceremo-
ny.

THIS done, they apparel him in a white *Tunick*, to signifie the innocence wherewith he now presents himself before the Tribunal of the Sovereign Judge: They anoint his face with the yolk of an Egg, dissolved and mixt with Wine; therewith to shew, that he shall not only taste of the joys and comforts of the other Life, which are enclosed in Gods bosom, as the yolk of an Egg is in its shell; but shall be made drunk therewith, as not being able to be satisfied; and continually drink thereof in great draughts, till he has vomited, besmeared himself all over. Then they put a Vail over his face, thereby to signifie, that since he is pass'd into the other World, he is no more concerned to regard any thing in this. They likewise cover his head with his *Talled*, or short Cloak of Ceremony; being in hopes, that as it hath been subservient to him in this Life on every Holy-day, to say his Prayers in the *Synagogue*, so will it likewise

wisely

wife serve him still in Heaven, during the long Sabbath of Eternity; and that he, after having adorned it with the ornaments of the Blessed, shall over and above crown the same with Glory. Out of this Cloak they pull several Threads, where-
 with they tye his right Thumb, Tying and bending of his Thumb.
 bending and bowing it so, as it may in some sort express the Name of God in the *Hebrew* Tongue; they making no question, but that with this Mark he is secure from all the assaults of the Devil, who whilst he shall thus hold his hand, can never drag him into Hell, where this Holy Name is not owned, or acknowledged; and therefore it is, that to tye this knot, they make use only of those Threads which are taken from that sacred Cloak; because they don't believe there can be any other strong enough for that purpose. Last of all, they lay him in a Coffin, His Sheets, Coffin, and Pillow.
 with two clean Sheets, whereof the one is put under, and the other over him; making his head to rest upon

a great stone, or on a Bag filled with Earth: To intimate by this hard Pillow, the steadiness of that rest he shall enjoy in the other Life, and by the cleanness of the sheets he lies on, and is covered withal, the Light and Purity of that Blessed Life.

The manner of their attending the Funeral.

Their reasons why they take seven turns a-round the Coffin.

WHEN the Body is thus order'd, they carry it to the Grave, in a most confused and disorderly manner, by reason that every one of the company will bear it by turns. Which they discharge with a great deal of Devotion, in a prospect of those great advantages God has prepared for the party deceased: And being arriv'd at the place of Burial, whilst they nail the Coffin on the side of the Grave, the whole Company go seven several times, as it were, in procession round about it; thereby to signifie, that as God created the World in six days, and rested on the seventh from all his Works, so the pilgrimage of this transitory Life endures but for a very

very little time, after which Men rest from all the pains and Labours they have undergone, to all Eternity, which is represented by the number Seven.

WHICH number they also observe, with regard to the Dead, in three other Ceremonies. First, in placing a lighted Wax-Taper by his Grave, or in the Chamber in which he dyed; where they let it burn for the space of Six whole Days, and put it out on the Seventh. Secondly, in their great Mourning, which lasts seven days. And last of all, in the restlessness they express at their first coming into their House, after their return from attending the Funeral, by starting on a sudden from their place seven several times, as if they did not find themselves at ease, in the six former removes they had made. Which restlessness and shifting of place, that is much like a piece of Mummery, and very childish, not to say foolish, is notwithstanding by them asserted to repre-

Why they cause a wax-taper to burn at the Grave for the space of seven days.

Buxtorf. Synag. Judaic. c. 35.
Why their great Mourning lasts seven days.

Why they shift their places seven times when they are come back from attending the Funeral.

P

sent

*Elias
Grammat.
in Thesbit.*

sent the inconstancy of worldly things, which their deceased Friend might from the time of his Birth, to that of his Death, have easily taken notice of. Their mourning shews, that he ought not to have done any thing else, but weep and lament all the while he liv'd here: And the lighted Taper imports, that his Temporal Life is extinguished at his arrival in Eternity. For, as I have above observed, the six Days represent the duration of time, which is but a reiterating or continuance of the first Week of the World. And the seventh signifies the Sabbath-day, which is the emblem of Rest and Eternal Bliss.

The man-
ner of
their
Burial.

BUT now let us return from this so curious digression, and speak of the manner of their Burials. When the Coffin is nail'd, they let it down into the Grave, every one throwing in the Earth by handfuls, till it be quite fill'd up, and nothing left behind of what they had digg'd out, to make the hole; upon which
account

account it is, that they beat it down and tread upon it, as hard as ever they can, so as every bit of Earth may go in; for they fancy, that if but one handful of the Mould should remain, it were a sign that the Ground would not harbour the Corps, no more than it could the Bodies of those reprobates, *Corah*, *Dathan* and *Abiram*, whom it having swallowed into its Entrails, let them fall down to Hell, not being able to endure them.

Their
reason.

WHILST the Body is burying, the *Rabbi**, who has mutter'd several prayers, does last of all speak to the whole Company, to this purpose: *We verily believe that the Foundation of the World is laid upon three things; viz. on the Law of Moses, the Service of God, and Piety towards the Dead. Blessed therefore be he who rewards those that are careful to discharge this Duty.* Then all the People turning their backs to the Grave, pluck up some Grass at three several times, and fling it behind their back.

Form of
their
Funeral
Prayers.
* *Buxtorf.*
ibid.

Reason
why they
pluck up
grass at
three several
times,
and fling it
behind
their back.

H. Psal. 72.
16.

and throw it over their Heads, rehearsing these words of the Psalmist, *|| They of the City shall flourish like grass of the Earth*: That is to say, that the Dead, by passing from this Mortal, to Eternal Life, shall rise again to Glory; as the Grass grows and flourishes again, after it is mown and cut down.

Their reasons for taking the Bed to pieces, on which the Body lay, and breaking of an earthen Pot.

Their great or close Mourning.

MOREOVER it is to be observed, that as soon as the Dead is carried out of the House; there are some in a readiness presently to take the Bed to pieces on which he died, who hastily fold or double the Quilt, roll up the Coverings or Bed-clothes, leaving them confusedly on the Mat, and run to the Windows to fling; an Earthen Pot after the Coffin; thereby to intimate, that every thing is alter'd and broken now as to him, and that he has no more claim to any of the Goods, which he formerly was possess'd of.

WHEN the Relations are return'd from attending the Funeral, they have no sooner recover'd home, but:

but they begin their great or close Mourning, which lasteth seven days, in the solemnizing whereof, they proceed in this order: First of all, * they wash their Hands, put off their Shoes and Stockings, and sit down on the Ground, where they pass their time in continual tears and lamentations, without doing any manner of work whatsoever; no not so much as dressing Meat for themselves, their Friends all that while taking care to send them from their Houses, whatever they stand in need of, ready prepared, according to their custome; on the first day of their Mourning therefore they serve them with nothing else but hard Eggs, with a little Bread and Water, thereby to intimate they are very sensible, that their affliction is hard and heavy, and by eating of the same with them, how great a share they take in it. But on the following days, they feast them well, eat with, and comfort them; and on the Sabbath-day the same Friends

come to accompany them to the *Synagogue*; from whence they conduct them back to their own houses, as soon as Divine Service is ended.

Their second mourning.

T H E I R second sort of Mourning, which they call mean or indifferent, lasts thirty days, during which they are not permitted, to wash, perfume, or shave themselves, or so much as cut their Nails. Neither do they all that time eat with their Families, but the Men invite some of their Friends, and privately take their repasts with them; as the Women also do by themselves (that is, without the Men) with some of their she-neighbours, who come on purpose to keep them company, and work with them; for it is not lawful for a Husband to converse with his Wife, nor for a Wife to do the like with her Husband, until the time of this Mourning be over.

The last and least mourning.

A S for the last sort of Mourning, it concerns only Children, who are not dress'd in black as with us; but are

are obliged for a whole year to wear the same cloaths, which they had on, when their Father died; not being permitted to shift themselves, though they be never so ragged and torn. They also celebrate a Fast every Year on the same day; and for the space of eleven months rehearse the Prayer *Kaddisch*, for the deliverance of their Parents Souls out of *Purgatory*; for they believe, that none but impious persons abide there a whole year; but that the good do never remain in that place above eleven months, provided their Children repeat this Prayer for them every day; which Prayer they do not continue to rehearse beyond the time fore-mentioned; because every one of them has a good opinion of his Parents Virtue; there being no Child that thinketh his Father to have been a wicked and ungodly man.

THIS Prayer is grounded upon a fabulous story of Rabbi *Akiba*, who says, that being one day a

Fabulous story concerning the Prayer *Kaddisch*.

walking in a remote and solitary place, he met with a man, who was loaden with so great a burthen of Wood, that no labouring Beast could ever have carried more; and that upon his demanding, whether he was a living Man or a Ghost, he answered him, that he was the Spirit of one Dead, and was forced every day to cut down such a load of Wood, to feed the Fire, wherewith he was tormented in *Purgatory*. Whereupon he further asked him his Name, and that of his Family; which as soon as he had learnt, he repaired to the deceased's Children, and taught them this Prayer; withal assuring them, that their Father would in a little time be delivered from his sufferings, in case they would rehearse it constantly every day; which they having begun to do, the Dead appeared to them the next night, to return them thanks for the same, and let them know, that he was already entered into the pleasant Garden of the terrestrial *Paradise*:

Paradise: And thereupon, these good tidings, together with a Form of this Prayer, were sent to every *Synagogue* in the World, insomuch as there is not one now but makes use of it. When the Deceased has no Children, the whole *Synagogue* assembled in a Body, by rehearsing this Prayer, do supply that want. But if he has any, he dies with abundance of joy and satisfaction; because they suppose the said Prayer more efficacious in the mouths of their Children, than in any others.

AND what makes them so superstitious and strict in the observing of so many petty Ceremonies, is because their *Rabbis* tell them, * that the Soul not being able to enter into *Paradise*, as soon as it is separated from the Body, haunts sometimes its own house, sometimes *Cæmeteries*, or Church-yards, and sometimes the *Synagogue* it self, to observe and take notice, whether in all these places they punctually pay their duties to their deceased Friend

or

Reasons of
this their
Superstition.

* Rab. Akib. in
Talm.

or Relation; not doubting, but that if they should neglect any the least circumstance therein, they would be severely punished for it: For they do esteem them so essential and absolutely necessary for the Rest of the departed Soul, that they are perswaded it would never be by the Angels carried up into the Bed of God, there to repose to all Eternity, if but one single punctilio should be omitted in this service; but that on the contrary it would be fain to wander up and down in a Region where it must meet with troops of Devils, that would most cruelly afflict and torment it.

THEY also believe, that when the Soul is upon the point, either of entering *Paradise*, or going down into *Hell*, seeing it self obliged for ever to part and shake hands with its dear companion the Body, re-enters it again for the last time, and makes it to stand up on his feet: Whereupon the Angel of Death, with a chain in his hands (whereof one

half

half is Iron, and the other Fire) gives him three several strokes: With the first of which he puts all his bones out of joynt, making them fall confusedly to the ground; with the second he breaks and shatters them; and with the last he turns them all to dust: After which the good Angels draw near, who having taken up all these broken pieces, lay them anew in the Grave.

LASTLY, they are perswaded, that those who are not Interred in some place or other of the Holy Land, shall never rise again; and that all the favour God will be able to do them, shall amount to no more than this, That he will open some small chinks, through which they may (though imperfectly) behold the abode of the Blessed; except they have by great merits, as continual Alms, and other good works, rendred themselves worthy of it. And concerning these they say, that God, who is most just, and never leayes goodness and virtue unrewarded,

Their foolish opinion concerning the Land of Promise, the first Principle of their Resurrection.

warded, shall provide for them hollow places in the Earth, through which their Bodies shall rowl continually, until they come to the Mount of *Olives*, which at the time of the Resurrection, shall be cleft and divided into two parts, in order to its giving them a free passage, and that being arrived in this blessed Land, they shall rise again, as well as others, who were buried there; for they fancy, that the meer touching of it, is sufficient to capacitate them for that Bliss and Felicity. Upon which account it is, that when they dye abroad, they give their Relations a strict charge to translate their Bones into *Chanaan*, as soon as ever they shall be able to do it.

Three
forts of
Persons
that are
to rise
again.

