

The fardle of facions conteining the aunciente maners, customes, and lawes, of the peoples enhabiting the two partes of the earth, called Affrike and Asie / [Johann Boemus].

Contributors

Boemus, Joannes, approximately 1485-1535.

Josephus, Flavius. Antiquitates Judaicae.

Waterman, William, active 1555?

Publication/Creation

Printed at London : By Ihon Kingstone, and Henry Sutton, 1555.

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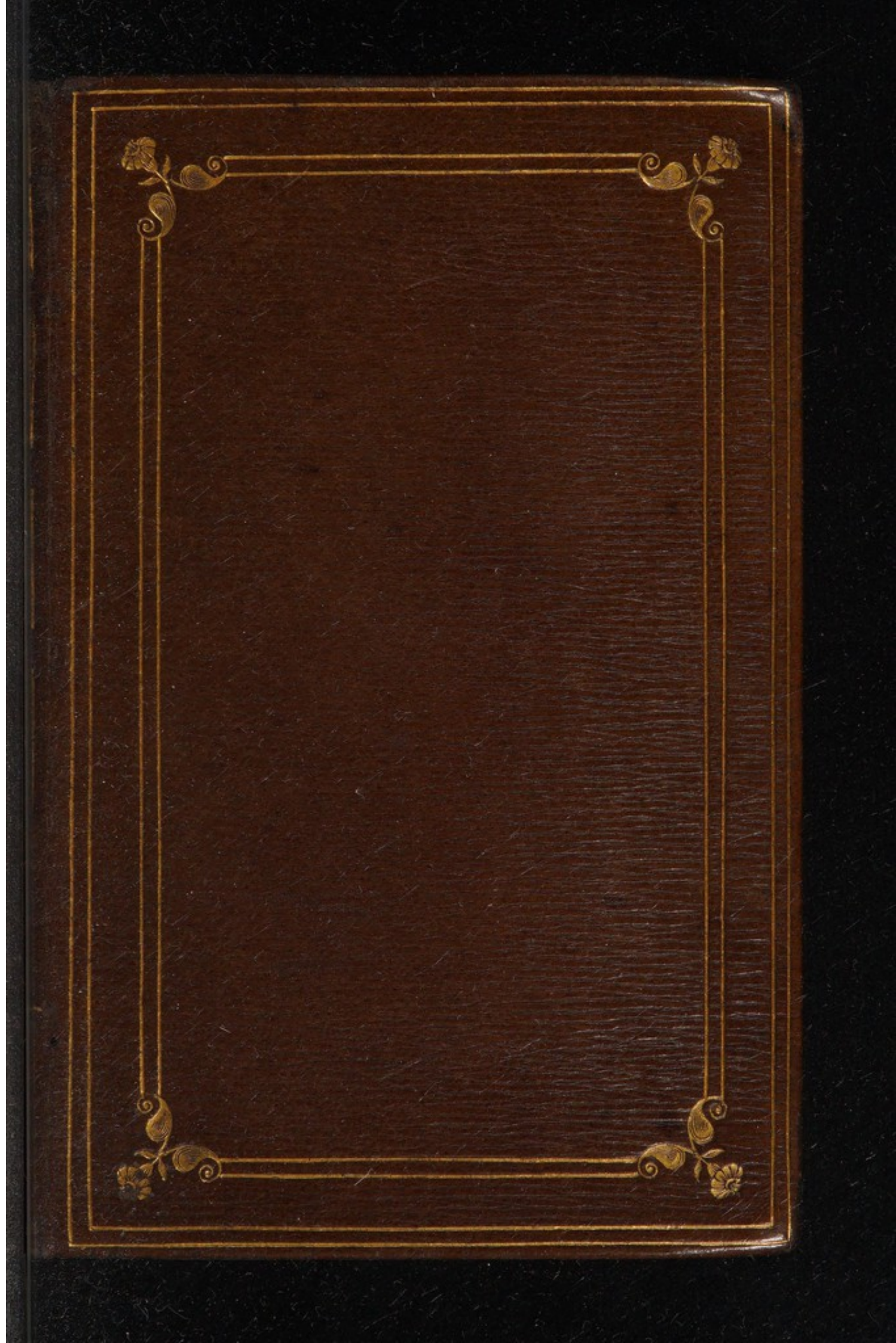
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THE
HADDLE OF
FACIONS

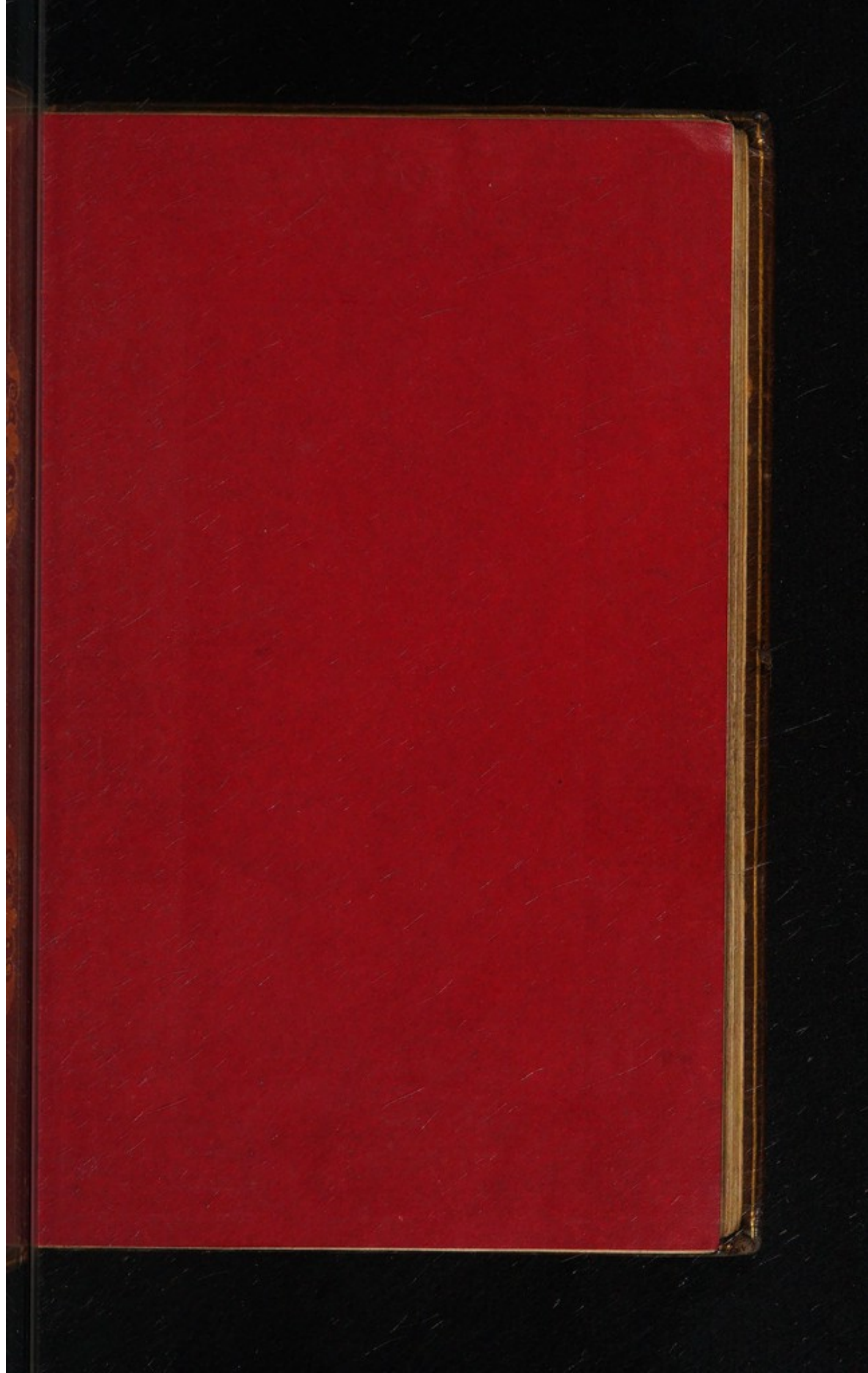
M D C V











931 A O. 1x 16/5
625 [WATREMAN (William, fl. 1550)]. ¶ The Fardle/ of facions,/ containing the aunci-/ente maners, costumes,/ and Lawes of the peo-/ples inhabiting the/ two partes of/ the earth/ called/ Affrike and/ Asia.

Black Letter, title within woodcut border, woodcut initials, margins of some leaves repaired, affecting one or two letters of text; tiny wormhole; sm. 8vo., straight-grain green morocco gilt extra, g. e., a tall copy.

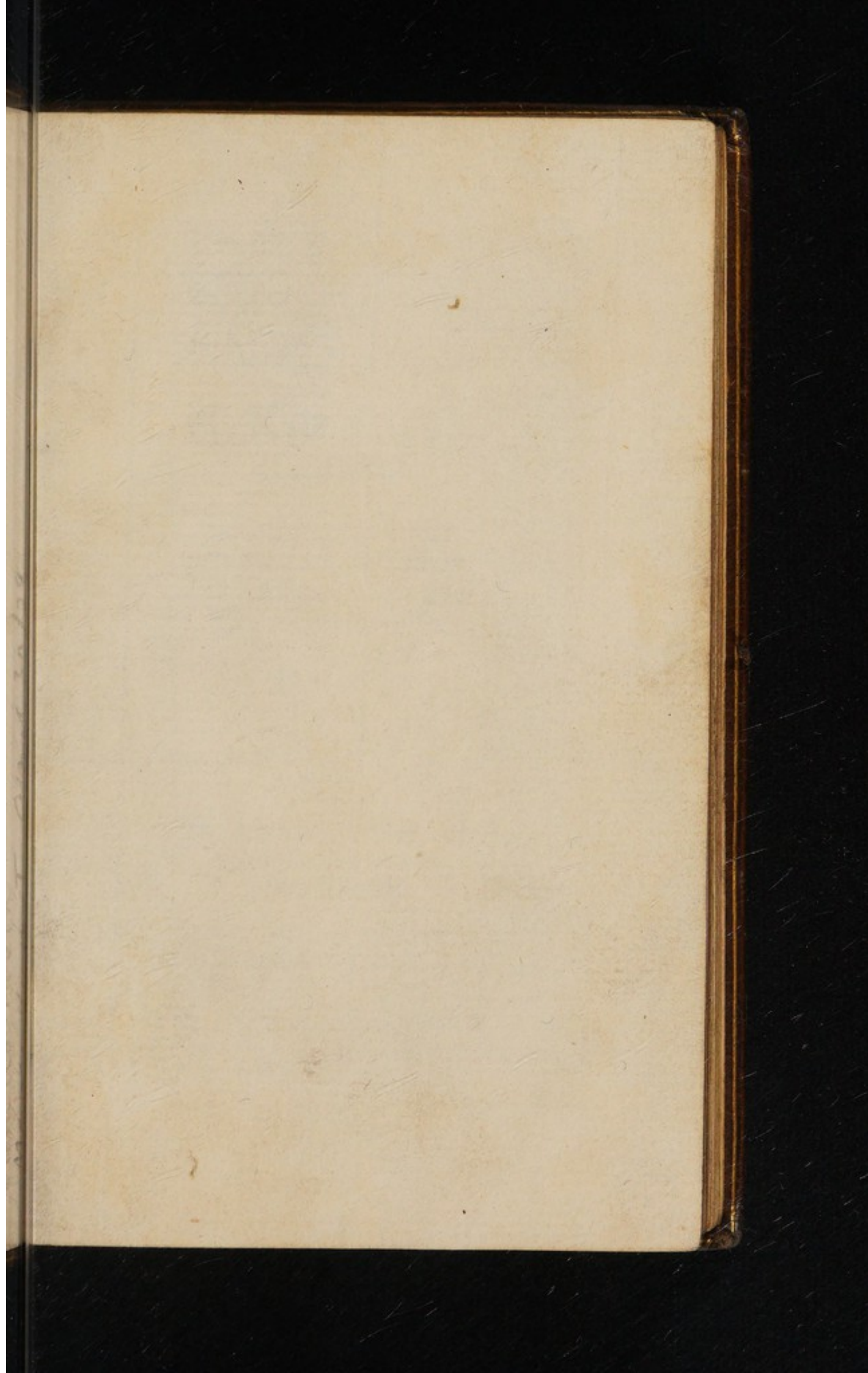
[Colophon]: ¶ Imprinted at London/ by John Kyngston and Hen-/rie Sutton. The xxii daye/ of December.

Anno Domini. M.D.LV. [1555].

£18 18s.

This work has been reprinted in Hakluyt's Voyages, and contains numerous anecdotes, and an account of the customs of Africa and Asia.