NOR are their other Opinions concerning the Resurrection of the Dead, less absurd and ridiculous, than these their Ceremonies. They hold it as an Article of their Faith, that there are four things which God grants to none but *Israelites*,

viz..

viz. Prophecy, the Law, the Land of Promise, and the Resurrection; all others, whether *Heathens* or *Christians*, being depriv'd of these advantages. To which they add, that there will be three sorts of People which shall rise again at the last day. The first shall be of those that are absolutely good; The second of them who are stark nought; and the third of such as are both good and bad. That the good shall be inroll'd among the number of the Blessed ones; the wicked reduced to nothing; and those that are partly good and partly bad, after having remained for the space of a whole Year in the fire, where their Bodies shall be consumed, and their Souls purified, they shall at the last be received into Heaven.

Their first opinion.

NEVERTHELESS, I find, that their opinion is not general, who think the wicked shall be annihilated, for there are some of them that believe the Pains and Torments of the Damned will be Eternal, and that

Second opinion.

that they shall never enjoy any the least rest, but on *Saturdays*, when (as they say) those miserable Souls have leave to go out of the Flames, and refresh themselves. Whence it is, that they take so much care of having Water ready in all their Vessels, on that day; to the end the Damned may not be at the trouble of looking out for some, when they come to cool their burning and scorching heat.

The virtue and efficacy of the word *Amen*.

* *Elias Grammat. ibid.*

The second Principle of their Resurrection.

BUT I must not here omit speaking of the virtue, which they attribute to the word, *Amen*, or *So be it* *; there being some of them who make more account of it, than of all their Prayers put together; for how long, and prolix soever they be, they do not fancy them to have any efficacy at all, except they conclude them with an *Amen*, most fervently and devoutly pronounced; Insomuch as all those who frequent their *Synagogues*, may take notice, that after these People have with the greatest hast and precipitancy (such

as puts them out of breath) rehearsed whole Psalms, they on a sudden stop, and recollect themselves at the end of each Psalm, to say, *Amen*, with as much devotion as possibly they can; or else after a little pause, they utter it as loud as ever their strength will give them leave. Either of which ways they think very fitting and becoming: for to speak it softly and demurely, shews their great inward devotion; as to utter it aloud, their zeal and earnestness in declaring the praises of God, which they are so transported with, that they sound forth their *Amen* with all the might they have.

NOW they are in no doubt, but that having thus pronounced this *Amen* here below, they thereby deserve eternally to pronounce the same in Heaven; grounding this their Opinion upon two Psalms of *David*; in one of which, after having given a large account of the greatness and glory of God, he concludes with a *Doxology* or Blessing of
of

of the Divine Majesty, and Seals it with a twice repeated *AMEN*. Blessed for ever be the Lord God of Israel, *AMEN* and *AMEN*. The first *Amen* (say they) is the *Amen* of Faith and Devotion, which ought here in this World to terminate all our Prayers, to the end, they may be meritorious: And the second is the *Amen* of Reward, that shall make us give thanks to God for all his Benefits vouchsafed to us. In the other Psalm the same Prophet having spoken of all the Praises due to God, concludes it with exhorting the People for ever more to bless the Holy Name of his Divine Majesty, and wishing every one in his own particular to answer to it, *So be it, So be it.*

Buxtorf.
ibid. c. 26.

MOREOVER they aver, that the pious pronounciation of this word is one of the most certain tokens of Election; that it distinguishes the good *Israelites* from the bad, and that it is impossible, but they must rise again to happiness, who in their Prayers

Prayers utter it with a great deal of faith and assurance, Nay, they go further, and say, that a sinner, how great soever he be, shall nevertheless deserve a glorious Resurrection, provided he doth signalize his devotion in the pronouncing of this Word. And that this may be apprehended, *Rabbi Judah* uses a comparison, which is no less gross, than this opinion or fancy is ill grounded.

** THE Case is the same (says* A gross comparison concerning this opinion.
he) with a great sinner, as with a * Rab. Jud. in Talm.
Maid, who has given way to her being
seduced and debauched in her Father's
house, and thereby got a great belly.
Her Mother transported with wrath,
and not being able to suffer this blot
and reproach to her Family, does at the
first news thereof, turn her out of doors.
Nevertheless, when the time of her de-
livery is come, and she hears her poor
Daughter, amidst her extream pains,
a thousand times calling upon her for
help and pity; the Name of Mo-
ther, so often, and with so much passi-

Q

on

on repeated by a Daughter in so great grief and suffering, does at last move the Mother to compassion, and obtain her favourable regards: That only Name makes her forget her Daughter's misbehaviour, and effaceth all the Ideas of aversation formerly conceived against her; she causeth her immediately to be sent for home, and takes all the care of her imaginable, letting her want nothing that may be requisite for her in that condition. Thus it is with a great sinner; though God have cast him out of Paradise, by reason of his crime, yet he is sensibly moved with his Prayers, when they are concluded with a most devout Amen. At this word alone he remembers his sins no more, and opens to him again the doors of Heaven, which before he had shut upon him in his wrath.

THIS is so true (adds he) that we our selves have a proof of it, of many Ages standing, which cannot be questioned. For though we have often been driven out of the Land of Canaan, when we were carried in bondage to

Nine-

Nineveh and Babylon, and now are scattered all the world over, and we cannot rise again, but in that blessed Land; yet it is certain, that the Bodies of true Israelites, after having been for some time buried in another place, are rowling through deep Hollows and Caves, which God has made for that purpose, till they are arrived so far as under the Mount of Olives; from whence they are by the Spirit of God, that quickens them, transmitted into Paradise.

Their foolish Opinion concerning the travel of the Dead into the Holy Land.

I HAVE thought this repetition would not seem tedious to the Reader; since it comes from one of the most famous Doctors of their Sect, whom they esteem as an Oracle of their *Talmud*; and besides, it confirmeth their extravagant and ridiculous opinion concerning the Resurrection of such as die out of the Land of *Canaan*.

WE will conclude this Chapter with a recital of the fabulous advantages they expect from their *Messias*, which are kept in store for those

The third Principle of their Resurrection.

* Rab. Fe-
bos. in
Talm.

Advanta-
ges to be
enjoy'd by
the Jews
in the
Land of
Canaan.

only who shall rise again: It is indeed nothing else, but the Description of their *Paradise* (properly so call'd) which hath no other foundation, but what they have laid for it in their foolish fancies. * They say, that as this Prince shall be invested with the Almighty strength of God, so no Tyrant will be able to withstand him; that he shall obtain a full and compleat Victory over all the then Kings and Potentates of the World, and deliver all the *Israelites*, who groan under the yoke of their cruel Governments, out of their hands. That having gather'd them all together, he shall lead them in triumph into the Land of *Canaan*, where they shall upon their first arrival, be suppli'd with rich and costly Garments, ready made to their hands, and fitted for all statures and sizes. That there also they will find all sorts of desirable Meats that can be wish'd for, which the Country shall bring forth, season'd and dress'd to every one of their

their Palats: That there they shall enjoy a pure and temperate Air, with moderate and pleasant weather, which shall for ever keep them in perfect health and strength, prevent their falling into any kind of sickness, and lengthen the thread of their life beyond that of the Patriarchs, who lived before the Floud.

BUT all this is nothing, if compared with the Feast, which they fancy their *Messias* will make them, wherein among other rare and miraculous Viands, of which that glorious Entertainment shall consist, the wonderful *Behemoth*, *Leviathan*, and stupendious Bird shall be served. The first of which hath been a fattening ever since the World began; all the Grass that grows upon a thousand hills being but a repast of one day for him. The second fills and takes up a whole Sea: And the last, when she spreads her wings, clouds and eclipseth the Sun. Moreover concerning this Bird, they tell us, that having on a time dropt one

Feast of
the *Mes-*
*si*s.

Monstrous
Creatures
that shall
be served
at the
foresaid
Feast.

of her Eggs from her Nest, it beat down three hundred tall Cedars, and being broke, over-whelmed sixty Towns and Villages.

A Publick
shew of
these
Creatures.

*Id. ibid. &
Rab. Bab.*

Monstrous
Creatures
in his Pa-
lace.

TO this they add, that before they be served at this great Entertainment, the *Messias* shall expose them for the sport and diversion of his people, by making them fight together: Which certainly will be a very curious and extraordinary show. For besides the monstrous and wonderful Bulk of these Creatures, which are to combat one another, no Theatre ever exhibited the like Antagonists, *viz.* a Bull, a Fish, and a Bird, fighting together. But it seems this extraordinary *Messias* (as they fancy) must do extraordinary things, even beyond all humane conceit and apprehension.

THEY likewise speak with a great deal of seriousness and wonder, of a Raven and Lion, which for a mark of his Grandeur, he shall keep in his Palace: The former whereof, they tell us, did at a certain time
swallow

swallow down a Serpent, that had devour'd a Frog as big as a Village of sixty houses, making but one mouthful of both, much after the same manner as a Fox would in a trice dispatch a bit of a Pear, says *Rabbi Babha*, who assures us to have been himself an Eye-witness of it.

A N D as concerning the latter, *viz.* the Lion, my Author *Rabbi Jehoshua* says, that a *Roman* Emperor having once heard of him, and taking the Report for a Fable, commanded him, upon pain of death, to bring this Animal to him ; which Order he being, by the authority of the Commander, and strictness of the Injunction, forced to obey, appli'd himself with Prayers to God to that purpose, who having granted him leave to shew this Creature to the Emperor, he went in search of him in the Wood of *Ela*, where his usual abode and retreat was ; but that when he was advanced with him, within a thousand and four

Q 4 hundred

hundred paces of *Rome*, he then began to roar so loud, that the dreadful noise made the Women, that were with Child in the City, to miscarry, and like an Earth-quake, threw down the walls level with the ground. All which notwithstanding, trying to proceed further with this Lion, and being come a thousand paces nearer to the City, he fell a roaring a second time, with such an extream violence, that it made the Citizens lose all their teeth, and flung the Emperor himself down from his Throne; so that he was fain to beseech the *Rabbi* to carry this Animal back again to his Forest.

THESE are the great Truths on which all the Doctrine of the *Talmud* is grounded, whereto we might have added several others of the same stamp: But as they serve not for our present Discourse, we shall pass them by; only with this brief remark, that the Modern
Jews

Jews have never been more extravagant and ridiculous, than in their Ceremonies and Opinions about, and concerning their Dead.

CHAP.

C H A P. XVII.

Funerals of Schismatics.

WE may distinguish the *Schismatics* into three different Nations, which make the Principal Sects of them, *viz.* the *Grecians*, both natural and others, that follow the Rites of the *Greek Church*; the *Æthiopians*, and the *Moscovites*, who, as they have all of them particular Customs about the disposing of their Dead, it will be fitting to speak to them severally.

Several ways of Burying us'd among the Modern *Grecians*, according to the different Quality of Persons.

TO begin then with the first of these: The Ceremonies used by the Modern *Grecians*, at the Interments of their Monks, Priests, those of the Laity, and particularly of Women and Children are diverse, and much differing one from another. For they strip the Monks of their Frock and Cowl, and let their Bodies lie naked,

naked, cover'd only with an Hair-cloth: To shew by their nakedness, that they have liv'd in an absolute and entire abrenunciation and denu- dation of the things of this World; and by the Hair-cloth, that the whole *Series* of their lives has been nothing else but Penance and Au- sterity. As for their Priests, they apparel them with their own Sacer- dotal Garments, and Ecclesiastical Ornaments; thereby to represent the high Excellency of their Em- ployment, and Dignity of their Character. As for the Lay-people, they are, after their Death, adorned with their richest cloaths; and if they be such as have been Magi- strates, with their Gowns and Robes of State; as thinking they cannot be too neatly and handsomly dress'd, being to appear in the pre- sence of God. Their Women are all cover'd with a long Vail, which reacheth down from their head to their very feet; by this means to intimate the care Women ought to take

take to hide themselves from the sight of all Men, except their own Husbands. Last of all, they appear to their Children like Angels, because they believe they are going to take their place amongst the number of those Blessed Spirits.

The reasons of three services they celebrate for the Dead.

* *Crus. in not. ad Turco-græc.*

THEY usually celebrate three Services for their departed Friends: The first on the third, the second on the ninth, and the last on the fortieth day after their Death; for the solemnizing of every one of which, they alledge two severall reasons: As first, for that on the third day, because the Body does then begin to change, * and the Face to lose its features and lineaments; and also, because our Blessed Lord rose again on the third day: For that on the ninth, because the whole Body by that time corrupts, putrifies, and becomes noisome, the Heart only excepted; and likewise, because our Lord, eight days after his Resurrection, began a-new to shew himself to his Disciples

Disciples

principles. And lastly, for that on the fortieth, because the very heart doth then rot and putrifie, there remaining nothing sound and entire in the whole Corps, besides the Bones onely; and moreover, because our Lord ascended into Heaven the fortieth day after his Resurrection.

THESE Services consist in Songs or Hymns, Prayers, Ceremonious Breathings or Insufflations, Liberalities and Alms. Whilst the Priests are singing, making every foot the sign of the Cross, the Deacon rehearseth some Prayers, and at every turn breaths or blows upon the Offerings, begging of God, that the departed Soul may rest in peace. Now these Offerings, which generally are of all sorts of Pulse, and very good Wine, are afterwards brought to the foot of the Altar, and there distributed to the standers-by, for a token of the union, which the Deceased had with them, when yet alive, and of that also, which he still desires to have with them, by sharing

ring in their Prayers and Suffrages. Lastly, they conclude these Ceremonies with general Alms and Charities to all there present, that stand in need of them.

The manner of burying the Dead among the *Ethiopians*. * *Ext. tom. 2. rer. Hisp.*

THE *Ethiopians* are wont to accompany their Dead to the Grave with divers Prayers, which they rehearse without singing; * and when the Corps is set down on the side of the Grave, they read over it the Gospel of *S. John*. The next day they begin to distribute many Alms for the Rest of the Soul; and so continue for the space of eight days, during which, they splendidly treat and feast the Relations and friends of the Deceased.

Discourse at their Funeral Feasts.

IN which Feasts their whole discourse is concerning the Dead; speaking of his good works, if his Life has been exemplary; or of his repentance, if he had been a great sinner, and was at last converted; of God's mercy towards him, if he died in his sin without any signall Conversion; they charitably belie-
ving,

ving, that before his last gasp, he might have performed some acts of Contrition, and like the good Thief, saved himself at the end of his* life: And besides these Religious acts and dispositions of the deceased, they also entertain themselves either with the discourse of his good manners, whereby he rendred himself amiable in the sight of all Men; of his natural endowments and lovely qualities, which made him to be esteemed and regarded by every one; of the great Estate he had got by his industry and diligence; of the honourable Offices he had born in the Common-wealth; or lastly, of his Noble atchievements, and famous Victories in War. From all which put together, they conjecture that he must certainly be happy in Heaven: and therefore they heartily rejoyce, that he is past from the miseries of this transitory Pilgrimage, to the felicity of Eternal Life. Which Duty they are so exact and religious in performing, that if any one

* *Schuncig.*
in Hoda-
port. l. 2.

one should happen to talk of any other matters, he would presently, as an impertinent, be turned out off the company.

The manner of Burying the Dead among the *Moscovites*.

Anonym. l. de Russ. relig.

AMONGST the *Moscovites* Funerals are always performed and attended by day-light; it being neither usual nor lawful with them to carry the Dead to their Graves after Sun-set: For which custom, they alledge this reason, That it is not becoming at all to carry them in the dark, who are enter'd upon Eternall Light. As often as any one is Dead amongst them, they contend one with another, who shall Bury him; as accounting that Duty, not only for a work of mercy, but meritorious also. Therefore he reckons himself very happy, who by the Relations of the deceased is appointed to discharge this last Office.

THEY do not Consecrate their *Cæmeteries*, or Burying-places, because they say, that it belongs to the Bodies anointed and sanctified by the Holy Ghost to consecrate the Earth,

Earth, and not to the Earth to consecrate the Bodies. These *Cæmeteries* of theirs are either in Woods, or open Fields; and every Grave has a heap of Stones, with a small Cross on the top of it. Their Clergy-men, together with the Friends and Relations of the Departed, accompany the Corps towards the place of Burial; whereof some are singing certain Hymns and Prayers, whilst others weep, and make great lamentation. They have besides, this particular custom, that they burn Incense all along the way, by which they carry the Dead, some of the Priests having Censers in their hands for that purpose; for they believe, that thereby the Devils are put to flight, and frightened from approaching the Dead. They also celebrate several *Masses* for the Rest of the Departed Souls, though they hold no Purgatory; hoping that by means of these *Masses*, and their Prayers, God will grant to the Deceased a better place in Heaven, than

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that

that which his merits could otherwise have procured for him. This being done, all the company sit down to eat Rice-cakes in the Church itself; and after this sober and simple repast, they arise and mutually embrace, and wish one another an Eternal satiety and fulness of Everlasting pleasures in the Bosom of God.

CHAP.

C H A P. XVIII.

Funerals of Christians.

AFTER what has been before said concerning Funeral Ceremonies, as common to all the Nations of the World (even the most barbarous) none can doubt, but that they are Sacred in themselves, since they are taught us by Nature, Reason, and consequently by God himself, in order to give humane Bodies, the respect and honour due to them, as being by means of the Immortality of the Soul, far enobled above those of all other Creatures. True it is, that these Ceremonies among some people are become superstitious and cruel too, proportionably as by their own depravation and obstinacy they have more or less swerved from the Truth, which inwardly did dictate to them sentiments altogether con-

trary to their extravagant actings. But thanks be to God, they have with us remain'd pure and entire, as will plainly appear both from the continual practice of the Church, from the first Centuries until now, & by Arguments no less strong and solid, than holy, and religious, upon which they are grounded; so as to be able to shut the mouths of the most obstinate Libertines and Hereticks; in case they have but the patience to read the unquestionable Instances and Authorities we are to alledge here.

The manner of apparelling and Burying the Dead among the Roman Catholics.

AS soon as any one is Dead amongst us, they close his Eyes and Mouth, kiss and embrace him; afterwards they wash, perfume and apparel him. When he is dress'd, they for some time expose the Body in the Entry of the House, or in some other large Room, till the Priests come to take it away, in order to its Burial; at which time all the Company march in Procession, attended with more or less Pomp and

and Ceremony, according to the quality of the party Deceased. At the head of this solemn attendance one advanceth with the Cross, who is followed by the Clergy men, singing all the way : On this occasion the number of Lights and Wax-Tapers is great, and greater is the croud of People that accompany the Corps ; whereof some are weeping and lamenting, whilst others repeat Prayers for the Dead. Last of all, when they are arrived at the Church, and a Mass for the Rest of his Soul has been celebrated, he is Interr'd there, or else in another consecrated place, call'd the Church-yard.

THESE are all the Ceremonies we use in this particular ; of which some one or other are often omitted, either by reason of the poverty of the Party, the negligence of his Relations ; or lastly, because some do affect a more simple and plain way of Burying their Dead. Nevertheless all of them may in an

holy manner be practised ; and for which we have reason to expect a Reward at the last day, as being Works of Mercy, which by the Sovereign Judge are so highly recommended to us.

NOW we must prove, that these have always, and are still used ; and shew the reason of this Universal Practice.

Reasons
why we
shut the
Eyes and
Mouth of
the Dead.

IN the first place then, we close the Eyes and Mouth of our deceased Friends and Relations (which *S. Denys* the *Areopagite* tells us in his *Hierarchy*, is a Custom that was observed by the Primitive *Christians*) to represent, that the Death of the Faithful is, according to the Oracles of Scripture, but a Repose ; since after having been asleep for a while, they shall be awaked to Eternity : Moreover, by shutting their Eyes and Mouth, we do intimate, that the Dead are no more to take delight in the objects of this, their employment now being stedfastly to behold all the ravishing beauties of
the

the other World ; and continually to praise God, who is the glorious and bountiful Dispenser of them.

TO which the foresaid Father adds in the same place (and S. *Austin* confirms it in his 118. Epistle) that they kiss'd the Dead, either to congratulate them upon the account of the happiness they were going to enjoy ; or thereby to signify the Eternal union, that God has appointed and ordained to be between them and the Living, who both of them make but one and the same Church : Which Communion all the power of the bottomless pit can never break or dissolve, nor separate the holy Travellers, from those who are already enter'd upon the possession of Everlasting Glory : As also to shew the Natural tenderness and love they had for the Deceased. But this Custom is now quite abolished with us in many places, and not very strictly observed in others, though indeed it be very commendable ; and they who practise it, do

Reasons
why we
kissed the
Dead.

thereby shew their piety; since the motives thereof are most Holy. *Denys* of *Alexandria*, and *Eusebius* in the Seventh Book of his History, mentions the embracing of the Dead, which questionless was grounded upon the same reasons.

Reasons
why we
wash the
Dead.

AS for the usage of washing the Dead, *S. Epiphanius* in his Speech on this Subject, and *S. Chrysostom* in his 84. Homily on *S. John* tells us, that it was hallowed in the Person of our Lord and Saviour, whose precious Body was washed as soon as they took it down from the Cross. And we read in the ninth Chapter of the *Acts* of the *Apostles*, that a Woman of *Joppa*, called *Tabitha*, whom *S. Peter* restor'd to life, had been wash'd before she was laid in the upper room of the house. *S. Chrysostom* also, whom I just now quoted, in his first *Homily* upon *Job*, describing the Funeral Duty a Son ought to pay to his deceased Father, tells us, that he must first of all wash his Body, which decent Custom

Custom is confirm'd by *Tertullian* in his *Apologetick*. *Surius* informs us, that *S. Martian* took a particular care to search for the dead Bodies of the Poor, in order to the giving them Burial, and that he never fail'd of washing them well with fair water. *S. Gregory* the Great, does both in his Ritual, and several other Works of his, speak of this Custom as universally approved of by the whole Church: And though it be not at this day used in *France*, yet *S. Gregory* of *Tours* gives us sufficient instances, that it was in his days religiously observed amongst us. By which washing of the Body they intimated, that as the Dead had by the Sacraments been cleansed from their filthiness, so they would infallibly be receiv'd into Heaven, where no polluted or unclean thing shall ever be able to enter.

NEITHER is the Custom of perfuming the Corps less holy and reasonable, since besides that it was (as well as that of washing) sanctified

Reasons
why the
Dead are
perfumed.

fied in the Person of our Lord, it is authorized by an infinite number of instances among the Primitive *Christians*, which without doubt may very well be imitated. We read in *S. Matthew*, *S. Mark*, and *S. John*, that the three *Maries* not contenting themselves with the precious Drugs and Odours wherewith *Joseph of Arimathea* and *Nicodemus* did perfume and embalm the Sacred Body of our Blessed Lord, speedily repaired with sweet Spices to his Sepulchre, with an intent of paying that Duty to him there. And indeed the reason why the Primitive *Christians* were so careful to perfume the Dead was, because they regarded them as so many Members of the Mystical Body of the Redeemer of the World. *Tertullian* in his *Apologetick*, upbraiding the *Heathens* with their vast expences of sweet Scents and Perfumes, consum'd in their Temples, tells them that those Odours would be better employ'd in embalming the Bodies of *Christi-*

...ns, than in perfuming their Idols.
Upon which account it is, that the
Pagans, who knew that this pious
Custom was religiously observ'd by
the *Christians*, reproach them in *Mi-*
nutius Felix, that they neglected the
Living, and took care only of the
Dead; since they reserv'd all their
Perfumes for their Funerals. *Cle-*
mens Alexandrinus speaking in his
Catarchical Instructions against Wo-
men, who lavished too much Mony
in perfuming themselves, says, that
that expence cannot be well allow'd,
but only to the Dead. *Prudentius*
and *Orentius* two Christian Poets,
who have made several Elogies in
praise of those that dy'd with the
sweet Odor of Holiness, do not omit
mentioning among other Honours
none to them, that of perfuming
their dead Bodies. *S. Gregory Na-*
cianzen does in his 18. Epistle say,
that this honour was paid to his
Brother *Casarius*. Several other in-
stances of the same kind might be
produced out of *S. Ambrose*, *Gregory*
the

the Great, *Surius* and *Baronius* in
Annals, concerning the Bodies of
Martyrs: But to shun prolixity, we
shall to the Premises only add what
Lactantius delivers on this subject.
The reason (saith he) *why we* Christi-
ans *do perfume the Dead, is, because*
this honour did always attend the Apo-
theosis, or Canonization of any Per-
son; as it is obvious to observe both
from Sacred and Profane Writers
and therefore it is, that we render this
kind of Divine honour to those whom
we believe (as it were) deified, at
their passage from this life, to a blis-
ful Eternity.