Wm. Robinson



931 A O. IX 16/6

by Ioannes Boemus

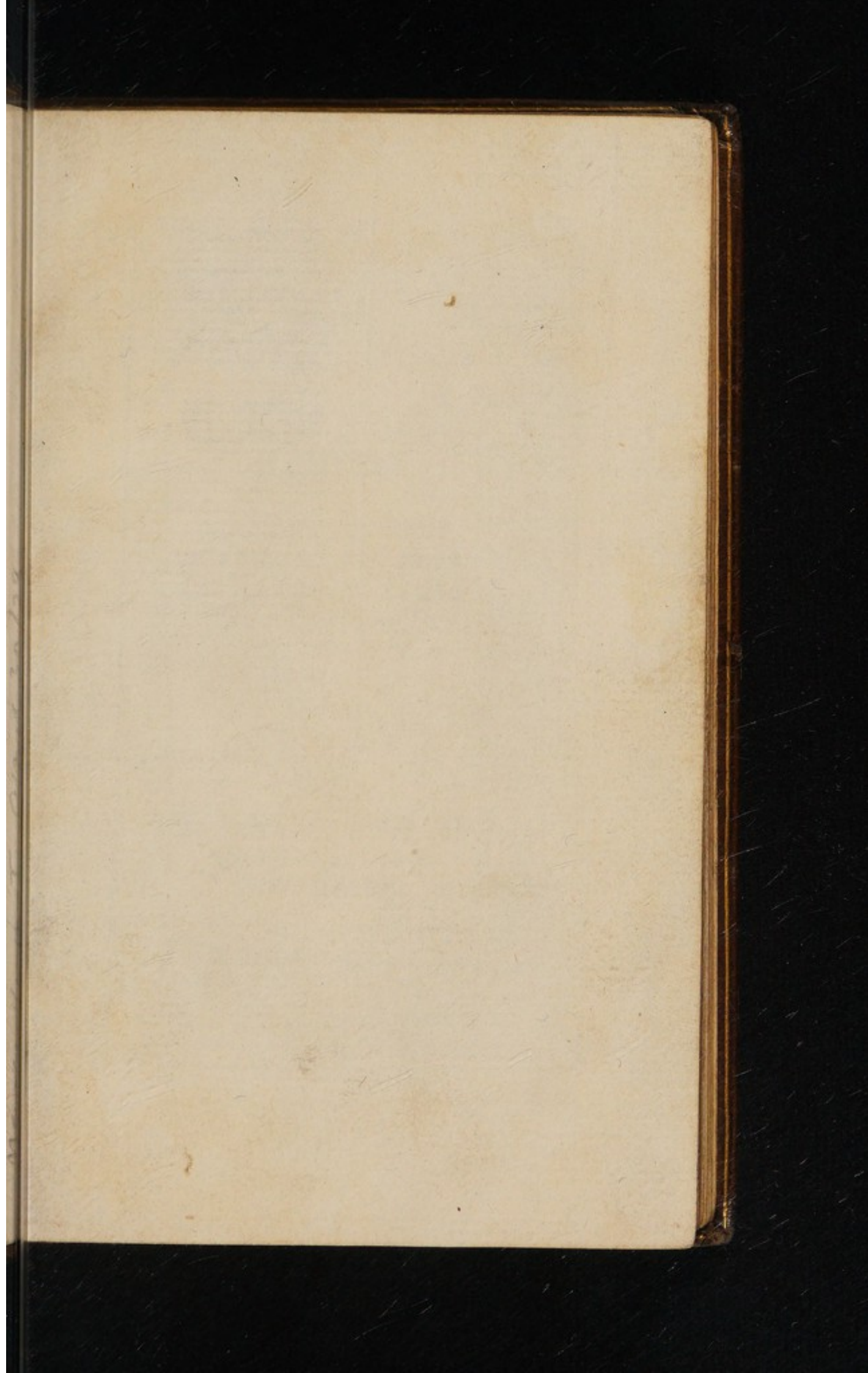
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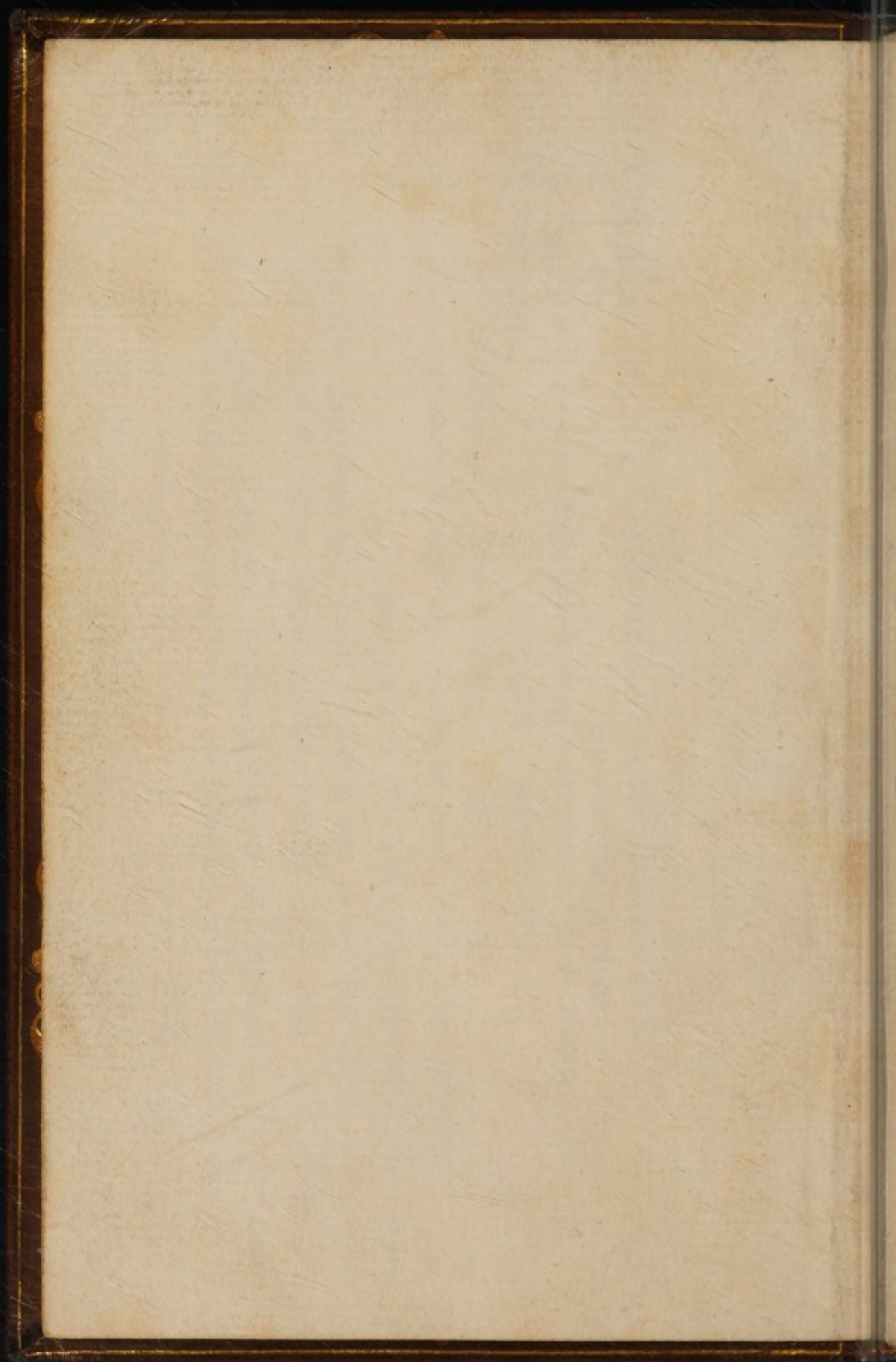
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ard Whitakers. . . . 1620.
ke Glasse of Humours," a fore-run-
m Gilead, to Recouer Con-
Ward . . . Preacher of Ipswi-
d by the author, sm. 8vo. bf.
on and William Bladen. . . .
been committed to prison for offen-
ed his talents as a designer to the
y. By H. W. Gent. (Title sh
r. 1693.

Ioannes Boemus







The Fardle of facions

containing the annu-
ente manners, customes,
and Lawes, of the peo-
ples enhabiting the
two partes of
the earth,
called
Africke and
Asia.

Printed at London, by
Jhon Kingstone, and
Henry Sutton.

1595

To the righte Honourable the Erie of Arundel, Knight of the ordze, and Lorde Seward of the Quienes maiesties mosse honourable house
holde.



After what time the barre in trauelles of longe service, had doted me to thinke libertie the best rewarde of my simple life, right honorable Erie and that I had determined to leaue wrafflyng with fortune, and to giue my self wholie to liue upon my studie, and the labours of my hand: I thought it mosse fittng with the duetie that I owe to God and manne, to bestowe my time (if I could) as well to the profite of other, as of my self. Not cōmeting to make of my floudde, a nother manes ebbe (the Cancre of all commune wealthes) but rather to sette other afloat, where I my self strake on ground. Tourning me therfore, to the searche of wise-

*.ij.

dome

The lettre

done and vertue, for whose sake either
we tosse, or oughte to tosse so many pa-
pers and tongues: although I founde a-
bout me myself, verie little of that Treasu-
re, yet remembred I that a fewe yeres
past, at the instance of a good Citizein
(who might at those daies, by authoritie
commaunde me) I had begonne to trans-
late, a little booke named in the Latine,
Omnium gentium mores, gathered longe
sence by one Iohannes Boemus, a manne
as it appereth, of good iudgemente and
diligence. But so corrupted in the Prin-
ting, that after I had wasted a space,
with sondrie Printes, I rather determi-
ned to lose my labour of the quartre tran-
slation, then to be shamed with the haulf.
And throwing it aside, intended no fur-
ther to weare my self therewithall, at the
leaste untill I mighte finde a booke of a
better impressio. In searching wherof at
this my retourne to my studie, although
I found not at the full that, that I sought
for: yet understanding among the booke
sellers (as one talke brings in another)
that men of good learning and eloquence,
bothe in the French, and Italian tongue,
had not thought thorne to bestowe their
time

dedicatorie.

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time aboute the translation thereof, and
that the Emperours Maestie that now
is, vouchsafed to receiue the presenta-
cion thereof, at the frenche translatours
hande, as well appereth in his booke: it
kindled me againe, vpon regard of mine
owne profite, and other mennes mee, to
bring that to some good point, that earst
I had begonne. For (though I) seeing the
booke hath in it, muche pleasant varietie
of thinges, and yet more profite in the
pitche: if it faile to bee otherwise rewar-
ded, it shall it thankefully of the good be
regarded. Wherefore setting vpon it a
freshe, where the booke is deuided acor-
ding to chaunciente deuision of the earth,
into thre partes, Afrique, Asie, and Eu-
rope: hauing brought to an ende the two
firste partes, I found no persone in mine
opinio so fitte as your honour, to present
them vnto. For seeing the whole processe
runneth vpon gouernaunce and Lawes,
for chadministracion of commune weal-
thes, in peace and in warre, of aunciente
times tofore our greate graundfathers
daies: to whom mighte I better presente
it, then to a Lorde of verie nobilitie and
wisedome, that hath bene highe Marr-

*.iii. G. 11

The lettre dedicatorie.

Walle in the fælde adzode, deputie of the
locke and keie of this realme, and a coun-
saillour at home, of thze worzbie pzinces.
Exercised so many wales in the waves
of a fickle Commune wealthe: troubled
sometime, but neuer disapointed of ho-
nourable successe. To your good Lorde-
shippe then I yelde & committe, the firste
fruites of my libertie, the firste croppe of
my labours, this firste daie of the N^{ew} we-
yere: beseeching the same in as good parte
to receiue it, as I humblie offre it, and
at your pleasure to vnfolde the fardle,
and considze the stuffe. Whiche euer the
farder in, shall sicme I truste the more
pleasaunte and fruitefulle. And to con-
clude, if I shall vnderstāde, that your ho-
nour delighteth in this, it shal be a cause
sufficiente, to make me go in hande with
Europe, that yet remaineth vntouched.
Almightie God giue vnto your Lorde-
shippe prosperous fortune, in sounde ho-
nour and healthe.

Your Lordshippes moste humble
at commaundement.

William Watreman.

The Preface of

the Authour.



HAVE sought out at times, as
lasure hath ser
ued me, Good
reader, the ma
ners and faciōs
the Lawes, Cu
stomes and Ri
tes, of all suche
peoples, as se
med notable, and woꝛthy to be put in re
membꝛāce, together with the situaciō &
descripciō of their habitaciōs: which the
father of Stoꝛies Herodotus the Greke,
Diodorus, the Siciliane, Berofus, Strabo,
Solinus, Troꝛus Pompeius, Ptolomeus,
Plinius, Cornelius the still, Dionysius the
Afriane, Pōponius Mela, Cæsar, Iosephus,
and certein of the later wꝛiters, as Vin
centius, and Aeneas Siluius (whiche afte
ward made Idope, had to name Pius the
seconde) Anthonie Sabellicus, Iohn Nau
clerus, Ambrose Calepine, Nicholas De
rotte, in his cornu copix, and many other
famous wꝛiters eche one for their parte,
as it ware skatered, & by piece meale, set
A. J. furthe

The Preface

furthe to posteritie. Those I saie haue I
sought out, gathered together, and acor-
dyng to the order of the storie and tyme,
digested into this litle packe. Not for the
honger of gaine, or the ticklyng desire of
the peoples vaine brute, and vnskillfulle
commendacion: but partly moued with
the oportunitie of my laisure, & the wor-
desfull profite and pleasure, that I con-
ceined in this kinde of studie my self, and
partly that other also delightyng in sto-
ries, might with litle labour, finde easely
when thei would, the somme of thynges
compiled in one Booke, that thei were
wonte with tediousnes to sieke in many.
And I haue thocked theim bp together,
aswell those of aunciente tyme, as of la-
ter yerres, the lewde, aswell as the vertu-
ous indifferentlie, that vsyng the as pre-
sent examples, and paterne of life, thou
maiest with all thine endeouor folowe
the vertuous and godlie, & with as much
warenes eschewe the vicious & vngodly.
Pea, that thou maiest further, my (reas-
der) learne to discerne, how men haue in
these daies amended the rude simplicitie
of the first worlde, fro Adam to the flood
and many yerres after, when men liued
skateryng

The Preface

Skaterpynge on the earthe, without know-
lege of Money, or what coigne ment, or
Merchauntes trade: no maner of ex-
chaunge, but one good tourne for another.
When no man claimed aught for his se-
ueralle, but lande and water ware as com-
mane to al, as Ayer and Skie. Whē thei
gaped not for honour, ne hunted after ri-
chesse, but eche man contented with a li-
tle, passed his daies in the wilde fielde,
vnder the open heauen, the couerte of
some shadowie Tree, or stendze houcille,
with suche companion or companiōs as
liemed them good, their diere babes and
childzen aboute them. Sounde without
carkke and in restfull quietnesse, eatyng
the frutes of the fielde, and the milke of
the cattle, and drynking the waters of the
chrystalline sprynges. Ifirst clad with the
softe barkke of trees, or the faire brsabe
leaves, & in proceſse with rawe felle and
hide, full bnwozkemanly patched toge-
ther. Not then enuironed with walles,
ne pente bp with rampers, and diches of
deapthe, but walking at free skope i mōg
the wanderyng beastes of the fielde, and
where the night came vpon them, there
takynge their lodgyng without feare of
murtherer

The Preface

murtherer or thief. Mery at the fulle, as without knowledge of the euilles y affre ensued as y worlde wared elder, through diuers desires, and contrarie endeuours of menne. Who in processe for the insufficiencie of the fruides of the earthe, (whiche the tho gaue vntilled) and for default of other thynges, ganne falle at disquiete and debate among themselves, and to auoied the inuasion of beastes, and menne of straunge borders, (whom by themselves thei could not repelle) gathered into companies, with commune aide to withstande such encursions and violence of wrong. And so ioyning in confederacie, planted themselves together in a plotte, assigned their boundes, framed by cotaiges, one by anothers chieque, diked in the selues, chace officers and gouernours, and deuised lawes, that thei also among themselves might liue in quiete. So beginning a rough paterne of townes and of Cities, that affre ware laboured to moze curious finesse.