Reasons
why the
Dead are
clothed.

AS concerning the manner of
apparelling the Dead, all of us are
not in the same practice: For some
do only cover them with a large
Winding-sheet, as we do in *France*
and others dress them in the very
same Cloaths they were wont to
wear when yet alive, as in *Italy* and
other places. Which latter way was
formerly esteemed more honourable
and much used in the first Centurie

or not to speak of the Priests, who
are always buried with us in all their
ecclesiastical Ornaments: I find in
the *Roman Pontifical*, that Pope *En-*
ochius did in his time order all the
bodies of Martyrs to be arrayed in
fair Surplice: With reference to
which, Pope *Gregory* in his 44. E-
pistle finds fault, that some of his
predecessors had that honor done to
them, which was only due to Mar-
tirs. *Surius* acquaints us, that an
Egyptian Lady, *Cleopatra* by Name,
did St. *Maximinus*, a Martyr, in a
very rich Apparel, before he was
laid in his Coffin. And *Eusebius* in
his *History*, tells us as much of *Aste-*
rius, a *Roman Senator*; who being
informed that an Illustrious Captain
of his time, called *Marinus*, was
tyr'd at *Cesarea* in *Palestina*,
ordered a strict search to be made for
his body, and when he had procu-
red it, committed the same to the
ground, adorned with very costly ha-
biments. We read in the Lives of
the Fathers of the Desert, and name-
ly,

ly, in that of *S. Pachomus*, that the dead Bodies of all those Hermits were most richly decked. And *Gregory Nyssen* tells us, that he himself bestow'd very costly Cloth and Stuff, to array the Corps of his Sister *Macrina*, who died in a Monastery.

TO the foregoing instances of the rich Vestments bestow'd by the Primitive *Christians* upon the Dead, we may add the Description of the magnificent Tombs, found in the Church of *St. Peter*, in the *Vatican*. The first of these was discover'd the Year one thousand four hundred and forty eight, in the Chappell of *St. Petronilla*, as they were digging a Grave for a Penitentiary then lately deceased. It was all of Marble, so purely white, and curiously polished, that it pass'd for a wonder; in the inside of which there were two press-Chests or Coffins, overlaid with Plates of Silver, whereon the figure of the Cross was engraved, and within the same were two Bodies appar-

in Vestments of Cloth of Gold, but so rich, that besides four-score pounds weight of Silver, which the Plates weighed, the Gold of their Cloaths, and other Ornaments amounted to sixteen Pound-weight. The other Tomb was, that of the Empress *Mary*, Wife of *Honorius*, which was discovered in the time of Pope *Paul* the Third, and was likewise of Marble; in which, over and above the Gold, which amounted to about forty Pound weight, there were enclosed several curious Vessels of Crystal and Agate, with many other rich Jewels. As for the reasons why we dress the Dead, they are very plain and obvious, for because that Nature teacheth us to cover the nakedness of humane bodies, we do signifie thereby, that they have their death put on immortality; and therefore the more rich those countrements are, the more proper they to represent those Heavenly Habes of Glory, prepared for them.

NOR

NOR is it needful to have recourse to Antiquity for instances that may authorize the exposing of the Corps to publick view. We herein follow Tradition, which with us is instead of a Law; and enjoyns us to set the Body, either in the Entry, or the principal and most publick room of the House; and that for two reasons. The first that by this sight, those that pass by may be taken off from Terrestrial things, and fix their thoughts on those that are Heavenly, by being thereby put in mind of their latter end. The other, to crave the Prayers and Suffrages for the Deceased, that God may be merciful to them, and without suffering them to languish in the torments of *Purgatory*, receive them the sooner into the abode of the Blessed.

Reasons of
the Pomp
and Ceremony
wherewith
they carry
the Dead
to the
Grave.

IT is the belief of this Bliss and Felicity, which the Faithful enjoy after their Death, makes us accompany them in a pompous Procession with Hymns and Lights. *We go*

all these marks of joy at Burials (says *S. Chrystom*, in his Fourth Homily on the *Epistle to the Hebrews*) because we consider the Dead, as so many stout Champions, that have courageously fought, and gloriously obtained the Victory. Wherefore we give thanks to God, for his having so powerfully supported them in all their needs and troubles; deliver'd them from all the miseries of this Life, made them triumph over all their Enemies; and lastly, for having banished all their fears, by crowning them with Eternal Glory and Felicity. And indeed this Procession has something in it of a triumphal March; the Hymns or Songs are so many publick shoutings and acclamations; and the Lights that shine every where, do by their splendor much add to the glory of this Pomp. 'What can be more great and solemn (says *S. Jerom*, speaking of the Interment of *Sancta Paula*, and *S. Gregory Nyssen* of that of his 'Sister) than to see such a vast num-

S

'ber

‘ber of Persons, consecrated to God,
‘cloathed in their Sacerdotal Orna-
‘ments, and who by their gravity
‘and the orderly and decent manner
‘they proceed in, look like so many
‘Princes, and are really so, of a
‘Kingdom far more glorious, than
‘any on Earth? What is more
‘charming and pleasing to the Ear,
‘than the melody & concert of their
‘Songs? whereby they imitate the
‘Angels, who at the same time do
‘with *Hallelujahs* and joyful Accla-
‘mations, receive the Soul of the De-
‘parted? In short, what is more de-
‘lightful to behold, than the light of
‘so many burning Tapers? This ar-
‘tificial brightness giving us a weak
Idea of that Eternally clear and shi-
‘ning day they meet with in Heaven.
We might here add many other rea-
‘sons, why our Funerals are attended
‘with Lights; as first, That it is the
‘emblem of Joy, Honour and Life,
‘which are the three chief advanta-
‘ges of that Eternal Beatitude, where-
‘with true Christians shall be re-
‘warded

warded in the other World. Thither they pass (as the Scripture expresseth it) from the bitter waters of mortification and austerity, to a river of pleasure; and from contempt and humility, to the highest degree of Glory; in a word, from Death to Eternal Life. Secondly, we make use of Lights on this occasion, to put all the powers of Darkness to flight, and to shew that Christians having never had any fellowship with those infernal Spirits, which endeavour to hide all their actions; but on the contrary exercised themselves in such works as deserve for their exemplariness to be set before the eyes of the whole World; they are passed from one light to another; that is, from the amiable brightness of Virtue, to the glory of its Reward. In the third place, to intimate, that they have obey'd that Precept of our Lord, which requires his Servants to be always ready, with their Lamps burning, that they may be prepa-

red, and in a posture to open to, and follow him whenever he shall please to call upon them. And last of all, to signifie, that they died in the light of Faith, and that as they have in this life fought nothing but *JESUS CHRIST*, who is the true Light, so shall they possess the same in the other, to all Eternity.

Reasons
why the
Cross goes
before.

AT the head of this Pomp the Cross advanceth, which is the Mark and Character of the Elect, the Instrument of our *Salvation*, and the Key of *Paradise*. The most ancient Writers of our Religion tell us, that it hath always been carried in great Solemnities, and was the chief Ornament in all Pompous Ceremonies. Besides, that *Constantine* the Great caused it to appear at his Triumph, as it did to him in the midst of the Fight; and his Successors in the *Empire* do still in our days place it on the top of their Crowns; *Socrates* and *Sozomene* tell us, that in the very first Centuries, it was seen at the head of all the Processions,

ons, which the *Orthodox* made against the *Arrians*; That *S. Chryso- stom* caused some Silver-ones to be very curiously wrought for that purpose; and that the Clergy never went forth in a Body, neither at *Constantinople*, nor any other City of the *East*, without advancing the splendid Representations of that Sacred Wood. And to the end, that *Christians* might never discontinue this holy Custom, the Emperor *Justinian* established it by a Law; as we may read in his 133. *Novel*: Which *Sirius* also confirms by a thousand instances of Antiquity. It is not therefore to be wonder'd at, that we carry it in all our Funeral Marches, since it has ever been the Custom so to do in all Ceremonies and Pompous Solemnities whatsoever. And I find there is more reason for it in this, than in any other besides; nothing less than the Kingdom of Heaven (into which this alone can procure us an entrance) being here at stake.

Thus we see in the Gospel, that when the Sovereign Judge shall come down in the Clouds, to give all men their Doom and Reward, he shall cause this sign of our Redemption to go before him, which shall be the touch-stone of the Good & Bad; for as he will receive all them into the number of his Elect, that have respected it; so will he cast down to Hell all those Reprobates, who Devil-like have despised and contemned the same.

Reasons
why they
weep
there.

IT might seem strange to some, that after this pompous and triumphal Procession, a quite contrary Quire should follow; there being nothing more unsuitable to those Hymns, and other marks of rejoycings afore-mentioned, than the Tears and Lamentations of the Relations of the Deceased, and that sadness which appears in the countenances of all their Friends. But these Tears of the Laity have their reasons, as well as the rejoycings of the Clergy: The one express the
sense

sense of Nature, and the other that of Faith. Both which sentiments are so just, that far from being opposite and destructive of each other, they make up one of the most perfect Concerts and *Symphonies* in the World. This *S. Austin* elegantly declares, in his *Comment* on the *Epistle* of *S. Paul* to the *Thessalonians*, where that *Apostle* adviseth us not to be sad and dejected at the Death of our Friends and Relations, as they are who have no hope. *This Oracle* (says he) *does not condemn all sorrow for the Dead, but only such as is immoderate, and like that of the Heathens, who expect no Eternal Felicity in the other World. It is impossible* (adds the same Father) *that we should have no sense of, and feel no grief at all for the Death of Persons, who are so dear to us; for though we are assured, that we shall one day meet them in Heaven, yet this parting (besides that it is contrary to Nature) depriving us of them for a time, cannot but be very grievous. Moreover, we do not only in Death be-*

hold the destruction of the Body, but the horrid and frightful image of Sin, which is the cause of it; so that far from being not to afflict our selves in this so sad a juncture, we might (says he) be altogether comfortless, if Faith did not awake our Hope, and Hope calm and allay this natural and just sorrow. So that we are grieved, and cannot chuse but be so, because of this separation: But the bitterness of this affliction is sweetned and mitigated, by the stedfast hope we have one day to see them again in Heaven, who for a time are departed from amongst us. Nature afflicts, and Hope glads us; our own weakness casts us down, and Faith raiseth us: Our miserable condition makes us mourn, and the Divine Promise rejoiceth and comforts us. I forgive Parents (says S. Jerome) for the Tears they shed at their Children's Death. No, I cannot (pursues he) blame your mourning, when I consider you are the Father and Mother of them that are Dead. But withal must blame you, if you do not cease your Tears, when

I have put you in mind that you are Christians. And S. Chrysoſtom on the ſame ſubject ſpeaks to this purpoſe; I do not abſolutely forbid you to weep, but to weep immoderately. I am not cruel, but rather ſympathize with you, as well knowing how much Nature ſuffers on theſe occaſions. This I ſee commonly happens even to the moſt Virtuous Perſons; and not to mention thoſe two great Patriarchs, Abraham and Joſeph, the one whereof wept over his Wife Sarah, and the other over his Father Jacob; J E S U S C H R I S T, who ought to be our Pattern, wept at the Grave of Lazarus; which the Jews perceiving, did attribute his Tears to the love he had for this holy Perſon. You ſee therefore (concludes S. Ambroſe) that Tears, when moderate, may be the marks as well of our Piety, as of our Grief; and that being made up of the weakneſs of our Nature, and certainty of our Hope, they may well become our Chriſtian Funerals.

BESIDES,

Reasons
why the
Dead are
pray'd for.

B E S I D E S, I find that these Prayers the Friends of the Dead rehearse, are very suitable to this Religious Solemnity. Some Sing, others Weep, and these last Prayers. Now this variety which seems so disagreeing and inconsistent, is nevertheless most pleasing to God, and makes a most admirable Harmony, wherein he very much delights; because these differing Voices are not so contrary one to another, but that they are all equally good and holy. The Priests sing for joy, in view of the great happiness and bliss of the Deceased; the Relations weep to see themselves for a time deprived of him, and because they cannot accompany him into Glory: Lastly, his Friends pray, that nothing might stop him in his Journey, and that without calling at *Purgatory*, he might immediately enter upon those Enjoyments and Blessings, which are prepared for him in the Mansions of Eternity.

TO the same Motive we must also attribute those Masses which are afterwards celebrated, and Alms that are given. These pious Works, as well as Prayers, are done for the Rest of the departed Souls. Which Custom has always been observed by the Church, as we may collect from all the fore-quoted Fathers, who speaking of the Funerals of the Christians, mention also these charitable and holy aids. But to avoid prolixity, I here omit to set down their words at large.

NOW what remains, is to shew, that *Christians* ever had particular Places to Bury their Dead in, and that those Places were consecrated and hallowed. We read in the Pontifical, that almost the same Ceremonies are us'd at the Consecration of *Cæmeteries*, as at that of Churches; both which have the same Privileges, and the one may be polluted as many ways, as the other. *St. Denys the Areopagite*, who lived in the time of the Apostles, does in the

Burying-places of
Christians.

the seventh Chapter of his *Hierarchy*, call *Cæmeteries*, Honourable and Sacred Places. The same Appellation *Tertullian* gives them in the 51. Chapter of his Book of his Soull as well as *Optatus Milevitanus*, in his sixth Book ; *Saint Cyprian* in his 68. *Epistle* ; *St. Ambrose* in the Second Book of *Offices* ; and *Saint Austin* in his 64. *Epistle*. Moreover *S. Jeromee* speaking of *St. Ignatius*, makes mention of the *Cæmetery* of the first *Christians*, which was at *Antioch* without *Daphnis-Gate*. And *Saint Chrysostom* in his Sermon concerning *Faith* and the *Law*, assures us that in his time there was not one *Christian City, Town* or *Village* in the *World*, which had not a *Church-yard* belonging to it. But besides this great Number of *Authoritiess* which cannot be opposed, all them proving the sacredness of these Places, by the holy Name which is bestow'd upon them, we shall be the more perswaded and convinc'd of this Truth, if we do consider

that

that the *Mass*, and other Divine and Ecclesiastical Services are here celebrated, as well as in Churches. Neither do I speak only of those Places called *Catacumba*, where *Martyrs* were interred, but generally of all our Church-yards. Let us hear what *St. Clement* the Pope says in his *Apostolical Constitutions*; *Assemble your selves in the Cœmeteries, here read the Sacred Books, and sing your Spiritual Hymns; be present at the Mass that is celebrated there, and after you have received the Body of our Saviour, continue the Harmony of your Songs.* Next, let us inspect the Acts of *Pope Liberius*, wherein we shall find, that having been driven and cast out of the Churches, by the command of *Constantians*, the *Arrian* Emperor; he retired to *Cœmeteries*, there to acquit himself in the Duties belonging to his Charge. And *S. Athanasius* in his *Apology* to the same *Constantians*, says, that the People of *Alexandria*, who were *Catholicks*, gather'd

gather'd themselves together, to pray in the Church-yard, being unwilling to enter the Church, because it was in the possession of George, the *Arrian* Bishop. So that it must needs be a great matter of joy and comfort to us, to be Buried in such Holy Places. Now all this shews, that it hath been the constant belief of the Church, that the Bodies of *Christians* were not to be lookt upon, as those of other Men, but as Relicks, which were one day to be transported into the Heavenly *Jerusalem*. Where to them, who by their impenitency and obstinacy, shall be found unworthy of this unspeakable Bliss. For, as their unclean and polluted Carcasses have defiled and polluted these Sacred Places; so shall they be Eternally punish'd for ever in Hell; where, instead of a Holy Burial, they shall, like the rascal Man in the *Gospel*, for ever haunt no other Grave, than those devouring, yet never consuming Flaming

C H A P. XIX.

*Concerning the Right of Burial, and
Laws made in that behalf.*

I HAVE reserv'd the speaking
of the *Right of Burial* for the
latter end of this *Treatise*, as being
a Matter that regards all Nations;
because should I have gone about to
set down the Ceremonies of every
one of them in particular, I should
never have finish'd my Discourse.
Now as this Right among *Heathens*
is grounded upon the *Will* of the
Gods, the *Judgment* of Wise men,
and the *Laws* that had been made
for that purpose; so I intend to treat
of all these three, to the end the
Reader may have a full and satis-
factory information concerning this
subject.

Grounds
of the
Right of
Burial
among
Hea-
thens.

The first
Ground of
this Right,
viz. The
Will of
the Gods.

IF we herein consult their most
ancient Poets, who were accounted

as so many Secretaries of their Gods
and Interpreters of their Wills
they all with one accord will tell us
that Burial is one of the chief and
most indispensable Duties charge
upon Mankind ; of which none can
deprive another, without a manifest
breach of the Law of Nature. Na
they peremptorily assert, that Co
querors themselves may not deny
their vanquish'd Enemies. *Eurip
des* represents the Women of *Argo*
crying out against *Creon*, King
Thebes, as an ungodly and Atheist
cal Prince, because he would not
permit them to bury their Sons, who
were slain in the Battel, they had
fought against him ; not being able
to conceive, but that if he had
knowledg'd the Gods, he would
have respected their Laws.

AND *Sophocles* speaking of
threats, wherewith the same *Creon*
menaced *Antigone*, because she
(contrary to his order) buried
Brother *Polynices*, introduceth
answering that Prince with an
daum

daunted courage and constancy, founded upon the Will of the Gods, which ought always to be prefer'd before that of Men. *When I Interr'd* (saith she) *the Body of my dear Brother, I did nothing but discharge a Duty, to which the Celestial and Infernal Powers have indispensably obliged us. It is a Law, which those Immortal Sovereigns have given to Men; and I do not see that thou, who (though a King) art mortal, and their Vassal as well as we, canst oppose or hinder the performing of this sacred Devoir. It is a Law that has ever been observed, and so ancient, that its Original is since time out of mind. Wherefore I had rather do what it enjoyns me, than obey thy Commands; there being far more reason for me to apprehend the displeasure and punishment of the Gods, than thy threats.*

*Sophocl. in
Antigon.*

OF which truth *Isocrates* being perswaded, highly commends *The-
seus* and the *Athenians*, for the great care they took to bury the Dead; saying, that it was a mark and to-

*Isocr. in
Hel. en-
com.*

T ken

ken of their piety towards the Gods ; since it is they, and not men, who established that Law.

U P O N which account it is, that the *Sibyl* among the other important advices, which she gives *Aeneas*, about the design he had to take a Journey into Hell, strictly charges him, not to set forth, before he had caus'd the body of *Misenus*, that lay on the Sea-shore, to be Buried ; telling him, that as on this occasion he stood in need of the special protection of the Gods, so he must by this piety endeavour to deserve the same.

Oracles in
favour of
the Dead.
* *Diod. l. 3.*

T O the premisses might be added several Oracles, which clearly speak in favour of Burials. * *Diodorus* informs us, that *Cybele's* Relations having caused *Atys* to be murder'd, upon the account of his too great familiarity with her, and left his Body lying on the ground in the open fields, the whole Country of *Phrygia*, which was the scene of that cruel action, was thereupon
plagued

plagued with Sickness, and afflicted with Famine: And that the *Phrygians* on this sad occasion consulting the Gods, to find out some relief of these miseries, received no other answer, but that the Body of *Atys* was to be interr'd.

NEITHER were the *Caphyans* in *Arcadia* * less severely punished, for having barbarously slain some Boys, that did them no harm, and given them no other Burial, but that of the stones, wherewith they had struck them down; for their Women were immediately seized with a distemper which made them all miscarry; insomuch as they would never have had any Children born to them, had they not obey'd the voice of the Gods, who commanded them out of hand to bury those poor Innocents.

* *Pausan.*
in Arcad.

Pausanias, who recounts this History, tells us another that is no less remarkable, viz. That after the dismal Death of *Actæon*, whom his own Hounds devoured, the in-

Idem in
Boco.

habitants of *Orchomenus* were tormented by his Ghost, that continually put them into cruel frights ; of which they would never have been rid, had they not (according to the advice of the Oracle of *Delphos*) carefully taken up all that remain'd of the Body of this unfortunate Hunter, in order to inter the same.

Aeneid. 6. AND were not those of *Luca* by a like answer, obliged to make a strict search for the Body of *Palinurus*, that they might be deliver'd from the Plague, which had infected the whole Country ; and did not cease to rage till they had appeased his Ghost, by discharging that pious Duty towards him ? For though they could not find his Body, yet they consecrated a Grove, in which they erected a sumptuous Tomb in honour of him.

Cenotaphia, or
Empty Sepulchres.

THESE Sepulchres, which were called *Cenotaphia*, that is, empty Monuments, were nevertheless, according to the foolish opinion of the *Pagans*, very useful to the Dead ;

Dead; for they fancied, that provided they were not lookt into, the Corps, for which they were intended, though never so far distant, entered into them: But that if out of curiosity any one open'd these Tombs, they presently vanished away. Hence it was, that they erected Monuments as well for such as perished at Sea, were devour'd by Beasts, or died in foreign parts, from whence they could not procure their Bodies, as for those that were present with them.

AND indeed how could they have omitted this Duty, since the Gods themselves oft made it their particular care and business? For if we will believe *Homer*, *Jupiter* gave order to *Apollo* to inter the Body of *Sarpedon*, whom *Patroclus* had kill'd. *Thetis* buried *Ajax* her self, as *Lycophron* reports: And this Goddess was also by *Jupiter* sent to *Achilles*, to command him on his behalf to deliver the Body of *Hector*, that he might be interred: He likewise at

Poets
Fables
concern-
ing Burial.

Hom. Iliad.

*Lycophr. in
Cassand.*

Hom. Iliad.

the same time dispatching *Iris* to *Priam*, with orders to agree about the same with the Enemy for a sum of money. Last of all he sent *Mercury*, safely to guide this Prince: by night, through the Host, to conclude the Treaty. Moreover, *Homer* assures us, that the Children of *Niobe*, whom the Gods caused to be slain, were by them Buried nine days after.

Plin. l. 7.
c. 29.

BUT what I find more remarkable, is the care that *Bacchus* took to bury the Body of *Sophocles*. *Pliny* says, that this Poet being Dead at *Athens*, at the very time when the General of the *Lacedemonians*, *Lysander* by name, besieged that City; this God several times appeared to him in a dream, commanding him to raise the siege, to the end the *Athenians* might be at liberty to pay their last Duty to this great Man, whom he had always regarded as his Darling.

Gods among the
Heathens,
that took
the care of
Funerals.

TO this we may add, That there were three of their Principal Gods,

Gods, who took the care of *Funerals*. *Pluto* *Jupiter's* Brother was worshipped only as Sovereign over the Dead; upon which account it was, that his Temples were only open'd at night. He was call'd *Summanus*, *Summanus*
Diod. l. 2. that is, the Supream God of *Manes*, or Departed Souls.

NOR was *Venus* less concern'd to see Men buried, than she was for their being begotten; and for this reason they kept in the Temples that were consecrated to her (under the name of *Libitina*, that is to say, the Goddess of the Shades) all such things as were requisite and necessary at Funerals, as Winding-sheets, Biers, and Instruments both to dig Graves, and erect Monuments withal; for all manner of Tools were not indifferently to be made use of on this occasion; since the employing other than those that were consecrated to that service would have been lookt upon as a kind of profanation.

Senec l. 6.
de Benef.
Val. Max.
l. 5.

Horat. l. 1.
Od.

AND last of all, *Mercury's* charge was to receive those *shades*, whose Bodies were but newly interred, and lead them into the *Elysian* Fields, or elfewhere, according as they had deserved; he driving before him, with his Golden Rod, this Troop of Ghosts, like a Flock of Sheep. And for a further proof, that it was the will of the Gods, that this pious Duty should be performed to the Dead; I might here observe, that they themselves commonly punished those that denied this Right, or did any the least injury to them: And on the other hand, they most bountifully rewarded such as signalized themselves by this piety.

Id. *ibid.*

WE read in *Horace*, of the Astrologer *Archytas*, who was cast away at Sea, that his dead Body being by the Waves driven to the shore, his Ghost threaten'd all that past by, who did not throw a handful of Earth upon him, with the like misfortune, after their Death, besides

besides several other miseries during their life-time.