AND now ware thei not contented, with the commodities of the fieldes and cattle alone, but by diuers inuencions of handicraftes and sciēces, and by sondrie labours

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labours of this life; thei sought how to winne. Now gan thei attempte the seale with many deuices, to transplante their progenie, and offspring into places vnenhabited, and to enioye the commodities of eche others countrie, by mutuall trafficque. Now came the Wre to the yoke, the Horse to the draught, the Metalle to the stāpe, the Apparell to handsomnes, the Speache to more finesse, the Behauour of menne to a more calmenesse, the fare more deintie, the Builtpng more gorgeous, then habitours ouer all became milder and wittier, shaking of (euen of their owne accorde) the brutes outrages and stearne dealinges, y^e shamefully mought be spoken of. Nowe refrained thei from sleayng one of a nother, frō eatyng of ech others flesh, from rape and open defiling of mother, sister, and daughter indifferētly, and from many like abhominacions to nature and honestie. Thei now marieng reason, with strength: and pollicie, with might: where the earthe was befoze forgoen with bushes, and wooddes, stuffed with many noisome beastes, drowned with meares, and with marthe, vnfitte to be enhabited, waast and vnhandsome in
A. liij. every

The Preface

euery condiction: by wittie diligence, and labour, ridde it from encombrance, plained the roughes, digged vp trees by the rootes, dried awate the superfluous waters, brought all into leauelle, banished barreinesse, and vncouered the face of the earth, that it might fully be sene, conuerted the champeine to tillage, the plaines to pasture, the balley to meadow, the hilles thei shadowed with wooddes and with Vines. Then thruste thei in cultre and share, and wity wide woundes of the earthe, wan wine and corne plenteously of the ground, that afore scarcely gaue them Akornes and Crabbes. Then inhabited thei moze thicke, and spzed themselves ouer all, and buylte euery where. Of Tounes, thei made cities, and of vilages, Tounes. Castles vpon the rockes, and in the valleis made thei the temples of the goddes. The goldē graueled springes, thei encurbed with Marble, & with trees right pleasauntlie shadowed them aboute. From them thei dertued into cities and Tounes, the pure freshe waters a greate distaunce of, by conduite of pipes and troughes, and suche other conueyaunce. Where nature had hidden the
waters

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waters, out of sighte, thei sancke welles
of greate deapth, to supplie their lackes.
Riuers, and maigne foudes, whiche a-
foze with vnbridged violence, ostromes
ouerflowed the neighboured aboute, to
the destruction of their cattle, their hou-
ses, and themselves; thei restrained with
bankes, and kept them in a course. And
to the ende thei might not easily be vada-
ble, but passed also with drie foote, thei
deuised meanes with piles of Timber,
and arches of stone, maugre the rage of
their violent streames, to grounde bryd-
ges vpon them. Pea, the rockes of the sea
whiche for the daungier of the accesse,
thoughte themselves exempte from the
dinte of their hande, when thei perceiued
by experience thei were noyous to sai-
lers, with vnspeakeable labour did thei
ouerthrowe & breake into gobettes. Pre-
wed out haues on euery strand, enlarged
criques, opened rodes, and digged out
herbowes, where their shippes mighte
ride saule fro the strome. Finally thei so
laboured, beautified, and perfeighted the
earthe, that at this daie compared with
the former naturalle forgrowen waste-
nesse, it might well seme not to be that,

A. iij. but

The Preface

but rather the Paradise of pleasure, out of the whiche, the first paternes of mankinde (Adam and Eue) for the transgression of Goddes precept, were diuened.

MEN also inuented and founde many wittie sciences, and artes, many wonderful workes, whiche when by practise of letters, they had committed to booke, and laied by for posteritie, their successors so wondered at their wisdomes, and so reuerenced their loue and endeuours (whiche they spied to be meant toward them, and the wealth of those that shuld followe of them) that they thought themselves not blessed enough, with the estate of men mortalle, but so aduanced their fame, and wondered at their worthinesse, that they wane them the honour and name of Goddes immortall.

THOgan the Prince of the worlde, when men so gan to delight in shadowyng of the worlde, to sowe vpon the good seede, the pestilente Darnell, that as they multiplied in nombre, so iniquitie might encrease, to disturbe and confounde this blessed state.

FIRST, therefore when he had with all kinde of wickednes belimed y^e worlde, he

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he put into their heades, a curious search of the highest knowledge, and suche as dependeth vpon destenie of thynges. And so practised his pageauntes, by obscure and doubtfully attempted Respō-
 cions, and voices of spirites, that after he had settred the worlde in the trauers of his cotes, and launced into their hartes a blinde supersticion, and feare: he trained it whole to a wicked worship of many goddes and Goddesse, that when he ones had wiped cleane out of mynde the knowlege and honour of one God euerslastyng, he might practise vpon manne, some notable mischief. Then sette he vpon pilgrimages to deuilles, foxes, ewers of thynges, that gaue aduertisemente and answer to demaundes in sondrie wise. In the Isle of Delphos one, in Cuboea another, at Masamone a thirde, and among the Dodonians, the famous oakes, whose bowes by the blastes of the winde resounded to the eare, a maner of aduertisemente of deuellishe delusion. To the whiche Idolles and Images of deuilles he stirred vpon men to do the honour (Pelas) due onely to God. As to Saturne in Italie, to Iupiter in Candie, to Iuno in
 A. v. Samos,

The Preface

Samos, to Bacchus in India, & at Thebes: to Iris, and Viris in Egypte: in old Troie to Vesta: aboute Tritona in Aphrique to Vallas, in Germanie and Fraunce to Mercurie, vnder the name of Theuthe: to Minerva at Athenes and Himetto, to Apollo in Delphos, Rhodes, Chio, Parara, Troade and Tymbræ. To Diane in Deles and in Scythia, to Venus in Paphos, Ciprus, Gnydon, and Cithera. To Mars in Thracia, to Priapus in Lampfacho of Hellespontus, to Vulcan in Pypara and Lenos, and in diuers other places to sondrie other, whose remembraunce was then moste freshe in the memorie of their people, for the benefaictes and merueillous inuencions bestowed among them.

AFTERVVARD, also when Iesus Christe the verie sonne of the almightie father, shewing himself in the flesh of our mortalitie, was conuersaunte in the worlde, pointyng to the same, as with his finger, the waie to immortalitie, & endlesse blessednesse, and bothe with woorde and example, exhorted and allured them to vprightnes of life, to the glorie of his father, sendyng his disciples and scolars
into

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of the Authour.

into the vniuersall worlde, to condemne
Superstition and all errour of wicked-
nes, with the mosse healthsome woozde:
to plante true Religion, and geue newe
pzeceptes, and directions of the life, and
had now set the matier in such forward-
nesse and poinde, that the Gospell beyng
generally of all nations receiued, there
lacked but continuance to perfeite fe-
licitie: The deuell esteemes retournyng
to his naturall malice, desirous to repos-
sele that, that constrainedly he forsooke,
betrappynge again the curious conceipte
of man, some he reuersed into their for-
mer abuses and errours, and some with
newe Heresies he so corrupted, snarled,
and blynded, that it had bene muche bet-
tre for them, neuer almoste to haue kno-
wen the waie of truthe, then after their
entraunce, so rashely and maliciously to
haue forsaken it.

A T this date in Asia the lesse, the Ar-
menianes, Arabians, Persians, Siriās,
Assirians, and Meades: in Aphrique, the
Egyptians, Numidians, Libiens, and
Moores. In Europe, the whole coutrie
of Grecia, Misia, Thracia, & all Turquie
throwyng alwaie Chyriste, are become the
folcwers

The Preface

folowers and worshippers of Mahomet and his erroneous doctrine. The people of Scythia, whom we now call Tartares (a greate people and wide spzed) parte of them worshippe the Idolle of their Emperour Kanime, parte the Sonne, the Moone, and other Starres, and part according to the Apostles doctrine, one only God. The people of Inde, & Ethiope, vnder the gouernaunce of Presbiter Iho perleauer in Christiane godlinesse, howbeit after a sort, muche different fro ours.

The sincere and true faith of Christ, wherewith in time it pleased God to illumine the worlde, remaineth in Germanie, Italy, Fraunce, Spaine, Englande, Scotland, Ireland, Denmarke, Liou, Pruse, Pole, Hungarie, and the Isles of Rhodes, Sicillie, Corsica, Sardinia, with a fewe other. This bytter ennemie of mankind hauing thus with his subtilties enuelled our mindes, and disseuered the christia vnio, by diuersitie of manners and factions of belief, hath brought to passe thorough this damnable Wickednes of Sacrifices, and Rites, that whilest euery people (vndoubtedly with religious entent) endeuour theim selues to

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to the worshippe of God, and eche one taketh by him to be the true and best worshipper of him, and whilest eche one thinketh him selues to treade the streight path of euerlastyng blessednes, and contēdeth with eigre mode and bitter dispute, that all other erre and be ledde farre a wize: and whilest euery man struggeth and striveth to spread and enlarge his owne secte, and to ouerthrowe others, thei doe so hate and enue, so persecute and annoy eche one an other, that at this daie a man cannot safely trauail from one countrie to another: yea, thei that would aduēture safely or vn safely, be almost euery where holdē out. Wherof me thinkes I see it is like to come to passe, that whilest one people scant knoweth the name of another, (and yet almost neighbours) all that shall this daie be witten or reported of theim, shalbe compted and refused as lyes. And yea this maner of knowlege and experience, is of it self so pleasant, so profitable & so praise worthy, that sundrie (as it is wel known) for the onely loue and desire thereof, leauyng their natie countrie, their father, their mother, their wiues and their children,
yea,

of the Authour.

yea, thzowpnyng at their heles their saufe-
tie and welfare, haue with greate trou-
bles, verations, and turmoilynges taken
vpon them for experience sake, to cutte
thzough the wallowpnyng seas, and many
thousande miles, to esttraunge themsel-
ues fro their home. yea, and those men
not in this age alone, but euen from the
firste hatchpnyng of the worlde haue been
reputed and founde, of mooste wysedome,
authozitie, and good faction, sonest chosen
with all mennes consent, bothe in peace &
warre, to administze the comune wealth
as maistres and counsaillours, Iudges
and Capitaines. Suche ware thancient
sages of Grece and of Italy, Socrates,
Plato, Aristotle, Antisthenes, Aristippus
Zeno, & Pythagoras, who thzough their
wysedomes and estimacion for traualles
wan them greate nombzes of folowers,
and bzought furthe in ozdze the sectes na-
med Socratici, Academici, Peripateci, Cy-
nici, Cyrenaici, Stoici, and Pythagorici,
echone chosyng name to glozic in his
maister. Suche ware the prudence lawe-
makers of famous memozie, Minos and
Rhadamanthus emog the Cretenses, Or-
pheus emong the Thraciens, Draco and
Solon

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Solon emōg the Athenienses, Escurgus
emong the Lacedemoniās, Moses emōg
the Jewes, and Zamolxis emong the
Scythians, & many other in other stedes
whiche dreamed not their knowledge
in the benchehole at home, but learned
of the men in the worlde moste wise, the
Chaldeies, the Bzarchmanns, the Sym-
nosophites & the priestes of Egipte, with
whō thei had for a space bene cōuersant.
Like glorie, by like trauaill happened to
the worthies of the worlde, as to Jupiter
of Crete (reported fīue times to haue sur-
ucted the whole worlde) and to his twoo
sonnes Dionisius (otherwise called Bac-
chus) and Hercules the mightie. Like-
wise to Theseus and Jason, and the rest
of that boiage. To the vnlucky sailer U-
lisses, and to the banished Eneas, to Ty-
rus, Ferres, and Alexander the Greate,
to Hanniballe and Mithridate, kyng of
Pontus, reported able to speake fiftie so-
drie languages, to Antiochus, the greate
and innumerable Princes of Roome,
bothe of the Scipioes, Maris, and Pen-
tuli. To Pompeius the greate, to Julius
Cesar, Octavian, and Augustus, to the
Constantines, Charles, Conrades, Ric-
ches,

of the Authour.

rickes and Frederickes . Whiche all by
their exploitcs vpon straunge nations,
haue gotten their immortall and euerla-
styng renoume. Wherefoze, seying there
is in the knowledge of peoples, & of their
maners and facions, so greate pleasure
and pzoofce, and euery man cannot, yea,
fewe men will, go traueile the countries
themselues: me thinkes gentill reader,
thou oughtest with muche thanke to re-
ceyue at my hande these bookes of the
maners and facions of peoples most no-
table and famous, togyther with the pla-
ces whiche thei enhabite: And with no
lesse cherefulnes to embrace theim, thei
if beyng ledde on my hande from coun-
trei to countrey, I should poynt the at
eye, how euery people liueth, and where
they haue dwelte, and at this daye doe.
Let it not moue the, let it not withdraue
the, if any cankered reprehendour of o-
ther mens doynges shall saie vnto the:
It is a thyng hath bene wrytten of, ma-
ny yeares agone, and that by a thousand
sondry menne, and yet he but borowynge
their woordes, byngeth it foorthe foz a
mayden booke, and nameth it his owne.
Foz if thou well conside my trade, thou
shalt

of the Authour.

Thalt fynd, that I haue not only broughe
 thee other mennes olde woze, but opened
 thee also the treasury of myne owne
 witte and booke, not euery where
 to be found, and like a liberall
 fealter haue set before thee
 much of myne owne,
 and many thynges
 newe. Farewell
 and thanke
 fully take
 that,
 that with labour is
 brought thee.

AS. f.

of the Harbour.

It is found that I have not only brought
the other machines also here, but upon
the alterations of mine own
wits and words not only
to be found, and the
smaller parts before me
much of my own
and many things
in the world
and things
this time
that
that I have found is
the first time.

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Affrike.

The first Chapter.

The true opinion of the deuine, concerning the begynnyng of man.



When God had in. V. Daies made perfecte the heauens and the earth, and the furniture of bothe: whiche the latines for the goodnesse and beautie therof, call Mundus, and we (I knowe not for what reason) haue named the worlde: the sixth daie, to the intent there mighte be one to enioye, and be Lord ouer all, he made the moste notable creature Man. One that of all earthly creatures alone, is endowed with a mynde, and spirit from aboue. And he gaue him to name, Adam: accordyng to the colour of the molde he was made of. Then be-
 wyng out of his side the woman, whylest he slept, to thende he should not be alone, knitte her vnto hym, as an vnseparable compaignon, and therewith placed them in the moste pleasant plot of the earth,
 B.ij. fostered

Affrike.

fostered to flourish with the moisture of
floudes on euery parte. The place for the
freshe grienesse and merie thewe, the
Greques name Paradisos. There lyued
they a whyle a mosse blessed life without
bleamthe of wo, the earth of the own ac-
corde bzinging forth all thing. But when
they ones had transgressed the pcepte,
they ware banysshed that enhabitaunce
of pleasure and drinen to shifte the world.
And fro thenceforth the graciousnes of
the earth was also abated, & the francke
fertilite therof so withdrawen, that la-
bour and swette, now wan lesse a greate
deale, then ydle lokyng on befoze tyme
had done. Shortly crepte in sickenes, and
diseases, and the bzyling heate and the
nyping cold began to assaile their bodyes.
Their first sonne was Cayn, and the
seconde Abell, and then many other. And
as the world grewe into yeares, and the
earth began to ware thicke peopled, loke
as the nombredid encrease, sobices grew
on, and their lyuing decayed euer into
woors. For gyltelesse dealyng, wrong
came in place, for deuoutenesse, contempte
of the Goddes, and so farre outraged
their wickednes, that God scarcely syn-
dyng

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King one iuste Noa on the earth (whom
he saued, with his household, to repayre
the losse of mankind and replenyfthe the
worlde) sente a floude vniuersall. whiche
couering all vnder water, killed all fieshe
that bare lyfe vppon earth, excepte a fewe
beastes, birdes, and wormes that ware
preserued in the mistical arke. In the
ende of fve Monethes afte the floude
began, the Arque touched on the mounte-
nes of Armenia. And within foure Mo-
nethes afte, Noas and all his beyng re-
stored to the earth, with Goddes fur-
theraunce in shorte space repropoled the
worlde. And to thende the same myghte
euery wheare again be enhabited, he dis-
persed his yfue and kyndredes into son-
drie coastes. After Berolus oppynion he
sent Cham otherwyle, named Cameles
and Chameleuus with his offspring, in-
to Egipte. Into Lybia and Cirene, Tri-
ton. And into the whole residue of Af-
rike the ancient Japetus called Actalus
Briscus. Ganges he sent into East Asia
with certeine of the sonnes of Comerus
Gallus. And into Arabia the fertile, one
Sabus, surnamed Thurifer. Ouer Ara-
bia the Waasse he made Arabus gouer-
B. iij. nour,

Affrike.

four, and Detreus ouer Detrea. He
gaue vnto Canaan, all that lyeth fro
Damasco to the outemost bozde of Pa-
lestine. In Europe he made Tuisco king
of Sarmatia, from the fhoude of Tanais
vnto the Rhene. And there were ioyned
vnto him all the sonnes of Astrus, and
Mesa, with their bzethzen, fro the moun-
teyne of Adula to Mesemberia pontica.
Archadius and Emathius governed the
Tirianes, Comerus Ballus, had Italie
and fraunce, Samothes, Bziteigne and
Normandie, and Jubal, Spayne. That
spiedie and barripe puttyng fozthe of the
chylzen from their progenitours, befoze
they had thzoughly learned and enured
them selues with their facions and ma-
ners, was the cause of all the diuersitie
that after ensued. Foz Cham, by the rea-
son of his naughty demeanour towarde
his father, beyng constraigned to departe
with his wyfe and hys chylzen, planted
him selfe in that parte of Arabia, that af-
ter was called by his name. And lestie no
trade of religion to his posteritie, because
he none had learned of his father. Wher-
of it came to passe, that when in processe
of tyme they ware encreased to to ma-
ny

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ny for that londe: beyng sent out as it
ware, swarme afre swarme into other
habitations, and skatered at length into
sondꝝ partes of the worlde (for this ba-
nyshed progeny grewe aboue measure)
some fel into errours wherout thei could
never vnswarke themselves. The tongue
gan to altre & the knowledge of the true
God and all godlie worshippe vanished
out of mind. Inso muche that some lived
so wildely (as afre thou shalt here) that
it ware harde to discern a difference be-
twixte them and the beastes of the felde.
Thei that flited into Egypt, wonderynge
at the beautie and course of the Sonne, &
the Moone, as though there had been in
them a power deuine, began to worship
them as Goddes: calling the lesse, Isis
and the bigger Osiris. To Jupiter also
thei Sacrificed, & did honour as to y^e prin-
cipall of life. To Vulcan for fire, to Val-
las, as Lady of the skie, to Ceres as go-
uerneresse of the arch, and to sondꝝ other
for other sondꝝ considerations. Ney-
ther staid that darkenesse of iniquitie in
Egypte alone, but where so euer the pro-
geny of Cham stepte in from the begyn-
nyng, there fell true godlines, all oute of
B. liij. mnde

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minde and abōdage to the deuell entred his place. And there neuer was countrie, mothe of moe swarmes of people, then that part of Arabia, that he, and his, chafe to be theirs. So greate a mischief did the vntymely banishment of one manne, bring to the whole. Contrarily the progenie of Japheth, and Sem, brought vp to full yeres vnder their elders, and rightly instructed: contentyng the selues with a litle circuite, strated not so wide as this brother had doen. Wherby it chaunced that the zeale of the truthe, (I meane of good liuyng and true worshippe of one onely God) remained as bidden in one onely people, vntill the tyme of Messias.

The leconde Chapitre.

The false opinion of the Philozophers concernyng the begynnyng of man.

At the aunciente Philozophers, whiche without knowledge of God, and his truthe, many yeres ago, wrote vpon the natures of thinges, and histories of times had another opinion of the originall

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originall of man. For certain of them, be-
lieued the worlde euer to haue been, and
that euer it should be, and man together
with it to haue had no beginnyng. Cer-
taine did holde that it had a beginnyng,
and an ende it should haue, and a time to
haue been, when man was not. For saie
thei, the begynner of thynges visible,
wrapped vp bothe heauen and earth at
one instant, together in one paterne, and
so a distinction growyng on betwixte
these meynthe bodies, the worlde to haue
begon in suche orde as we see. The aire
by nature to be continually meuyng, and
the mosse fire parte of the same, for the
lightenesse thereof, mosse highe to haue
climbed. So that sonne and Moone, and
the planetes all, participatyng of the na-
ture of that lighter substance: moue so
much the faster, in how much thei are
of the more subtile parte. But that whi-
che was mixed with waterie moisture,
to haue rested in the place, for the heauy-
nesse therof, and of the waterie partes, the
sea, to haue comen: and the matter more
compacte to haue passed into a clammie-
nesse firste, and so into earth. This earth
then brought by the heate of the sonne into
B. v. a

Affrike.

a more fastnesse. And after by the same power puffed and swollen in the uppermost parte, there gathered manye humours in sondry places, which drawing to ripenesse enclosed them selues in Ayres and in filmes, as in the maresses of Egypt, and other stondynge waters we often se happen. And seynge the heate of thair lokynghly warmeth the cold ground and heate meint with moisture is apt to engendre: it came to passe by the gentle moisture of the night aire, and the comfortinge heate of the daie sonne, that those humours so riped, drawing by to the rinde of the earth, as though their tyme of childbirthe ware come, brake out of their filmes, and deliuered vpon the earth all maner of liuyng thinges. Among whiche those that had in the moste heate, became foules into the aire: those that ware of nature more earthie, became wormes and beastes of sondrie kindes: and where water surmounted, they crewe to the elemente of their kinde, and had to name fishes. But afterwarde the earth beyng more parched by the heate of the Sonne, and the drouthe of the windes, ceased to bring furthe any mo greate beastes: and those

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Affrike.

those that were already brought furthe,
(saie thei) mainteined, and encreased by
mutuall engendzure, the varietie, and
nombze. And they are of opinion that
in the same wise, men were engendzed
in the beginning. And as nature putte
them forth among other beastes, so liued
they at the first an vnknowne lyfe wyl-
dely among them, vpon the fructes, and
the herbes of the fieldes. But the beastes
aftr a while waring noysome vnto
them, they were forced in commune for
echeothers sautie to dzeiue into compa-
nies to resiste their annoyauce, one hel-
ping another, and to sicke places to make
their abiding in. And where at the first
their speache was confuse, by litle and
litle they sayed it dzeiue to a distincte-
nesse, and perfeight difference: in sorte
that they were able to goue name to all
thinges. But for that they were diuer-
sely sparckled in diuers partes of the
worlde, they holde also that their speache
was as diuers and different. And herof
to haue aftrward risen the diuersitie of
lettres. And as they firste assembled into
bandes, so euery bande to haue broughte
forthe his nacion. But these men at the
first

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firste boide of all helpe and experience of
liuyng, were bittrly pinched with hon-
gre and colde, befoze thei could learne to
reserue the superfluous plenty of the So-
mer, to supply the lacke of w^{at}ers bar-
reinesse, whose bitter blastes, and hōgre
pinynge, consumed many of them. whi-
che thing whē by experie^{nce} dere bought,
thei had learned: thei soughte bothe soz
Clothes to defende them fro colde, and be-
gan to hōrde fruite. Then happe found
out fire, and reason gaue rule of profite,
and disprofite, and necessitie toke in hand
to sette w^{it}te to schoole. w^ho gatherynge
knowledge, and percesuyng hymself to
haue a helpe of his senses, moze skilfull
then he thought, set hande a woork, and
practised connyng, to supplie all defaul-
tes, whiche tōgue and lettres did enlarge
and distribute abrode.

THEI that had this opinion of the o-
riginall of manne, and ascribed not the
same to the p^{ro}vidence of God, affirmed
the Ethiopians to haue bene the firste of
all menne. For thei coniectured that, the
ground of that countrie liyng nearest the
heates of the Sonne muste nedes first of
all other w^{ar}e warme. And the earth at
that

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that tyme beyng but clammie and softe,
thzough the attemperaunce of that moy-
sture and heate, man there first to haue
bene founied, and there to haue gladlier
enhabited (as natue and naturall vnto
him) then in any other place, whē all pla-
ces ware as yet straunge, and vnkno-
wen, whiche astre men loughte. Begin-
nyng therfore at them, after I haue shew-
ed how the worlde is deuided into thze
partes (as also this treatise of myne) and
haue spoken a litle of Aphzique, I wpll
shewe the situacion of Aethiope, and the
maners of that people, and so forthe of al
other regions and peoples, with suche
diligence as we can.

The thirde Chapitre.

The deuision and limites of the Earthe.



Those that haue bene
before our daies, (as
Dzotius writeth) are
of opinion, that the
circuite of the earth,
bordered about with
the Ocean Sea: dis-
roundyng hym self,
shooteth out thze corner wise, and is also
divided

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deuided into thre leuerall partes, Affrike,
Asie, and Europe. Affrike is parted from
Asie with the floude of Nilus, whiche co-
myng fro the Southe, runneth thzough
Ethiope into Egipte. where genely hea-
dyng hymself ouer his bancques, he lea-
ueth in the countrie a merueilous fertili-
tie, and passeth into the middle earth sea,
with seven armes. From Europe it is se-
perate with the middle earth sea, whiche
beginnyng fro the Ocean aforesaid: at
the Ilande of Gades, and the pilours of
Hercules, passeth not tenne miles ouer.
But further entryng in, seemeth to haue
shoued of the maigne lande on bothe
sides, & so to haue won a more largenesse.
Asie is deuided from Europe, with Ta-
nais the floude, whiche comyng fro the
North, runneth into the marthe of Meo-
tis almoſte midwaie, and there ſincking
hymself, leaueth the marthe and Pontus
Eurinus, for the rest of the bounde. And
to retourne to Affrike again, the same ha-
uynge Nilus as I ſaid on the Eaſte, and
on all other partes, bounded with the ſea,
is ſhorter then Europe, but broader to-
warde the Ocean, where it riſeth into
mounteigne. And thozpnyng towarde the
West,

Affrike.

and esse, by litle and litle wareth more
 streighte, and cometh at thende to a na-
 rowe poinde. Asinuche as is enhabited
 therof, is a plentuous soile, but the great
 parte of it lieth waste, boide of enhabi-
 tantes, either to whote for menne to a-
 abide, or full of noisome and venemous
 vermine, and beastes, or elles so whel-
 med in sande & grauell, that there is no-
 thing but mere barreneite. The sea that
 lieth on the Northe parte, is called Libia-
 cum, that on the Southe Aethiopicum,
 and the other on the west Atlanticum.

At the first the whole was posselt by
 fower sondre peoples. Of the whiche,
 twaine (as Herodotus writeth) ware
 founde there, tyme out of minde, and the
 other twaine ware alienes and incom-
 mes. The two of continuance, ware the
 Poenj, and Ethiopes, whiche dwelte, the
 one at the Northe of the lande, the other
 at the South. The Alienes, the Phoenices
 the Grekes, the old Ethiopians, and the
 Aegyptianes, if it be true that thei report
 of theselues. At the beginning thei ware
 sterne, and unruly, and brutishely lined,
 with herbes and with thee of wilde bea-
 stes, without lawe or rule, or factio of life,
 rolling

Affrike.

roilyng and rowmyng vpon heade, hea-
ther and thether without place of abode,
where night came vpon them, there lay-
yng their bodies to rest. Afterwarde (as
thei saie) Hercules passyng the seas out
of Spaine, into Libie (a countrie on the
Nozthe shoze of Affrike) and bringyng
an ouerplus of people thence with hym,
somewhat better factiouned and manered
then thei, trained them to muche moze
humanitie. And of h trowghes thei came
ouer in, made themselves cotages, and
began to plante in plompes one by ano-
ther. But of these thinges we shall speake
here after moze at large.

Affrike is not in euery place a like en-
habited. For toward the Southe it lieth
for the moste part waste, and vnpesple-
d, for the broilyng heate of that quantie.
But the part that lieth ouer against Eu-
rope, is verie well inhabited. The frute-
fulnesse of the soile is excedyng, and to
muche merueillous: as in some places
bringyng the siede with a hundred folde
increase. It is straunge to beleue, that is
saied of the goodnesse of the soile of the
Moores. The stocke of their vines to be
moze then two menne can sadome, and
their

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their clousters of Grapes to be a cubite long. The coronettes of their Vassneps, and Gardein Thistles (whiche we calle Thortichorkes) as also of their fenelle, to be twelue Cubites compasse. Thei haue Canaes like vnto those of India, whiche may contein in the cōpasse of the knot, or iointe, the measure of. ij. buelles. Ther be sene also Sparagi, of no lesse notable bigguenesse. Toward the mounte Atlas trees bee founde of a wondrefull heigth, smothe, and without knaggue or knotte, vp to the hard toppe, haupng leaues like the Lypres, but of all other the mosse noble Citrus, wherof the Romaines made greate desintie. Affrike hath also many sondrie beastes, and Dragones that lye in awaite for the beastes, and when thei see time, so bewrappe and wreache them aboute, that takyng fro theim the vse of their ioyntes, thei wearie them and kille theim. There are Elephantes, Lyons, Bugles, Pardales, Roes, and Apes, in some places beyonde nombre. There are also Chamelopardales and Rhizes, like vnto Bulles. Herodote writeth, that there be founde Ases with hornes, Pienas Pozpétines, wilde Rambes, a beast L. j. engendred

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engendred of the Pyene and the Wolfe
named Thoas, Pantheres, Stoakes,
Distruthes, and many kindes of serpen-
tes, as Lerales, and Aspides, against
whom nature hath matched the Ichneu-
mon (a verie litle beast) as a mortall ene-
emie.

The. lxxx. Chapitre.

Of Ethiopie, and the auncient maners
of that nation. Cap. lxxx.