WE also read in a *Greek* Writer Antolog. l. 1. c. 32. of Epigrams, that some Persons having found a dead Man's Skull, most of them fell a weeping; and that there was only one of the Company, who laugh'd and flouted, and through an unheard-of Cruelty, flung stones at it: which stones by a strange wonder rebounding back to his Face, wounded him very much.

BUT on the contrary, the Poet Cic. l. 1. de divin. *Simonides* having met in his way on the Sea-shore, a dead Body, as he was about to go on Ship-board, in order to an intended Voyage, desir'd the Master of the Ship to stay till the next day, that he might have time to bury the same, which proved a great good fortune to him: for that night the Ghost of the Dead, having warn'd him in a Dream, not to proceed on his Voyage, he accordingly did not embark in that Vessel, which miscarried

ried at Sea, together with all that were on Board her.

Val. Max.
l. 1.

AND was not that poor Fisherman very lucky, and his Piety well rewarded, who leaving his Nets, to go and bury a Corps, as he was digging a Grave for it, found a Treasure that made him rich for ever after?

Antholog.
l. 1.

NOW whether these things fell out by chance, or otherwise, however it is enough for us to observe, that the Ancients were perswaded, that instances of this nature were the effect of the grateful acknowledgment of the Dead, and that the Duty of Burial was founded upon the Will of the Gods, and consequently considered by them as indispensable and inviolable, it being a principal point of their Religion. And indeed the very same Priests, who taught them the Service of the Gods, taught them also all their Funeral Ceremonies.

Explanation.

I KNOW some have been of opinion, that Priests were forbidden

to meddle with the Dead, and that the sight only of a Corps deprived them of their Office, and ranked them with the Laity. This is the Sentiment of *Aulus Gellius*, and *Fabius Pictor*; who ground their Opinion upon this, That *Augustus* being High-Priest, at the time when he pronounced the Funeral Oration in praise of *Agrippa*, caused a Curtain to be drawn between him and the Corps, that he might not see it. But besides that this appears to have been done only with regard to the tender love he bare to his Friend and Favourite, lest the sight of that mournful object giving occasion to his sighs and tears, might have interrupted his Speech; *Dion* who mentions this very passage in his History, and was well acquainted with all the *Roman* Ceremonies, having himself been *Senator*, and twice *Consul*, does expressly say, that this was not because of his Priesthood (for it is not true that it was unlawful for Priests to look upon dead

Aul. Gel.
l. 10.

Tacit. ann.
l. 3.

dead Bodies) and that he never could guess at the reason why that Emperor order'd a Vail to be drawn before him, whilst he was delivering his Oration.

BUT do not the same *Aulus Gellius* and *Fabius Pictor* contradict themselves, who in another place own that *Augustus*, for all he was High-Priest, went to meet and accompany the Body of *Drusus*, Father of *Germanicus*, and that he did not leave it, till he had paid him at *Rome* all the Funeral Honors, he thought due to him?

Id. l. 2.

Appian.

Dion. l. 36.

MORE such like instances we have in *Tacitus*, concerning *Tiberius*, who though he was but newly elected High-Priest, at the time when he entered upon the Government, did nevertheless attend the Funeral of his Predecessor, and of several other Persons of Quality, whom he had a respect for.

Appian. l. 1.

APPIAN, who describes the Funeral Pomp of *Sylla*, tells us, that all the *Priests* and *Vestals* accompa-

nied

nied it. And *Plutarch*, in the Life of *Numa*, assures us, that after his Death, the Priests followed his Body to the Grave.

BUT I should be too prolix, should I mention all the particulars Antiquity furnishes us withal on this account; which are so many convincing Arguments, that the Buying of the Dead has ever been reckon'd one of the chief of Religious Duties. Wherefore I shall conclude this Head, and come now to speak of the Judgment of Wise men, who have fully and clearly explained themselves concerning the indispensableness of the Right of Burial, by which all are obliged to give the Dead their due.

The second ground of this Right.

PLATO in that excellent *Idea*, which he has fram'd of his Commonwealth, does not forget amongst the several kinds of Justice he there speaks of, to mention that which we owe to the Dead.

Plat. in Phæd. & Cratil. & Dial. 5. de repub.

HIS Disciple *Aristotle* teaches, in his Book of *Virtue*, that one part of

Arist. l. de Virt.

of

Id Probl.
Sect. 29.

of Distributive Justice does belong to the Dead; and in his Problems, he asserts, that it is more just to pay them their due, than to the Living.

Pind. in
Olymp. Od.
3.

PINDAR, who was a great Philosopher, as well as Poet, says, that the things of this World are not so entirely assigned to the Living, but that the Dead may claim their lawful share in them; and that besides a special place which they ought to have to be Buried in, we are bound to bestow a part of the means and Estate they leave behind them, to celebrate their Funerall with honour and decency.

Cic. in Topic.

CICERO, in the division which he makes of the parts of Justice, marks one to respect the Gods, the other the Dead, and the last the Living.

Æn. 6.

SERVIVS does observe, that *Virgil*, who so often calls *Æneas* by the name of *Pious*, in the Poem he has writ to immortalize the memory of that *Heroe*, does chiefly give him this Character, because of the

Funera

Funeral Honours, which he with so much care and application, always paid to his Relations and Friends; wherein he spared nothing, nor himself neither, doing many actions that would have been unworthy of him, had they been done upon any other account.

BUT on this occasion all is honourable, even for Persons of great Quality, to carry the Dead on their shoulders, because the motive of Piety and Humanity that engages them to do it, highly raises that action, which is but low and mean of it self. *When I Inter a Dead Body* (says Seneca) *though I never saw or* Senec. 5. de Benef. *knew the Party when he was alive, I deserve nothing for my so doing, since I do but discharge an Obligation which I owe to Humane Nature.*

WHICH Duty even to unknown persons is so just, that the Latin hath given it no other appellation than that of Justice, and the Greek of a Lawful Custom, Piety and Godliness. So that amongst the
Romans

Romans and *Grecians*, which have been the two most potent and civilized Nations in the World, when they would express, that one had been interred, they said that they had done him Right or Justice.

Essential
Ceremo-
ny.

Hom. II.

*Delr. in
Sene. Herc.
Æte. &
Cerd. in
Æn. 6.*

THIS Duty consisted in casting three several times a handful of earth upon the Corps; which was to be done by one of the Priests, when any could be had; or for want thereof, by any other Person whatsoever. This is that which the Ancients called the Sacredness of Burying, without which no Soul (as they believed) could enjoy any rest for a long season. It availed nothing to the Dead, that he was buried in a deep Grave, or laid in a Tomb, if the Funeral Ceremony were not begun with these three handfuls of earth, for lack of which a poor Soul, though it had liv'd never so well, was fain to wander up and down, for the space of an hundred Years, before it could be admitted into the *Elysian* Fields. Am

on the contrary when these three handfuls of earth were flung upon the body, though it was never after interr'd, they thought the Soul did nevertheless enjoy its rest. But as it would have been a piece of cruelty thus to leave the Corps expos'd to the open view of all, so the one was seldom performed without the other: for the poorest and most inconsiderable fellow in the World (as a Slave or a private Souldier) could not be denied the usual Garments, Coffin, and other Necessaries for his Funerals.

IF any Master was so inhumane, Priviledge of Slaves after their Death. as not to discharge this pious Duty towards his Servant, the first Man, who took upon him the care of performing it, had an Action against, and was sure to cast him, the Law ordering a reimbursement of all the Plaintiff's expences on that account, no debt having more priviledge than this, as being prefer'd even before

U Lega-

Legacies, and the strictest Covenants, yea before a Wife's Portion, which was esteemed the most Sacred Engagement that belong'd to any Society, and for which the Law had very carefully provided. And this is the more observable, because a Slave who enjoy'd no privilege, and was by his unfortunate condition, not much more regarded than a Brute; being liable to all manner of abuses without redress, subject to all sorts of affronts, injuries and violence, and very often to loss of life it self, the Law taking not the least notice of it, for his relief; had nevertheless, after his Death, a Right to demand of his Master (by any that would do it for him) his Funeral charges, and, in case of refusal, to distrain for them. True it is, that these charges were very inconsiderable, and the place where this sort of People were buried, most abject: But how small soever the one, and abject the other might be; yet was it

Nepoti.
Horat. l. ep.

it a Right, that could not be dispensed with.

AS for Souldiers, they in this case provided for themselves, after another manner, not being willing, in a matter of so great importance, to trust their Captains with the care of it. Each Legion had a Purse for their common Burials, into which every one that was lifted, was obliged to put some thing of his Pay: and with this stock the Charges of their Interments were defray'd.

The care Souldiers took of their own Burial.

VEGETIUS, who tells us of that Pious Custom amongst a sort of Men, that are thought to have neither Faith nor Law, adds another instance of that natural love of Burial, which is no less admirable than the foregoing. He says, that after the bloody Defeat of *Canna*, most of the *Roman* Souldiers despairing of being interr'd, because their Enemy was Conqueror and

Remarkable instances.

Nulla fides pietasque viris qui castra sequuntur.
Lucan. l. ult.

Liv. l. 22.

Master of the Field, were found to have (as well as they could) digg'd holes for themselves, and laid down their Heads foremost in them, that they might not be wholly depriv'd of Burial.

FOR this Reason it was, that they feared not Death in Land-fights; as hoping that the very same place wherein they fought, would afford them a Grave for their Eternal rest. But they were mightily troubled and dismay'd at the thoughts of a Naval Combat, or when they were in danger of shipwreck; because they saw themselves upon the point of being for ever deprived of it.

Hom. Il.

UPON which account also *Achilles*, who braved all manner of Dangers, could not (as *Homer* says) keep himself from being daunted at that of shipwreck, when he found himself ready to miscarry in the River *Xanthus*.

A

A LIKE fear of *Scipio*, the Sil. l. 4. greatest Captain the *Romans* ever had, *Silius* mentions, who tells us, that he that had so many times, without the least concern, or motion, seen Rivers of Bloud running down, was most terribly affrighted at the passage of the River *Trebia*, where he saw himself in danger of being drowned.

THE same account *Statius* gives Stat. l. 9. us of *Hippomedon*; who (as he says) could without any trouble, have presented his Body to the dint of a thousand Swords, and yet was not able to abate the thoughts of being cast away in the River *Theumesia*.

IN a word, this was the Death Ovid. 1.
Trist. 2.
Synes. ep. 4. which *Ovid* could not by any means be reconciled with, and that upon this only score, that it deprives a Man of Burial.

THEREFORE they who were in danger of miscarrying at Sea, commonly tied a Piece of Gold or Silver about their Necks, that therewith (if peradventure the Waves should drive their Bodies to the shore) they might pay for their Funeral Charges ; though they knew that this caution and care was not necessary, since by the Laws the Inhabitants of the Place, where they should be cast up, were oblig'd to bury them. Which Laws we will now endeavour to describe, and set down in some order, to the end we may there-from derive a greater authority to this Right of Burial, whereof we are treating.

The Third Ground of this Duty. ALL the World knows, in how great esteem the Laws of the Twelve Tables have ever been amongst the *Romans* ; their equity being so universally acknowledged, that the sole mention of them was
 enough

enough to incline the most obstinate and wilful minds imaginable, to reason.

THESE were the Laws which *Cicero* (that famous Orator, and Oracle of the *Roman* Senate) prefer'd before all the Writings of Philosophers, and declar'd them to be more worth than whole Libraries, whether one considered their weight and Authority, or the great advantages they procur'd to the Publick. Now these so good, wholsome and just Constitutions do speak of nothing more, than of the Duty the Living are bound to pay to the Dead: and that with good reason; for they being depriv'd of Life, and consequently unable to defend themselves, or complain of those that abuse them, it is but just that the Laws should by all manner of ways favour and protect them. And therefore they first of all define, that an Heir, who shall not have well

Cic. l. 2. de Leg. & l. de Orat.

acquitted himself in all the Funeral Honors, he ought to pay to his Benefactor after his Death, or omitted any essential thing relating thereto, be put by, and deprived of the Inheritance or Legacy which was left him. Secondly, that in case he has express'd the least contempt in performing of the same, he shall be lyable to capital Punishment. And in the third and last place, that if he has been observ'd somewhat careless and negligent in discharging the said Duty, he shall not enjoy the means bequeathed to him, except he do every Year Sacrifice a Sow before he gather in his Harvest, to the end he may pacifie and appease the Ghost of the Departed.