Two countreies there
were of that name
Duerlanders, and
Netherlanders. The
one pertainyng to A-
phrique, the other to
Asie. The one whiche
at this date is called
Inde, hath on the east the redde sea, and
the sea named Barbaricum, on the north
it toucheth vpon Egypte, and vpon that
Libie that standeth on the vtter border
of Affrike toward the sea. On the west it
is bounded with the other Libie that sta-
neth more into the mayne londe. The res-
idue that runneth toward the south, toy-
neth vpon the netherland Ethiopie, whiche
the

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The lyeth moze southerly, and is muche
 greater. It is thought that these Ethi-
 opes toke name of Ethiopus Vulcanes
 sonne, that (as Plinie saith) was gouer-
 nour there. D^r els of the Greke wordes
 aythoo and ops, whereof the former si-
 gnifieth to bzoyle, or to bourn vp with
 heate, and the other, in the eye or sight.
 Whiche sheweth in effecte, that the coun-
 treie lyeng in the eye of the Sonne, it
 must nedes be of heate almost importa-
 ble. As in diede it lyeth in the full course
 of the sonne, and is in continuall heate.
 Toward the weast it is hilly, in the mid-
 des grauell and sande, and on the easte
 wastre and deserte. There be in it dyuers
 peoples of sondry phisonomy and shape,
 monstrous and of hugly shewe. They
 are thought (as I saied) to haue bene the
 fyrst of all men, and those whiche of all
 other maye truelyest be called an home-
 borne people. Neuer vnder the bondage
 of any: but euer a free nation. The first
 waie of worshippynge God (say thei) was
 dedised and taught emonge theim: with
 the maners and ceremonies there to ap-
 pertinent. They had two kyndes of let-
 ters, one, whiche ware knowen ouely to

A. ii.

their

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their priestes for matters of Religion,
whiche they called mysticall, and another
for the vse of the people hidden from none.
Great were not their Letters fashioned to
ioyne together in sillables like ours, but
Zyphres, and shapcs of men and of bea-
stes, of heades, and of armes, and arti-
ficers tooles, whiche signified in sondrie
wise echone accordyng to his propertie.
As by the picture of an hauke swiftnes
and spiede, by the shapc of a crocodile di-
spleasure or misfortune, by the figure of
an eye, good watche or regarde, and so
forthe of other. Among their priestes,
loke whome they sawe startle aboute as
hauke wood, him did they iudge of all o-
ther mooste holy, and making him their
king, they fall downe and worship him,
as thoughe there ware in him a Gods
head, or as thoughe at the least he ware
by goddes prouidence giuen them. This
king for al that, must be gouerned by the
lawe, and is bounde to all thinges after
thordre of the contrie. He his selfe maye
neither punishc or guerdon any manlie.
But loke vpon whome he wyl haue cre-
ation done, he sendeth the minister ap-
pointed for the purpose, to the person
with

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with a token of deathe: whiche when he hath shewed, the officier retourneth, and the persone what soeuer he be, incontinent foꝛdoeth him self. So greatly were they giuen to thee honour of their kyn- ges, suche a seruencie had they towarde them, that if it foꝛtuned the king thꝛough any mishap, to be maymed, oꝛ hurte in a- ny parte of his bodye, as many as were towarde him, namely of householde, vo- luntarily woulde giue them selues the lyke hurt, thynking it an vnfitting thing the kynge to lacke an eye oꝛ the vse of a legge, and his frindes neither to halt, ne yet to lacke parte of their sight. Thei say it is the maner also, that when the king dieth, his frindes should wilfully dis- patche theim selues and die with hym, foꝛ this compte they gloꝛious and a testi- mony of very frendship. The moste part of them, foꝛ that they lye so vnder the Sonne, go naked: couering their priuities with shiepes taples. But a fewe of them are clad with the rawe felles of be- astes. Some make them bꝛiches of the beares of their heades vp to the waeste. They are comunly bꝛieders and grauers in commune together. Their shepe be of

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Very small body, and of a harde & rough
coate. Their dogges also are neuer a
whitte bigger, but they are fierce and har
die. They haue good store of gromel and
barly, wherof they vse to make drinke.
All other graine and fruites they lacke,
excepte it be dates whiche also are verpe
skante. Some of them lyue with herbes
and the tender rootes of cannes or Rie
des. Other eate fleshe, milke, and chese.
Meroe, was in tyme past the heade citie
of the kyngdome, whiche stondeth in an
Isle of the same name fashioned like a shie
elde, stretching it selfe thze thousand fur
long alongest by Nilus. Aboute that Is
lande do the cattle masters dwelle, and
are muche giuen to hunting, and those
that be occupied with tilthe of the grounde
haue also mines of gold. Herodotus writ
teth that thethiopians named Macrobij,
do moze esteeme laccon then they do golde
whiche they put to nothyng that they cou
nt of any price. In so muche that the Am
bassadors of Cambises, when they came
thether, found the prisoners in the gaole
fettred and tied with Chaynes of golde.
Some of them sowe a kinde of graine
called Sesamus, and other the delicate
Lothos.

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Lotho. Thei haue greate plenty of Hebe-
 num, a woode muche like Guaiacum, and
 of Siliquastrum. Thei hunte Elephantes
 and kyl them to eat. There be Lions,
 Rhinoceroses, Basiliskes, Wardales,
 and Dragones, whiche I said entwappe
 thelephantes, and sucke them to death,
 for their bloude. There be found the pre-
 cious stones called the Jacinthe, and the
 Basne. There is also cinamome gathe-
 red. Thei occupie bowes of woode sea-
 soned in the fire, of foure cubites lōg. Wo-
 men be also trayned to the wartes, and
 haue for the moste parte a ring of lacter
 hanging thzoughe their lippe. Certaine
 of theim worshippinge the Sonne at his vp-
 risinge, and curse him moste bitterly at his
 doune gate. Diuers of the throwe their
 dead into Riuers, other cōfer them vp
 in earthen cofres, some enclose them in
 glasse, and kepe them in their houses a
 yeare, and in the meane season worshippinge
 them deuoutly, and offere vnto them the
 first of all their encrease. In the naminge
 of a newe king, they giue ther voice chie-
 fly to him that is moste goodly of stature,
 moste conning in bzeding of cattle, and
 of strengthe and substaunce passing the

L.iiii.

reast.

Affrike.

reast. The lawe hath bene, that the priestes of Memphis shoulde haue the auctoritie to sende the Kinge the token of death, & to set by another in the place of the deade, whome they thoughte good. They haue an opinion that ther are two Goddes, one immortall, by whome all thinges haue their beginning, and continuance vnder his gouernement, and another mortall, and he is vncertaine. Their king, and him that best deserueth of the city next vnto him, they honour as Goddes. This was the state of Ethiope from the beginning, and many yeares sence.

B V T at this daye as myne Authour Sabellicus saith y he learned of those that are enhabitantes in y contrey: The king of Ethiope (whome we commonly calle Pretoianes or Presbiter Jhon) is a man of suche power, that he is reported to haue vnder him thre skore and two other kinges. If the heade Bysshoppes of the Realme desire to do, or to haue aughte done, al is referred vnto him. Of him be giuen al benefices, and spiritual promotions, which prerogative the Pope hath giuen, to the maiestic of kinges. Pet is
he

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he him selfe no priest, ne hath any maner
of ordres. There is of Archebishops
(that is to say of superiour and head bis-
hoppes) a great nombre, whiche haue e-
uery one vnder them at the least twenty
other. The Princes, Dukes, Earles,
and head Bishops, and suche other of
like dignitie, when they come abroad,
haue a crosse, & a basine of golde filled full
of earthe caried before them: that thone
maye put them in remembrance that
earth into earth must againe be resolued,
and so other renewe the memory of Chri-
stes suffering. Their priestes to haue vs-
sue, mary one wyfe, but the ones being
dead, it is vnlawfull to mary another.
The temples & churches ther, are muche
larger, much richer, and more gorgeous
then ours, for the moste part boulted fro
the floore to the toppe. They haue many
ordres of deuout men, moche like to our
ordres of Religious: as the ordre of S,
Anthony, Dominique, Calaguritan,
Augustines, and Machareanes, whiche
are bound to no colour but weare some
suche one as Tharchebyschoppe shall al-
lowe. Next vnto the supream and souer-
eigne G D, and Mary the virgin his
L. b. mother,

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mother, they haue moſte in honour Tho-
mas ſurnamed Didimus. This King, of
all other the wortheſt, whome they call
Gias (a name giuen him of his mighti-
neſſe and power) is of the bloud of Da-
uid, continued from one generation to a-
nother (as they are perſwaded) by ſo ma-
ny yerres of ſucceſſio. And he is not as the
moſte of the Ethiopians are, blacke, but
white. Garama the chiefe citie, and as
we terme it the chābre of the king, ſtand-
eth not by building of masonrie, & car-
pentrie as ours, but ſtricted with tentes
and pauillions placed in good ordze, of
beluet and ſaten, embzanded with ſilkes
and purples of many diuers ſortes. By
an auncient ordze of the realme, the king
liueth euer in preſence and ſighte of his
people, and neuer ſoiourneth within the
walles aboue two daies. Either for that
they iudge it an vncomely thing, and a
token of delicate ſlouthfulnes, or elles for
that ſome lawe doth forbid it. His army
in the warres is ten hundzed thouſande
men, ſiue hundzed Elephantes, and hor-
ſes, and Cameles, a wonderfull nomber,
and this is but a meane preparacion.

Ther are thzougheout the whole nation
certeine

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certeyne houses and stokes, that are p^{er}sonaries at armes, whose issue is as it were bzanded with the marcke of the crosse, y^e skinne beyng p^{er}etely litte. Thei vse in the warres, Bowe, Pike, Barbigeon, and helmette. Their highest dignitie is priesthode, y^e next, thozdr of the Sages, whiche thei cal Bassamates, and Taquates. They attribute moche also to the giltelesse and vp^{er}ight dealing man, whiche vertue they esteeme as the firste staire to climbe to y^e dignitie of the sages. The nobilitie hath the thirde place of dignitie, and the p^{er}sonaries aforesaid, the fourthe. Whē the iudges haue giuen sentence of life, or of deathe, the sentence is brought to the headborough of the Citie (whom we call the Mayour) and they Licomegia: he supplieth the place of the King. Lawes written thei occupie none, but iudge accordpyng to reason and cōscience. If any man be conuict of adulterie he forsetteth the fourtieth parte of his goodes, but the adulteresse is punished at home, according to the discretion of the partie offended. The men giue dowrie to those whom thei marry withal, but not to those y^e thei purchase besides. Their wo-
men

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mens attyre is of Golde, (whereof that country hath plentie) of pearle, and of Sarsenette. Bothe men and women are apparelled in long garmentes downe to the foote, steeued, and close rounde about of al maner of colours, sauig only blacke for that in that contry is proper for mourning. They bewaile their dead .xl. daies space. In banquettes of honour, in the place of our fruite (which the latine calleth the seconde boorde) they serue in rawe fleshe very finely minced and spiced, wherupon the gesses feede very licouricely. They haue no maner of wollen webbe, but are eyther cladde in sarsenettes, or in linnen. One maner of speache serueth not throughtout the whole contry, but sondry & diuerse, aswel in phrase as in naming of thinges. They haue twise in the yere haruest, and twise in the yere sower. These Ethiopians or Indianes excepted, al the reste of the people of Aethiopia Westward, are worshippers of Mahomet, and liue after the same sorte in maner, that the Barbarians do in Egypte at this present, and are called Maures, or Moores, as I thincke of their outleapes and wide rowming. For that people was

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was no lesse noysome to Lybie in those cursed tymes. (when so greate mutacion of thinges happened, when peoples ware so chaunged, suche alteration of seruite, and religion broughte in, and so many newe names giuen vnto contries) then the Sarasens ware.

The. v. Chapter.

Of Aegypte, and the auncient maners of that people.



Aegypte is a Countrie lyng in Affrike, or as some hold opinio, bordering ther vpo, so named of Aegyptus, Danaus brother, where afore it was called Acria. This Aegypte (as Plinie recordeth in his fifteth booke) toucheth on the East, vppon the redde Sea, and the land of Palestine. On the west fronteth vpon Tyrene, and the residue of Affrike. On the South it stretcheth to Aethiope: And on the North is ended with the sea, to whom it giueth name.

The notable Cities of that Countrie,
ware

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ware in tyme past, Thebes, Abydos, Alexandrie, Babilon, and Memphis, at this daie called Damiate, alias Chairus or Alkatr, and the seate of the Soldā, a citie of notable largenesse. In Aegypt as Platoes affirmeth, it was neuer sene rain. But Nilus supplying that default, perely aboute sainte Barnabies tide, with his ouerflowynges maketh the soile fertile. It is nombred of the moste parte of wynters, among the Islandes: For that Nilus so parteth hymself aboute it, that he facioneth it triangle wise.

The Aegyptians firste of all other, deuised the names of the twelue Goddes, built by Altars, and Images, erected Chappelles, and Temples, and grained in stone the similitude of many sondrie beastes. All whiche their doynges, dooe manifestly make, that thei came of the Aethiopes, who (as Diodore the Sicilian saith) ware the firste inuentours of all these. Their women in old tyme, had all the trade of occupieng, and brokage abroad, and reuelled at the Tauerne, and kepte lustie chiere: And the men saite at home spinning, and woozkyng of Lace, and suche other thynges as women are wonte

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wonte. The men bare their burdeins on the heade, the women on the shulder. In the easemente of vaine, the men rowked doune, the women stood vprighte. The easemente of ordure thei vled at home, but commonly feasted abroad in the stretes. No woman cooke ordres, either of God, or Goddesse. Their maner of ordres, is not to make seuerally for etery Goddesse and God, a seuerall priest, but al at a masse, in generall for all. Among the whiche, one is an heade, whose sonne inheritech his roume by succession. The men children, euen of a custome of that people, did with good wil kepe their fathers and mothers, but the women children (yf they refused it) ware compelled. The moste part of men in solempne burialles, haue their heades and let thei beardes growe, but Thegyptians haue their beardes and let their heades grow. They wrought their doughe with their fiete, and their claye with their handes. As the Greciens do beleue, this people, and their offspring, are they that vled circumcision. Thei orde their writing fro their right hande towarde their left, contrary to vs. It was the maner amonge them

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them, that the menne should weare two garmentes at ones, the women but one. As the Aethiopes had, so learned they of them, two maner of lettres: the one seuerall to the priestes thother vled in commune. Their priestes, euery thirde daye shaued their bodies, that there might be none occasiō of filthinesse whē they shold ministre, or sacrifice. Thei did weare garmentes of linnen, euer cleane wasshed, and white: and shoes of a certeine kinde of rushes, named Papyrus, whiche after became stufte, to geue name to our paper. They neither sette beane their selues, ne eate them where soeuer they grewe: no the priest may not loke vpon a beane, for that it is iudged an vncleane puls. They are wasshed euery daye in colde water thise, and euery nighte twise. The heaues of their sacrifices (for that they vled to curse them with many terrible wooordes) did they not eate, but either the priestes solde them to such strangers as had trade emonge them, or if there ware no suche ready in time, they threwe them in to Nilus.

All the Egyptians offer in sacrifice, neither cowe, ne cowe calfe, because they are halowed

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halloved to Isis their goddesse, but bulles, and bulle calves, or oxen, and stieres. For their meate they vse, moche a kynde of pancake made of rye meale. For lacke of grapes they vse wyne made of Barly. They live also with fishe, either dried in the Sonne and so eaten rawe, or elles kept in pike. They feede also vpon birdes, and foules, firste salted, and then eaten rawe. Quaille, and mallard, are not but for the richer sorte. At all solempne suppers, when a number is gathered, and the tables withdrawen, some one of the company carieth aboute in an open case, the image of death, caruen out of wodde, or drawe with the pencille as nere to the true as is possible, of a cubite, or two cubites long at the moste. Who shewyng it aboute to every of the gesses, saith, loke here: drinke, and be mery, for after thy death, suche shalt thou be. The yonger yf they miete their auncient, or better, vpon the waye, giue them place, going somewhat aside: or yf the aunciente fortune to some in place where they are sitting, they arise out of their seate. wherin they agree with the Lacedemoniēs. Whē thei miete in the waye, they do reuerence to eche o-

D. I.

ther

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ther, bowing their bodies, and letting fall their handes on their knees. They weare longe garmentes of linnen, hemmed about the skirtes beneth, whiche they calle *Cassiras*: ouer the which they throwe on another white garment also. No ollen apparelle they neither weare to the church, ne bewy anyen an in.

Nowe forasmuche as they afoze time that euer excelled in anye kinde of learning, or durste take vppon them to prescribe lawe, and rule of life vnto other, as Orpheus, Homere, Museus, Melampode, Dedalus, Licurgus, Solon, Plato, Pithagoras, Samolxis, Eudoxus, Democritus, Inopides, and Moses the Debye, with manye other, whose names the Egyptians glorie to be cronicled with them: traueled first to the Egyptians, to learne amongst them bothe wisdom, and politike ordze (wherein at those daies they passed all other) me thinketh it pleasaunte and necessarie also, to stande somewhat vpon their maners, ceremonies and Lawes, that it may be knowen what they, & contrary moe haue borrowed of the, and translated vnto other. For (as Philip Beronalde writeth in his commentary vpon Apuleius

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puleius booke, entituled the *Golden Asse*) the moſte parte of the deuices that we ſee in our Chriſtian religion, were borrowed out of the maner of *Thegiptians*. As ſurpluſs and rochet, and ſuche linnen garments: Hauē crownes, tourninges at the altare, our maſſe ſolempnitieſ, our organs, our knielinges, crouchinges, prayers, and other of that kinde. The kinges of *Egipte* (ſaith *Diodore the Sicilian* in his ſeconde booke) liued not at rovers as other kinges doe, as thonghe me luſteth were lawe, but bothe in their moſtie collections, and daily fare and apparell, folowed the bzidle of the lawe. They had neither ſlaue that was homeborne, ne ſlaue that was forein bought, appointed to attende or awaite vpon them. But the ſonnes of thoſe that were prieſtes of honour, bothe aboue thage of twenty yeres, & alſo ſingularly learned. That the king hauing theſe attendant for the body both by daie and by night, reſtrained by the reuerence of the company about him might commit nothing that was vicious, or diſhonourable. For men of power are ſeldome euil, where they lacke miniſtres for their vnlawfull luſtes. There were

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appointed

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appointed houres, bothe of the daie and the night, in the whiche the kinge mighte lawfully doe, what the Lawe did permit. In the morning, as sone as he was ready, it behoued him to peruse al lettres, supplications, and billes: that knowing what was to be done, he might giue answer in tyme: that all thinges might rightlie, and ordzely be done. These being dispatched, whē he had washed his bodie eniōg the Rieres of y^e Realme, he put on some robe of estate, and Sacrificed to the goddes. The maner was, that the Primate, or head of the spiritualty (the beastes appointed for the sacrifices being brought harde to the altare, and the King standing by) should with a loude voice, in the hearing of the people, wyshe to the king (that bare him selfe iustely towarde his subiectes) prosperous healthe, and good fortune in all. And should further particularly recite the vertues of the king, his deuoutnes and reuerence towarde God, and clemency towarde men. Commende him as chaste, iuste, and vpright: of noble and great courage, sothfast, liberal, and one that well bridlede al his desires. Denying thoffendour vnder his desertes, and

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and rewarding the well doer about his merites. Making a processe of these, and such other like: in the ends with the rehearsalle of the contrary vices, he cursed the wicked & euil. Then absolving the King of his offences, he laied all the faulte vpon the ministres, and attendaunces, y^e should at any time moue the king to any thing vnright, or vnlawfull. These thinges beinge done, he preached vnto the King the blessednes of the life, led accordyng to the pleasure of the goddes, and exhorted him ther vnto: as also to frame his maners & doinges vnto vertue, & not to giue eare to that, that leude me should counsaile him, but to followe those chynges that led vnto honour and vertue. In the ende, whan the King had sacrificed a bulle, the priest declared certain preceptes and examplis of excellent, & molte worthy men: writte in their holy scripture. To the ende that the Kyng admonished by the example of thei^m, might orde his gouernaunce iustlye, and godly, and not geue hym selfe to couetous cloynynge, and houreynge of treasure. He neither sette to iudge, ne toke his bacacion, ne walked abroad, ne washed at home, ne laye with his Quene, ne fi-

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nally did any maner of thing, but vpo the
prescripte of the lawe.

Their fare was but simple, nothing but
beale, and goose, and their wine by mea-
sure appointed. So that thone should ne-
ther ouerlade the bealy, ne the other the
heade. To conclude, their whole life so
bounde vpon temperaunce, that it might
be thoughte rather to haue bene prescri-
bed them by a discrete Physicien to pre-
serue helthe, then by a politique Lawyer.
It seemeth wondrefull that the Egyp-
tians mighte not rule their owne priuate
life, but by the Lawes. But it seemeth
moze wonderfull that their King had no
liberty of him selfe, either to sitte in iudge-
ment, to make collections of money, or to
punishe any man, vpon wilfulnes, stoute
stomacke, angre, displeasure, or anye vni-
iuste cause: But to be holden vnder lawe
as a commune subiecte, and yet not to be
agreed therwith, but to thincke them sel-
ues mozte blessed in obeyeng & folowynge
the lawe, and other in folowing their lu-
stes mozt vnhappy. As being led by them
into many daungiers, and damages.
For suche oftentimes, euen when they
know them selues to do euil, either ouer-
come

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come with malice, and hatred, or some other mischief of the minde, are not able to withholde theim selues from the euille. But they which by wisdom and discretion, gouerne their liues, offende in fewe thinges. The kinges vsing iuche an equitie, and byrightnes towarde their subdit-tes, are so tendred againe of them, that not onely the priestes, but all the Egip-rians in generall, haue more care for the health and the welfare of the King, then for their wiues, their childzens, or any o-ther princes.

He that to his death continueth in this goodnesse, him being dead, do they in ge-neral lamente. They teare their clothes, they shut vp y^e churche doores, they haunte no place of wonte comynne recourse, they omitt all solempne holy daies: and gir-ding them selues vnder the pappes with bzode Ribbond of Sarsenet, two or thre hundred on a company, men and women together, renewe euery daye twise, thre skore & xii. daies together, the buriall be-warding, casting dirte on their heades, and singing in rithme the vertue of the Kinge. They abstaine from all fleshe of beastes, all meates y^e touche fire, all wine

D. iiii.

and

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and all preparation of seruice at the table. They bathe not, thei smel of no sweetes, they goe to no beddes, they pleasure not in women: but as folkes that had buried their beste beloved childe, all that continuance of time they lamente. During these seventy and two daies (hauyng prepared all thinges necessarie for the funerrall pompe: the laste daye of all, the bodie beyng enbawlned and cofred, is sette before the entrie of the Toombe. There, after the custome, one redeth an abridgemente of all the thinges done by the king in his life. And if there be any man disposed to accuse the deade, libertie is giuen him. The ptestes are present, & ever giue praise to his well doinges, as they be rectified. Ther stondeeth also rounde about the Toombe a multitude of the communes, which with their voices allowe as muche as is trew, and crie out vpon that, that is false, with vehemet gainsaienges. Wherby it hath happened, that sondry kynges by the repugnynge of the people haue been vntoombed: and haue lacked the honour of be wistable, that the good are wouite to haue. That feare, hath driuen the kynges of Aegipte, to liue iustly, and vprightly.

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vpzightly, leſſe the people aſſere their dea-
thes, might ſhe we them ſuche diſhonour,
and beare them perpetuall hatred. This
was the maner ſpecially, of the auncient
kynges there.

The whole realme of Egipte was di-
uided into Shieres: and to euery Shiere
was appointed a Preſidente, whiche
had the governaunce of the whole Shiere.
The reuenues of the realme ware diui-
ded into. iii. partes: wherof the companie
of the prieſtes had the firſt parte, whiche
ware in greate eſtimation among them,
bothe for the adminiſtracion of Goddes
Seruice, and alſo for the good learnyng,
wherin thei brought vp many. And this
porcion was giuen them, partely for the
adminiſtracion of the Sacrifices, & par-
tely for the uſe and commoditie of their
priuate life. For thei neither thinke it
mete, that any parte of the honour of the
Goddes ſhould bee omitted, or that thei,
whiche are Miniſtres of the commune
counſaill and proſecte, ſhould be deſtitute
of neceſſary commodities of the life. For
theſe menne are alwaie in matters of
weighte, called vpon by the nobles, for
their wiſedome and counſaill: And to
the we

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the we (as thei can by their cōnyng in the Planettes, and Starres, and by the manner of their Sacrifices) the happe of thinges to come. Thei also declare vnto the, the stoztes of men of olde tyme, regestred in their holy Scripture, to the ende that accordyng to the the kynges mate learne what shall pꝛsfighte, or dispꝛofighte. For the maner is not among them, as it is among the Grecians, that one manne, or one woman, should attende vpon the sacrifices and Ceremonies alone: but they are many at ones aboute the honour of their Goddes, and teache the same or dze to their childzen. This sorte of menne is pꝛiueleged, and exempte from all manner of charges, and hath next vnto the kyng, the second place of dignittie and honour.

The second pꝛortion cometh to the king to maintein his owne state, and the charges of the warres: and to the we liberalltie to men of pꝛowesse accordyng to their worthinesse. So that the Communes are neither burdoned with taxes nor tributes.

The thirde parte do the peneionartes of the warres receiue, and suche other as vpon occasions are mustered to the warres,

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res: that vpon the regard of the stipeude,
 thei maie haue the better good wille and
 courage, to hasarde their bodies in bat-
 taile. Their communaltie is deuided in-
 to thre sortes of people. Husbande men,
 Brieders of cattle, and men of occupatiō
 The Husbandmen buyeng for a litle mo-
 ney a piece of grounde of the Brieders,
 the king, or the warriour: al daies of their
 life, even from their childehode, continu-
 ally applie that care. Wherby it cometh
 to passe, that bothe for the skoolyng that
 thei haue therin at their fathers handes,
 and the continuall practisynge fro their
 youthe, that thei passe all other in Hus-
 bandrie.

The Brieders, afire like maner, lear-
 nyng the trade of their fathers, occupie
 their whole life therabout. We see also
 that all maner of Sciences haue bene
 muche bettred, yea, bzought to the toppe
 of perfection, among the Egiptians. For
 the craftes men there, not medlyng with
 any commune matiers that mighte hin-
 dre theim, employe theim selues onely to
 suche sciences as the lawe doeth permit
 them, or their father hath taught the. So
 that thei neither disdain to be taughte,
 nor

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nor the hatred of eche other, ne any thing
elles withdralweth them fro their crafte.

Their Iudgementes and Sentences
of lawe, are not giuen there at aduēture,
but vpon reason: for thei surely thought
that all thinges well done, muste nedes
be profitable to mannes life. To punishe
the offendours, and to helpe the oppres-
sed, thoughte thei the best waie to auoide
mischiefes. But to buye of the punishe-
mente for money or fauour, that thought
thei to be the very confusion of the com-
mune welfare. Wherefoze thei chafe out
of the chief cities (as Meliopole, Mem-
phis, and Thebes) the worthiest men, to
be as Lordes chief Justice, or Presiden-
tes of Iudgementes, so that their Justice
benche did seeme to giue place, neither to
the Areopagites of the Athenienses, ne
yet to the Senate of the Lacedemonians
that many a daie after theim ware in-
stituted. After what tyme these chief Ju-
stices ware assembled (thirtie in nōbre)
thei chafe out one that was Chauncel-
lour of the whole: and when he failed, the
cite appointed another in his place. All
these had their liuynges of the kyng: but
the Chauncellour moze honorably then
the

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the rest. He bare alwaie about his necke
a tablette, hangyng on a chaine of golde,
and sette full of sundrie pretious stones,
whiche thei called Veritie and Truthe.
The courte beyng set and begunne, and
the tablet of Truthe by the Chauncellour
laied furthe, & theight bookes of their la-
wes (for so many had thei) brought furth
into the middes among them: it was the
maner for the plaintife to putte into wry-
tyng the whole circumstance of his case,
and the maner of the wrong doone vnto
him, or how muche he esteemed himself to
be endamaged thereby. And a time was
giuen to the defendante to wryte answere
again to euery point, and either to deny
that he did it, or elles to alledge that he
rightfully did it, or elles to abate the esti-
mate of the damage or wrong. Then had
thei another date appointed, to saie final-
ly for the selues. At the whiche date whē
the parties on bothe sides ware herd, and
the iudges had conferred their opinions,
the Chauncellour of the Iudges gaue sen-
tence by pointyng with the tablet of Ve-
ritie, toward the parte y seemed to be true.
This was y maner of their iudgemētes.

And forasmuche as we are fallen into
mencione

Affrike.

mention of their iudgements, it shall not be vnspyttyng with myne enterpryse, to wryte also the aunciente Lawes of the Egyptians, that it maie be knowen how muche they passe, bothe in orde of thynges, and profite.