Plat. l. 11.
de Leg.

SOLON who was the first of Greece, that establish'd Laws, and had so well regulated the Republick of *Athens*, that *Cicero* was of opinion, all other States were to conform themselves to it, if they would be well

well governed; because he had omitted nothing therein, which was requisite to good Order, Virtue, Peace and Justice; did amongst those Laws he had made to this purpose, not forget to insist upon each particular, and least Ceremony to be observ'd at Funerals; which he afterwards put into the hands of the Priests, that they might be the Depositors and Judges of them for time to come.

LYCURGUS, who is also ac-
 counted one of the most ancient
 Law-givers, and who by his Justice
 made himself no less consider'd at
 Lacedaemon, than the former at A-
 thens, did not only confirm in fa-
 vour of the Dead, all the Honors
 that were by Solon appointed and
 ordained should be performed to
 them; but super-added this, that
 thence-forward they should have
 their Sepulchres within the Walls
 of the City; to the end, that be-
 ing

*Plut. in
 vit. Lycurg.
 & tract. de
 just La.*

ing thus exposed to the sight of all People, they might be the more respected, and imitated by them in the whole conduct of their Lives.

*Ulp. l. ult.
de mort.
in ser.*

THAT Learned Lawyer *Ulpian* and *Labeo*, who was before him, do both of them assure us, that the Laws of all Nations do above all things recommend Funeral Duties ; being very severe to those that neglect the performance of the same.

*Tit. 17. §
57.*

BY the *Salick* Laws it was Enacted, that he who had been so inhumane and barbarous, as to take a dead Body out of its Grave, to the intent of depriving it of Burial, should be banished as a Monster from the Society of all Men ; and that none should give him any retreat, no not his own Wife ; and this upon most severe Penalties.

IN the *Digest*, as well as in the *Codex* of *Theodosius* and *Justinian*,^{L. 5. c. Tb. & Just. de sep. viol.} we hear of nothing but shame, Fines, Banishments, Amputations of Hands, Capital Punishments, and other such like, decreed against them, who had done any injury to the Dead, according to the quality of their Crime. We have also a *Novel* of *Valentinian*, wholly in favour of Sepulchres. And that Apostate Prince *Julian*, who might seem to have renounced all manner of Religion, by abandoning the *Christian*, did nevertheless openly take the part of the Dead, and order'd those to be most severely punished, who had disturbed, or offer'd any injury to them.

IN a word, so great respect ^{C. de Sep. Viol.} has ever been given to Sepulchres, that the most *Christian* Princes have extended it even to those of the *Heathens*, and strictly forbid-
den

den the violating of them. For besides the Emperor *Constans*, who of all Monarchs, was the greatest abhorrer of *Paganism*, we might quote here the Canons of the fourth Council of *Toledo*, together with those of that of *Meaux*, or *Paris*; all which declare the violating of Graves to be a Capital Crime, according to both Divine and humane Laws.

Concil. Toledo.
let. 4.

Canon. 45.

Canon. 72.

IN ancient time it was not lawful to make water, or so much as spit, in Places set apart for Burying the Dead, for which purpose they were us'd to have there the representations of Griffins, Lions or Dogs, (they being the most watchful of all Creatures) as for many Spies to have an eye that no undecent action might be done there.

Y E A, it was this great respect which the Ancients had for the Dead,

Dead, that first gave birth to their Idolatry, and made them change Sepulchres into Temples. Here they reared their Altars, offer'd Sacrifices, and at last worshipp'd them as Gods, who were buried as Men. *Virgil* tells us, that the Marble-Tomb, which Queen *Dido* Æn. 4. had caus'd to be erected in her Palace, in honour of her first Husband, was (even during her lifetime) looked upon as a Temple, so that by the Divine Honours, which were there paid to his Ashes, she first gave an instance of this Superstition. Upon this account it is, that all our *Divines* have upbraided the *Pagans* with that gross blindness, into which they wilfully plung'd themselves, by placing them amongst the number of the Gods, whom they had by experience, known to be but Men, having seen them, as well as others, obnoxious to Death, which is the greatest defect of humane

humane Nature, and therefore more
contrary to Divinity.

*Prud. adv.
Symach. l. 1*

AND me-thinks the Poet *Prudentius* treats them very favourably when laughing at the plurality and vanity of their Gods, he says that there were as many Temples at *Rome*, as Sepulchres built in honour of their *Heroes*. For it is certain that this Superstition was universal amongst them; they being of opinion, that Death indifferently consecrated all manner of Persons, and was thought sufficient to entitle them to Divine Worship: And therefore on this occasion the highest Personages forgot their State and Grandeur and humbled themselves to the meanest Service at the Funeral of those whom they had in their lifetime look'd upon with contempt: insomuch as even Princes honoured their Subjects, as soon as they were by Death hallowed and deified.

fied

fied: and Generals of Armies the meanest of their Souldiers.

TRAJAN himself, who hath always past for one of the greatest and wisest Emperours that *Rome* ever had, was not altogether free from this error. For we read in the Historian *Dion*, *Dio. l. 63.* that he built Altars to the Souldiers who had served him in that perillous and desperate War, which he wag'd against *Decebalus* King of the *Dacians*, and were kill'd in the Field.

AND what surprises me more, is, that wise and learned Men have not been able to keep themselves from being taken with this Superstition, and not only with the multitude followed, but by their Writings authorized the same. *Labeo* tells us, with his usual gravity, as if he were pronouncing the Decrees and Acts of the Senate,

Apud Serv.
in *Æn.* 3.

nate, That all Souls universally
are deified, from the moment they
are separated from their Bodies.

Apud Aug.
9. de Ci-
vit. 11.

AND the *Platonists* make no
other difference between these so
common Divinities, than that the
one do still continue to be wicked
after their death, as they were in
their life-time: and that the others
on the contrary are always good:
asserting that those who have led
an ungodly life are no sooner dead
but they are turn'd to *Hob-goblins*,
Spectres and *Ghosts*, that haunt
Houses and Church-Yards, as they
who have liv'd well do become
Tutelar and Family Gods.

IN short, this Opinion was so
old so universally receiv'd, that there
was not a Family but had their own
Gods; for every one honoured in
particular all those of his own Blood
that were dead.

LACTANTI

LACTANTIUS, who lived Laet. l. 1. c. 15. in those days, informs us, that they made Images of them, which they carefully kept in their Houses; and the better to render them venerable, they clothed them in the same Habits wherewith the other Gods, whom they adored in their Temples, were adorned; dressing all the Statues of their deceased Women, in the Habili-ments of Goddeses, and those of Men, after the manner of the Gods.

BUT lest we should think that *Lactantius*, being a *Christian*, does herein impose upon us, to make us the more decry and abhor their Religion; we may with little pains find the like instances in their own Authors. The Poet *Statius*, in the description he makes Stat. l. 5. Silv. of the Funeral Honours, which *Abiscancius* paid to his Wife *Priscilla*,

X

cilla,

Apul. Me-
tamor. l. 8.

cilla, does not omit to mention, that he extended them to an *Apotheosis* or *Consecration*, and denied her nothing of that veneration which was given to the greatest Goddesses. *Apuleius* says no less of *Charite* her Mourning for the death of her Husband *Leopolemus*; for having apparelled him like *Bacchus*, she made no difficulty to pay him the same honors that were due to that God.

AND indeed from what they tell us themselves, I find that they expressed no less reverence to them whom they had seen die, than to those they believed Immortals, and were worshipped publickly. For besides Sacrifices, they instituted Games and Solemn Festivals in honor of them; yea, (which is more, and the greatest mark of Worship that can be express'd) they swore by their Ashes.

X
CICERO

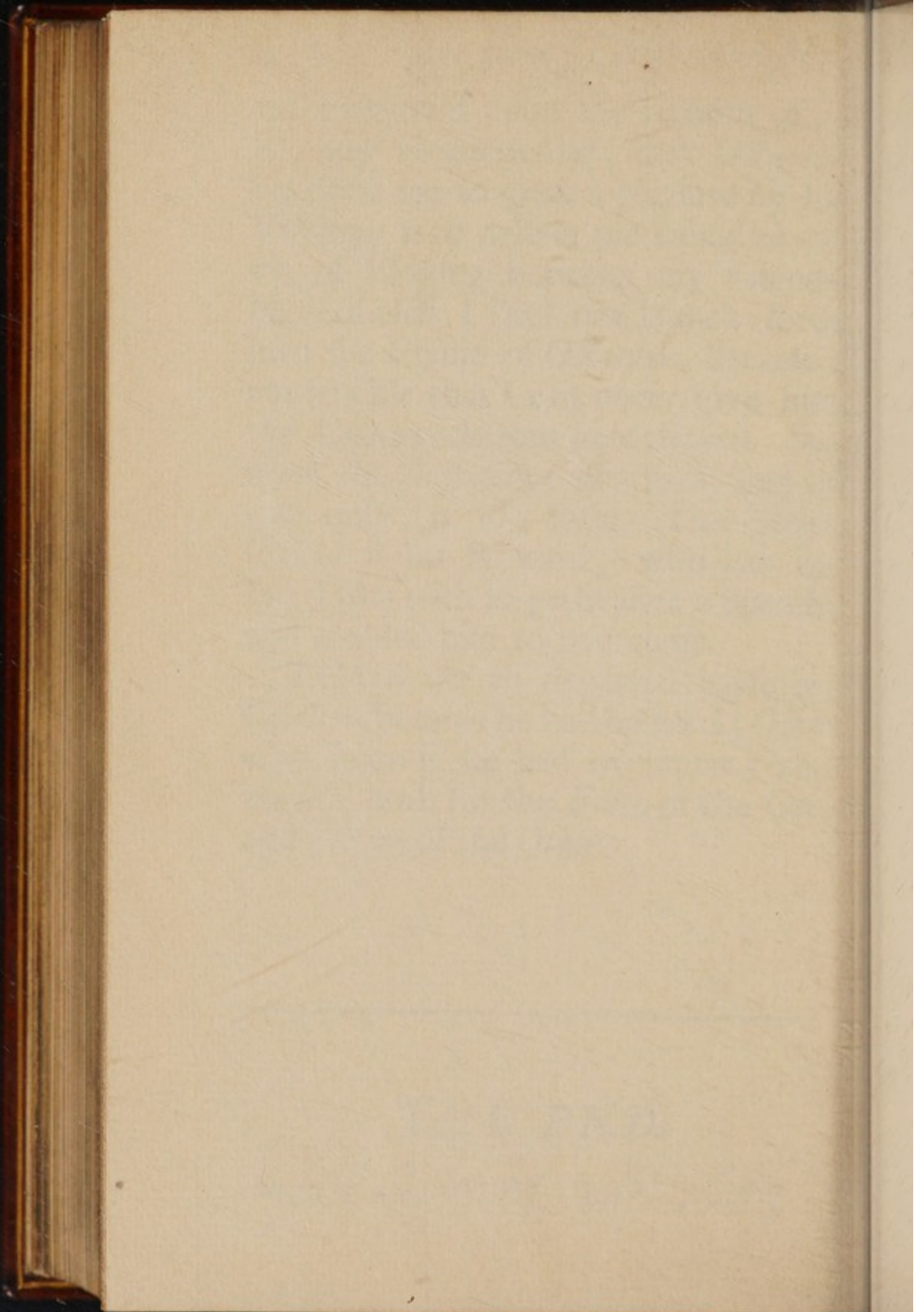
CICERO in his second Book Cic. 1. 2. de Leg. of Laws, says, that these Games, Solemnities and Sacrifices were authorized, by a practice of time out of mind; it having never been questioned but that all Persons, as soon as they were departed this Life, were admitted into the Rank and Number of the Gods. To which he adds, that consonant to this pious Custom, he behaved himself at the Death of his Daughter.

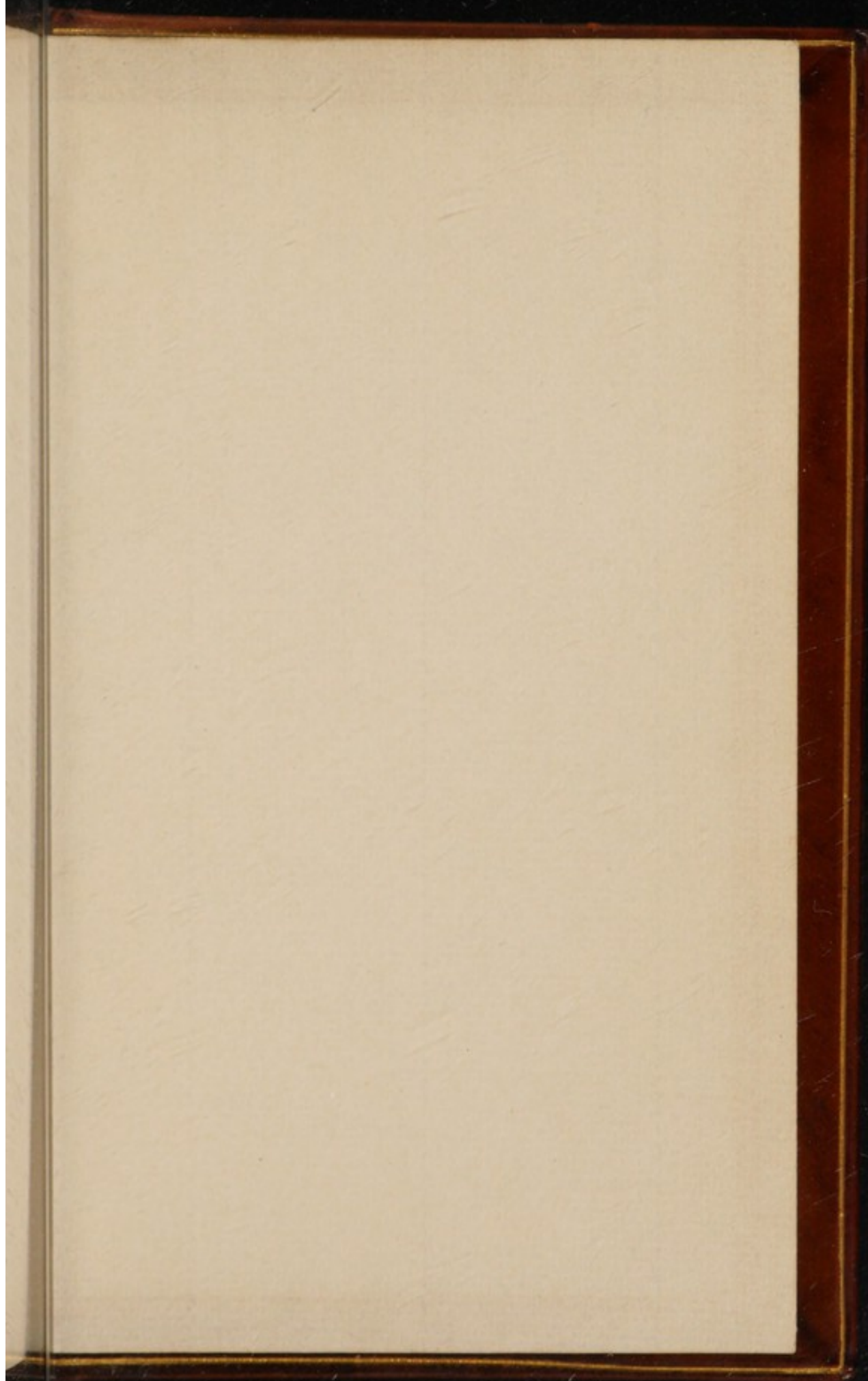
AS for Oaths, which are Sacred Protestations and affirmations of any thing, wherein the Immortal Gods are call'd to Witness, we find nothing more frequent among Profane Authors, than their Swearing by the Ashes of their Parents, and other near Relations. Thus we read in *Ovid*, that *Briseis* Ovid. Ep. confirming something by Oath to *Achilles*, takes the Souls of her

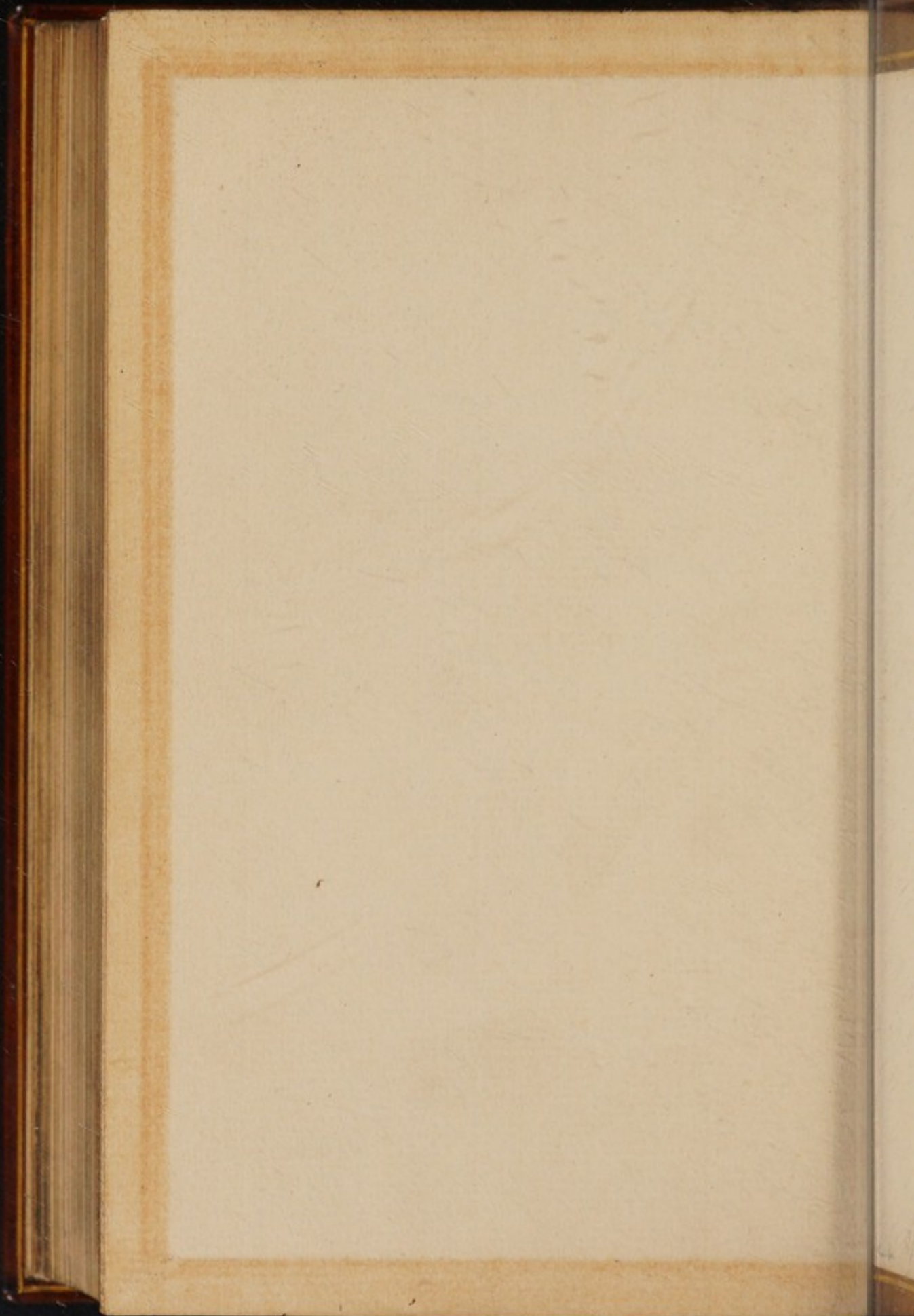
three deceased Brothers, whom she consider'd as so many Gods, to witness, of the truth of what she averr'd to him. *Hermione*, in the same Poet swears to *Orestes* by the Bones of her Father. *Propertius* does the like to *Cynthia*, by those of his Parents. *Claudian* assures us, that there is nothing so decent and becoming a Man, nor so commendable, as to swear by the Ashes of his Parents. And *Seneca* the Rhetorician introducing a young Man, whom his Unkle had disinherited, because he took care to supply his Father's wants; makes him deliver himself in these words: *How could I see him starve for hunger, by whose Ashes I must swear one day?*

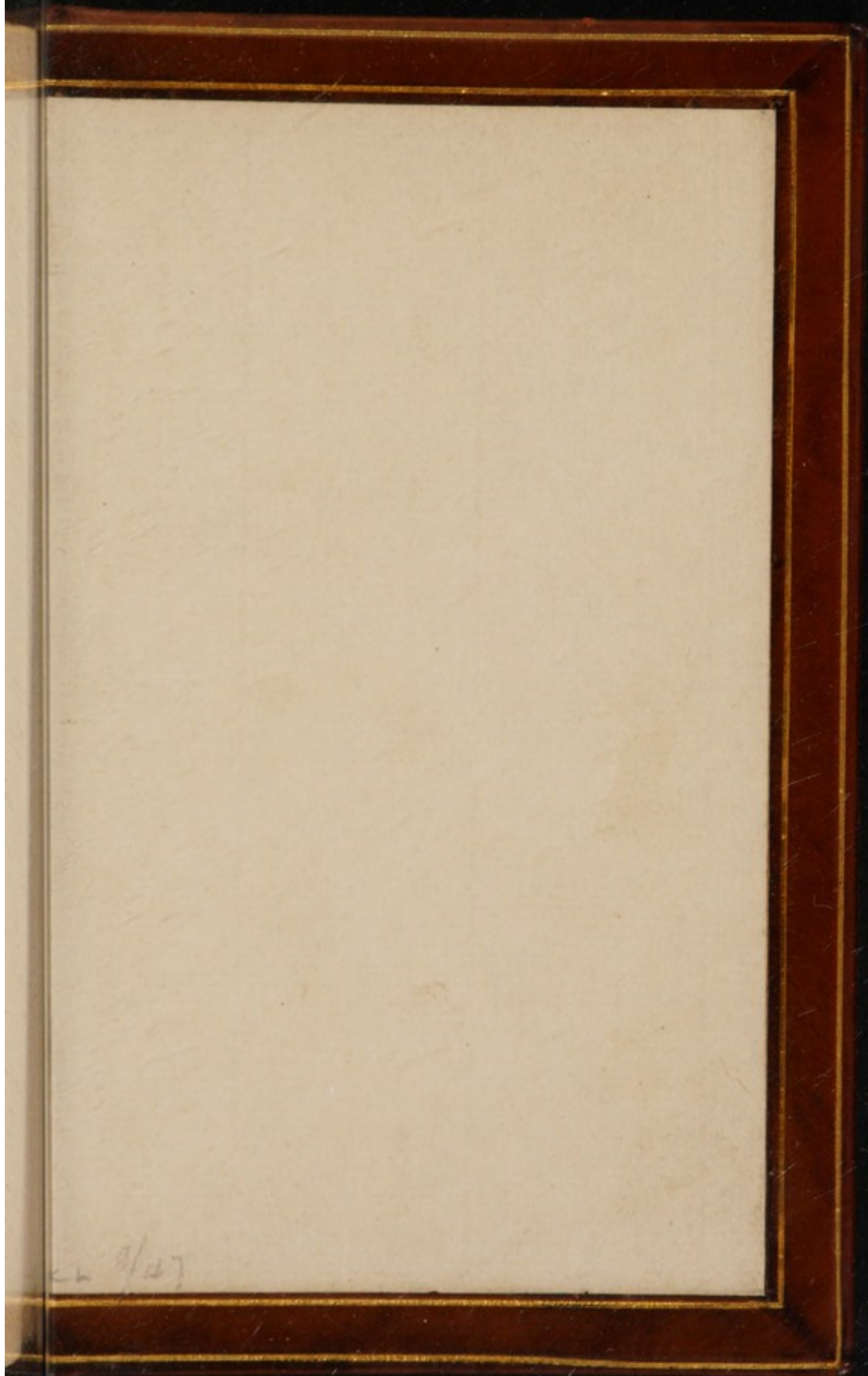
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