If y^e first to be persured was headyng: for they thought it a double offence. One in regarde of conscience not kept toward god, and an other in guyng occasion to destroy credite among men, whiche is the chiefest bonde of their felowship. If any wayfaryng man shuld espy a man sette bypon with thieues, or otherwyle to be wronged, and dyd not to his power succour & ayde hym, he was gyltie of death. If he ware not able to succour and to rescue hym, then was he bounde to bitter the thieues, and to prosecute the matter to enditement. And he that so dyd not, was punished with a certayne nombre of stripes, and was kept thre days without meate. He that shuld accuse any man wrongfully, if he fortunied afterward to be broughte into iudgement, he suffered the punishment ordeyned for false accusers. All the Egyptians ware compelled to byngge euery man their names to
the

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Affrike.

the chiefe Iustices, and the facultie of sentence wherby they liued. In the which behalfe if any man lyed, or lyued with vnlawfull meanes, he felle into penaltrie of death. If any man willyngly had slaine any man free or bond, the lawes condemned hym to die, not regardynge the state of the man, but the malicious pourpose of the dede, wherby they made men afrayd to doe mischief, and death beyng executed for the death of a bondman, the free myght goe in more saufte. For the fathers that slewe their chyldren, there was no punishment of death appoynted, but an iniunction that they shoulde stande thre daies and thre nyghtes together at the graue of the deade, accompanied with a common warde of the people to see the thyng done. Neyther dyd it seme them iuste, that he that gaue life to the childe, should lose his life for the childes death, but rather be put to continual sorowe, and to be pyned with the repentance of the dede, that other myght thereby be withdrawen from the like wyckednes. But for the chylde that kylled either father or mother, they deuised this kynd of synguler torment. They thrust hym through

Affrike.

through with riedes sharpned for the na-
mes, in euery toync all ouer his body, and
caused hym quicke to be throlwen vpon a
heape of Thornes, and so to bee burned.
Judgynge that there could not be a grea-
ter wickednes among men, then to take
awaye the life, from one that had giuen
life vnto hym. If any woman with child
were condemned to dye, thei abode the
tyme of her deliuerance notwithstanding:
for that thei iudged it farre from
all equitie, that the giltyes should dye to-
gether with the giltye. Or that. ii. should
be punished, where but one had offended.
Who so had in battaille or warre, with-
drawen hymself from his bande, forsa-
ken his place in the arraie, or not obeyed
his capitaigne: was not condemned to
dye, but suffered for his punishmente a
notable reproche among the whole armie.
As esteemed but a villaine, vntill with
his forwarndes and wel doyng, he could
weare into estimation again, & at length
be restored to his former estate. And that
lawe so grewe into memmes stomacques
that thei thought suche kind of reproche,
of all punishmentes the worst, & more
greuous then death. Who so had disclo-
sed

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Affrike.

sed any secreete to the ennemise, the Lawe commaunded his tongue to be cutte out of his heade. And who so clipped the coigne or countrefacted it, or chaunged the stape or diminished the wrighte: or in lettres and wrytinges, shoulde adde any thing, by entrelinynge, or otherwise: or should guelde out any thyng, or byng a forged euidence, Obligation or Wille, bothe his handes ware cutte of. That suche parte of the bodie as had offended, mighte for euer beare the punisshement therof: and the residue takynge warnynge by his ensample, might shonne the like.

There ware also sharpe punisshementes constitute, in offences concernynge women. For he that had deflowred a free woman, had his membez cutte of, because in one offence, he had committed thre no small wickednesses. That is to saie, wrong, made the woman an whoze, and brought in a doubte the lausfulnes of her issue. But thei that ware taken in adulterie, bothe partes byeng agreed, the mā was whipped with a thousande stripes by tale: and the woman had her nose cut of, wherwith beside y shame she had, the whole beantie of her face was disgraced,

C. j. and

Affrike.

and disfigured.

The Lawes that apperteigned to the trade and occupieng of men, one with another: were made (as thei saie) by one Bocchorides. It is commaunded in them, that if money haue bene lent any manne without wrytyng, vppon credite of his woorde: if the borrowe deny it, he should be put to his othe, to the whiche the creditour muste stande. For thei so muche esteemed an othe, that thei thoughte no man so wicked, as wilfully to abuse it. And again, because he that was noted to sweare very ofte, lost vicerly his credite, and name: many menne affirme, that for the regard of their honesties, it happened very seldome, that any man came to his othe. Their Lawe maker also, iudgynge that vertue was the engedzer of credite, thoughte it good by good ordres to accustomen men to good liuyng and honestie, vpon feare to seme vnworthie of all reputaciō. He thought it also to be against conscience, that he that without an othe had borrowed, should not now for his own, be beleued with an othe. The forfeit for non payment of the lone, mought not bee aboue the double of the somme that was

Affrike.

was bozobbed. And paiement was made onely of the gooddes of the bozower, the body was not arrestable. For the Lawe maker thought it convenient, that onely the gooddes should bee subdite to the debte, and the bodies (whose service was required bothe in peace and in warre) subiecte to the cite. It was not thoughte to bee Justice, that the manne of warre, whiche hasardeth his bodie for the sautie of his countrie, should for an interest of lone, bee thzowen into prifone. The whiche lawe, Solon seemeth to haue translated to the Athenienses, vnder the name of the lawe, Sisarea decreyng that the body of no citezein, should for any maner of interest be emprifoned.

The giptians also for thieues, had this lawe alone, and no people els. The lawe commaunded that as many as would steale, should entre their names with the chief Prieste: and what so euer was stolen, incontinente to tary the same vnto hym. Likewise, he that was robbed was bounde to entre with the sated Chief Priest, the daie, time and houre, when he was robbed. By this meanes the thefte being easely founde out, he that was rob-

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bed, losse the fourthe parte and receiued the restoue, the whiche fourthe was giuen to the chiefe. For the Lawe maker (seing it was impossible vtterly to be withoute thieues) thought it moche better by this meanes that men bare the losse of a piece then to be spoiled of the whole.

The ordre of Mariage among the Egyptians is not vniforme, for the priest might mary but one onely wife. All other haue as many as they wille, acording to their substance. Ther is no child among them, though it be bozne of a bought woman slaue, that is compted illegitimate. For they onely compte the father to be the authour of his kynde, and the mother onely but to geue place and nourishemēt to the childe. When their childzē be bozne they bring them vp with so lytle coste, as a man would skantly belieue. They fiede them with the rootes of mererushes, and other rootes, rosted in the embries, and with marthe Canbois, and colewortes which partly they seathe, and partly they roste, and parte giue them rawe. They go for the moste parte withoute hosen or shoes, all naked, the contry is so temperate. All the coste that the Parentes be-
flowe

Affrike.

Howe on their childzen til they be of age
to thift for themselues, surmounteth not
the somme of a noble.

The pziestres bzing vp the childzē, both
in the doctrine of their holpe scriptures,
and also in the other kindes of learning
necessary for the commune life, and chief-
ly in Geometry and Arithmetique. As
for the roughe exercises of wꝛasteling,
conning, daunsing, playeng at weapons,
thꝛowpꝛng þ̄ barre oꝛ suche like, thei train
not their youth in, supposyng that the dai-
ly exercise of suche, shoulde be to roughe,
and daungerous for them, and that they
shoulde be an empeiryng of strēgth. Mu-
sique they doe not onely compte vnprofi-
table, but also hurteful: as making mens
courage altogether womanlyke. When
they are sicke, they heale them selues, ey-
ther with fasting oꝛ vomiting: & that ey-
ther euery eche other daye, oꝛ euery third
daye, oꝛ fourthe. For they are of opinion
that all diseases growe of superfluite of
meate, and that kinde of cure therfore to
be beste, that riddeeth the grounde of the
griefe. Men goyng to the warres, oꝛ tra-
uelllyng the countrie, are healed of free
cost. For the Physiciens, & Chirurgiens,
E. iij. haue

Affrike.

hane a stypende allowed them of ordinarie
at the charge of the communes.

In curing, they are bounde to folowe
the preceptes of the auncient and allow-
ed writers, regessed in their holy scrip-
ture. If a man folowing the prescripte
of the scriptures can not so heale y^e sicke,
he is not blamed for that: But yf he for-
tune to heale him by any other meanes
then is in the scripture appoincted, he
dieth for it. For the lawe giuer thoughte
that it was harde to finde a better waye
of curing, then that y^e which of suche anti-
quitie was by longe practise founde oute
and allowed, and deliuered vnto them
by suche a continuance. The Egyptians
do worshop aboue measure certeine bea-
stes, not onely whilst they be online, but
also when they are dead. As the Catte,
the Icnemon the dogge, the hauke, the
woulfe, the Corodille, and many other
like. They are not onely not ashamed to
professe the worshop of these openly, but
setting them selues out in the honouring
of them to the vttermoste: they compte it
as much praise and gloze to them selues,
as yf they bestowed the like on the Gods.
And they go about on processio with
the

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Affrike.

the propre Images of them, from ciste, to cite, and from place, to place: holding them vp and shewing them a farre of vnto other, which fall on their knees, and euery one worship them. When any one of them dieth, they couer it with Sarcenet, and howling, and crieng, and beating of their breaſtes they all to beſtraue the carckeſſe with ſalte. And aſtre they haue embalmed it with the licour of the Cedze and other fragraunt oyntmentes, and oyles, to preſerue it the longer: thei bewrye it in holy ſepulture. If a man haue ſlayne any of theſe beaſtes willingly: he is condemned to death. But yf he haue ſlaine a catte or a ſnyte, willingly or unwillingly: the people runneth vpon him vpon heapes, and withoute all orde of Juſtice or lawe, in moſte miſerable wiſe torment him to death. Vpon feare of the which daungier who ſoeuer eſpieth one of thoſe lyeng dead: ſtanding a farre, he howleth and crieth profeſſing that he is not giltye of y death. Theſe beaſtes with great attendannce and chardge are kept vpon aboute the cloiſtres of the Temple, by men of no meane reputation: whiche fede them with floure and otemeale,

C. liij. and

Affrike.

and diuers deinties, sopped and steeped
in milke. And they set euery daie before
them goose, bothe sodde and roasted. And
before those that delight al in raw meate
they sette birdes and rawe foules. Fi-
nally as I said they keepe them all with
great diligence and cosse. They lament
their death asmoche as the death of their
owne children, & bury them moze sumptu-
ously then their substance doth stretch.
In so moche that Ptolomeus Lagus
reigning in Egypt, when there chaunced
a cowe to die in Memphis, for very age:
he that had taken charge of the keepng
of her, bestowed vpon the buriall of her
(beside a greate some of mony that was
giuen him for the keeping) fiftie talentes
of siluer, that he borrowed of Ptolome.
Peraduenture these thynges will seme
vnto some men to wondreful: but he wil
wondze asmoche yf he cōsidze what com-
munely is done emonge euery of the E-
gyptians in the funeralle of their deade.

When any man is departed his lyfe,
all his niere friendes and kindesfolke,
showing dirte vpon their heades, go wee-
ping and wailing rounde about the citie
vntill the Corps be buried. And in the
meane

Affrike.

In any season they neyther bathe, ne
 drinke wine, or eat any meate, but that
 that is most base & vile, ne weare any ap-
 parell that is gorgeous or faire. They
 haue thre sortes of Sepulchres, Sumptu-
 ous, meane, and basse. In the firste sorte
 they bestowe a talente of siluer. Aboute
 the seconde, twenty Markes, and aboute
 the thirde litle or nothing. There be cer-
 taine Pheretters, whose facultie it is to
 sette forth the burialles, whiche learne it of
 their fathers and teache it their childre.
 These when a funeral happeneth, make
 vnto him that is doer for the deade, an
 estimate of the exequies in writing, whi-
 che the doer may at his pleasure enlarge
 or make lesse. When thei are ones fallen
 at appoynte, the bodye is deliuered to
 the Pheretter to bee enterred acording
 to the rate that they agreed vpon. Then
 the bodye being laied forth, commeth
 the Pheretters chiefe cutter, and he ap-
 poynteth his vndercutter a place on the
 side haulfe of the paunche, wher to make
 incision, and how large. Then he with a
 sharpe stone (whiche of the country fro
 whence it cometh, they call *Ethiopicus*)
 openeth the left side as farre as the lawe
 permitteth.

C.b.

Affrike.

permitteth. And straight with all speede
ronneth his waye fro the company stand-
ing by, which curse him and revile him
and throwe many stones afre him. For
they thinke there yet remaineth a cer-
taine hatred due vnto him that woundeth
the body of their frinde. Those that are
the sealoners and embalmers of the bo-
dy (whome they calle poulderers) they
haue in greate honour and estimation,
for that they haue familiaritie with the
pziestes, and entre the temples together
with them. The bodye nowe comen to
their handes, one among all (the reste
standing by) unlaceth the entrailes, and
draweth them out at the foresaid incisi-
on, all sauing the kidneis, and the harte.
These entrailes are taken by another at
his hande, and washed in wine of the
country Phenicea, wherein are enfused
many soote odours and drugges. Then
enointe they the whole bodye ouer, firste
with Cedze, and then with other oynce-
metes. xxx. daies & aboue. Then do they
seare it ouer with Mirrhe & Cinamome
and suche other thinges as wil not onely
preserue it to cōtinuance, but also make
it soote smelling. The Corps thus being
trimmed

Affrike.

crimmed, is deliuered to y^e kindesfolke of
y^e deade, euery parte of it kepte so whole
(not an heare of his browes oz eye liddes
being hurte) y^e it rather lieth like one be-
ing in sleepe then like a dead corpe. Be-
fore y^e body be enterred, y^e kindesfolke of
the deade signe to the iudges, and the
friendes of this passed, y^e day of y^e burial.
Whiche (according to the maner then v-
sed) thei terme the deades passaige ouer
the mere. The maner wherof is this.

The iudges, aboue. xl. in number, sit-
tinge on the farther side of the mere, on
a copassed benche wheling haulfe rounde
and y^e people standing about them: The
body is put into a litle boate made for the
nones, and drawen ouer to the iudges
by a chorde. The body then standing be-
fore the iudges in the sight of the people,
before it be cofred, if ther be any manne
that haue aught to saye against the dead,
he is permitted by the lawe. If any be
proued to haue liued euill, the iudges
geue sentence that the bodye shall not be
buried. And who so is founde vniuste-
lye to haue accused, suffreth greate pu-
nyshement therfore. When no manne
wyl accuse, oz he that accused is known
to

Affrike.

to haue flaunderously done it, the kinsfolke endyng their mournyng: tourne them selues now to the prayse of y^e dead, nothing afre the maner of the Grecians, for that the Egyptians thinke them selues all to be gentlemen alike. But beginning at his childehode, in the whiche thei reherse his bzinging vp, nourterng and scholyng, thei passe to his mannes age, thei commendng his godlines, his iustice, his temperaunce, & the residue of his vertues. And calling vpon the vnder earthe, goddes, they beseeche them to place him amonge the godlye and good. To the which wordes all the whole multitude crieth Amen: shewyng oute, and magnifyng the glozpe of the deade, as though they shoulde be with the vnder earth goddes, among y^e blessed for euer. This done euery man burieth his dead, some in Sepulchres made for the purpose, and other that haue no suche preparation, in their strongest wall at home in their house, setting vp y^e cofre ther tabernacle wyse. But they that for some offence, or debte of interest, or suche like, are denied their beuozall, are sette vp at home without any cofre, vntill their successours

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Affrike.

restours growyng to abilitie canne discharge their debtes and offices, and honourably bewzie them.

There is a maner among them, sometime to borrowe money upon their parentes corpses, deliueryng the bodie to the creditours in pledge. And who so redemeth them not, cometh into vtter infamie, and is at his death, denied his beueriall. A manne (not altogether causeles) mighte merueile, that thei could not be contente to constitute lawes for the framing of the maners of those that are on liue, but also put orde for the erequies, and Pearles of the deade. But the cause why thei bent them selues so muche herunto, was for that thei thought ther was no better waie possible, to drawe men to honestie of life. The Grekes, which haue set furthe so many thynges in fained tales, and fables of Poetes (farre aboue credite) concernyng the rewarde of the good, and punishment of the euill: could not with all their deuices, drawe men to vertue, and withdrawe them from vices. But rather contrariwise, haue with them that be leudely disposed: broughte all together in contempte and derision. But
amonge

Affrike.

among the Egyptians, the punishment due vnto the wicked and lewde, and the praise of the godlie and good, not heard by tales of a cubbe, but sene dately at the eye: putteth both partes in remembrance: what behoueth in this life, & what fame and opinion thei shall leaue of them selues, to their posteritie. And herebypon it riseth, that euery man gladly among the, ensueth good ordze of life. And to make an ende of Thegyptiās, me sheweth those Lawes are of very righte to be compted the beste, whiche regarde not so muche to make the people riche, as to aduaunce theim to honestie and wisdom, where riches of necessitie must followe.

The. vi. Chapitre.

Of the Poeni, and thother peoples of Aphyrique.



If the Penois there are many and sondze naciōs. Adrimachida leng toward Egipte, are like of maners to Thegyptiās, but their apparell is like to the other Penois. Their wiues

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Wines haue vpon ethe legge, a house of
 Tatton. Thei delight in long heare, and
 looke what lyce it fortuneth any of them
 to take aboute them: thei bite theim, and
 thowse theim a waste, the whiche propre-
 tie, thei onely of all the Woent haue. As
 also to present their maidens that are v-
 pon marriage, to the kyng, whiche choos-
 yng among them the maiden that liketh
 hym best, lieth in her lappe, that afre
 can neuer bee founde. The Nasamones
 (a greate and a terrible nation, spoilers
 of such Shippes as fortune to bee thro-
 wen vpon the Sandes in the Streights)
 towarde Sommer, leauyng their cattle
 vpon the Sea coaste, goe doune into the
 plaine countrie to gather Dates, whiche
 are there very faire, and in greate plen-
 tie. Thei gather the boughes with the
 fruite, not yet perfectly ripe, and laie
 them a Sonnyng to ripe. Afterward thei
 steepe theim in Milke, and make soupins
 ges and potages of theim. It is the ma-
 ner among theim, for euery man to haue
 many wines: and the felowship of their
 wines, that other vse in secrete: thei vse
 in open sighte, in maner afre the facion
 that

Affrike.

that the Massagetes vse. It is also the maner of the Masamones, when any mā marieth his first wife, to sende her about to euery one of the ghestes, to offer hym her body. And as many as receiue her into armes, and shewe her the curtesie she comes for, must giue her some gifte, whiche she hath bozne with her, home to her house. Their maner of takyng an othe, & for the wpyng of thynges to come, is thus.

Thei sweare by the menne that were (by reporte) the best and moste iustemen among the, layeng their handes on their Graues, or Tumbes. But for the foreknowledge of thynges, thei come to the Graues of their kyndredde, and there when thei haue praied their stinte, laye them doune vpon them to slepe: and loke what thei dreame, that doe thei folowe. Where in cōfirmyng of our promise, we vse to strike hādes (as we calle it) thei vse to drinke one to another: or elles if thei lacke liquour, to take duste fro the earth, and one to licke parte of that to another. The Garamantes shonne the fellowship and the sighte of all other peoples: and neither vse any kinde of weapon, or armour, ne yet dare defende them selues against

Affrike.

gainst other that vled them. They dwell
somewhat aboute the Masamones, moze
vp londe. Aboute the sea coaste towarde
the weste, ther bordereth vpon them the
Maces: whiche haue their heades in the
crowne, and clyppe them rounde by the
sides. The Gnidanes (nexte neighbours
to the Maces) when they giue battaylle
to the ostruthes, their brieding vnder the
grounde, are armed with rawe felles of
beastes. Their women ware pretty weal-
tes of leather, euery one a greate manye
whiche (as it is sayde) they begge of
suche menne as haue lien with them. So
that the moe she hath, the moze she is este-
med, as a deinty derling beloued of ma-
ny. The Machlies dwelling aboute the
merthe of Tritonides, vse to shauie their
fozeparte of their heade, and the Anles
their hindre parte. The maydens of
the Anles, at the yerely feastes of Mi-
nerua, in the honoure of the goddesse
their countrie womā: diuiding them sel-
ues into two companies, vse to giue bat-
taile; one parte to another with stauies,
and with stones: sayeng that the obserue
the maner of their countrie in the honoure
of her that we calle Minerua. And the
ff. l. maiden

Affrike.

maiden that departeth the battayle with
out wounde, thei holde her for no maide.
But befoze ther battayle be fought, they
determine that what mayde so euer bea-
reth her selfe mooste valeaunte in the
felde, all the other maydens with com-
mune consente shall garnishe her, and
arme her, both with the armour of Gre-
cia, and the helme of Eozinthe. And that
sette her in a chariot, & carpe her rounde
about the merke. The same menne vlen
their women as indifferently commune,
as kyen to the bulle. The children re-
maine with the women until they be of
some strengthe. Once in a quartre the
men do assemble wholly together, & then
looke with whome the childe fantaseth
mooste to abide, him do they comyte for
his father.

There is a people named Atlantes, of
the mounte Athlas, by the whiche they
dwell. These giue no names one to ano-
ther as other peoples do, but echeman is
namel: he. When the sonne passeth ouer
their heades, they curse him, and rauyle
him with all woordes of mischiese: for
that he is so brouling hote, that he destrui-
eth bothe them and ther countrey.

They

Affrike.

They eate of no kinde of beasfe, nesther
Dreame in their fliepe. The Aphres (whē
the are all byeders of catteile) live with
fleshe and milke, and yet absteine they
fro cowes milke, and all cowe fleshe, ac-
cording to the maner of the Egyptians,
and therfore kepe they none by. The wo-
men of Cyrene thincke it not lawfull to
strike a cowe, for Isis sake that is ho-
noured in Egypt, to whome also they ap-
poincte fasting, and feastefull daies, and
observe them solemnly. But the womē
of Barcea absteine bothe frō cowe fleshe
and sowe flesch. When their childzen are
iiii. yeare olde they use to cauterise them
on the cozon baine (and some on the tem-
ples also) with a medecine for that pur-
pose, made of woolle as it is plucked fro
the shiepe: because thei should not at any
time be troubled with rheumes or poses,
and by that meanes they say they live in
very good health. Thei sacrifice after this
maner. When in the name of their firste
frutes they have cutte of the eare of the
beasfe, they throwe it ouer the house.
That done, they wzing the necke on the
one side. Of all the goddes they offre sa-
crifice to no moze but Sonne & Mone.
F.ij. All

Affrike.

All the Aphzes burye their deade as the Grecians doe, sauing the Masamones, which bury them as though they were sitting: wayting well when any man lieth in drawing on, to set him on his talle, leasse he should giue vp the ghoste lieng vpright. Their houses are made of wickers, and withes, wzought aboute trees, moch like vnto those that we calle frack encēce trees, and in suche sorte that they may tourne them rounde euery waye. The Maries, haue the lefte side of their heade, and lette the heare growe on the right. They die their bodie in redde, and vaunte that they come of the Troianes. The women of the Zabiques (which are the next neighbours to the Maries) drine the cartes in the warres, in the which the men fight. Ther are a people called Zingantes, wher beside the great plentye of honny that they gather fro the Bies, they haue also certeine men that are makers of honny. They all die them selues with red, and eate apes fleshe, wherof thei that dwel in the mounteines haue great plentye. These al being of the part called Libye, liue for the moste parte a wilde lyfe abroad in the fieldes like beastes, making

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Affrike.

king no household prouision of meate, ne
wearing any maner of appareil but go-
tes felles. The gentlemē, and men of ho-
nour among thē, haue neither cities nor
townes, but Turrettes builde vpon the
waters side, in the which they laye vp the
ouerplus of that that they occupy. They
swear their people euery yere to obeye
their Prince, and that they that obey in
diuede, shoulde loue together as felowes
and companions: but that the disobedi-
ente shoulde be pursued like felons and
traitours. Their armour and weapō, are
bothe according to the nature of the coun-
try and contrimen: for wher thei of them-
selues are very quicke, and deliure of bo-
dye, and the country champaine, and
playne, they neither vse swearde, dag-
ger, ne harness, but onely cary thre Ja-
uelines in their hande, and a nombze of
piked and chosen stones, in a case of stiffe
leather hāging aboute them. With these
they vse bothe to fight and to skirmishe.
In his coming towarde the ennemy, he
throweth his stone, fetching his ranne,
and maketh lightlie a narowe mysse,
thoughe it be a good waye of: suche con-
tinuall practyse they haue of it. They
ss. iiii. kleepe

Affrike.

keepe neither lawe ne faith.

The Troglodites (whiche are also named of the Grecians pastours, for their feeding and breeding of cattelle) a people of Ethiopie, do lyue in companies, & haue their heade ouer them, whome they call Tiraunte. But not meaninge in him so much tirāny in dede, as some time some of our governours vnder a fayrer name do execute. None of them hathe any seuerall wife, and therfore no seuerall children, but bothe those in commune, the tiraunte excepted: who hathe but one wyfe onely. To the which yf any manne do but appoche or drawe nigh: he is condemned in a certeine nombre of cattelle to be payed to the Tiraunte.

From y beginning of July vntill about midde August (at y which time thei haue great plenty of raine) thei nourishe themselves with milke, and bloude, sodden a litle together. The pasture vplod being, dried away with the heate of the Sonne: They sieke downe to the marke, & lowe groundes, for the whiche onely they be often at debate. When their cattell warreth olde or sicke, they kyll them, and eatethem, & altogether liue vpon such. They
do

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Affrike.

Do not giue the childe the name of the father, but name him afire a bull, a rambe or an eaue. And those call thei father (the beastes I meane of the malle kinde) and thother of the femel kynde, they call mother, because ther daily fode is giuen by them. The people called Idiote, vse for their dzinke the iuyce of a whinnie named Paliurus. But the men of woꝛshyp and gentlemen vse the iuce of a certeine floure they haue emonge them, whiche maketh dzinke moche like the woꝛke of y^e Kenishe muste. And because thei carpe great dzoues of cattelle with them, they chaunge thei soile often. Their bodtes are all naked, sauing their pzincities, whiche they hide with felles of beastes. All the Troglodites are circūcised afire the maner of the Egiprians, sauing only the Claudians: which they so terme of claudication or limping. They onely, dwellinge from their childehode within the country of the Desfernes, are not touched with rasour or knife. The Troglodites that are called Magaueres, carpe for theyꝝ armour and weapon, a rounde buckler of a rawe ore hide, and a clubbe thodde with yꝝon. Other haue bowes, &
F. iiii. Jauelins

Affrike.

Travelines. As for graues or places of
buriall, they passe not. For they binde the
heade, and the fiete of the dead together
with witthes of Palurus, & then setting
it vp vpon some hilly place, haue a good
spozte to all to berhwacke it with stones,
vntile they be heaped ouer the corps. The
lape they a goates horne on the toppe
and departe, biddinge sorrowe go plaie
him. They warre one with another, not
as the Griekes vpon rancour and Am-
bicion, but onely for foode sake. In their
skirmishes, firste they go to it with sto-
nes, as afoze ye haue hearde, vntile it for-
tune some nombre to be hurte. Then oc-
cupieng the bowe (wherin they are very
sure handed) thei kille one another vpon
hepes. Those battayles are attoned by
the women of mooste auncient age. For
when they be ones comen into the mid-
dle emonge them (as they maye do with-
oute harme, for that is compted abhomi-
nacion in any wise to hurte one of them)
the battaille sodenly ceaseth. They that
are nowe so febled with age, that they
can no longer folowe the heard: winding
the tayle of an ore aboute their throte
choke vp & die. But he that differreth to
rydde

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Affrike.

adde him selfe in this sorte: It is laweful
 for another (after a warninge) to doe it.
 And it is there counted a friendly bene-
 faicte. Men also diseased of feures, or a-
 ny other incurable malady, they doe in
 lyke maner dispatche: iudginge it of all
 griefes the woost, for that manne to
 liue, that canne nowe nothinge doe,
 why he shoulde desyre to lyue. Herodo-
 te writeth, that the Troglodites myne
 them selues faues in the grounde, where
 in to dwell. Men not troubled with anye
 desire of riches, but rather giuing them
 selues to wilfull pouertie. They gloze in
 nothing but in one litle stone, wherein ap-
 pere thre skore sondry colours: which we
 therfore calle Exaonthalitus. They cate
 sondry kindes of venemous vermyne.
 And speake any distincte worde they can
 not, but sieme rather to husse or churre be-
 twene the teethe, then to speake.

There is another people dwelling in
 that Ethiopie that lyeth aboue Egypte,
 called Ryzophagi, whiche bestowe muche
 time in digging vp of the rootes of Rie-
 des growing nere aboute them, and in
 wasching and clesning of the same. whi-
 che afterward they bruse betwixt stones

f.b.

m

Affrike.

til thei become clāmie, & so make swete
cakes of the, muche fashioned like a bzeck
a hande broade. Those bake thei by the
Sonne, and so eat them. And this kinde
of meate onely, serueth them all their life
tyme, plentifully and enough, and neuer
wareth fulsome vnto theim. Thei neuer
haue warre one with another, but with
Lions, whiche comyng out of the deserte
there, partly for shadowe, and partly for
to prae vpon smaller beastes, doe ostry-
mes wourte diuers of the Aethiopes, co-
myng out of the fennes. In so muche
that that nacion had long sences bene vt-
terly destroyed by the Lions, excepte na-
ture of purpose, had shewed the her aide.
For toward the dogge daies, there come
into that coaste, infinite swarmes of
Gnattes, without any drifte of winde to
enforce them. The men then flieng to the
fennes, are not harmed by the. But thei
driue the Lions with their stinging and
terrible husyng, cleane out of that quar-
ter. Next vpon these, boorde the Ilophagi
and Spermatophagi, the one liuynge by
suche fruite as falleth from the trees, in
Sommer, and the residue of the yere by
suche herbes as thei picke vp in the sha-
dowed

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Affrike.

doſed groundes. The other, the Ilophaa,
gi, ſickynge to the plaines with their wi-
ues and their children, climbe trees, and
gather, eate, and cary home: the tendre
roppes and buddes of the boughes. And
thei haue by continuall practice, ſuche a
nimblenes in climbyng, that (a wonder-
full thyng to be ſpoken) thei wille leape
from bough to bough, and tree to tree
like Cattes or Squirrelles, and by reaſon
of their ſlendrenes and lightenes, wille
mounte vpon bzaunches and twigges,
without daunger or hurte. For though
their fiere ſlippe, yet hang thei faſt by the
handes: and if thei bothe faile them, yet
fall thei ſo light, that thei be harmeleſſe.

Theſe folkes go naked, and hold their
wiues and childre in commune. Among
them ſelues they fight for their places
without weapon: but againſt fozeiners
with ſtaues. And wheare thei ouercome,
there chalenge thei Pozdeſhippe. Thei
communely dye for hongre, when their
ſight faileth them: whiche was their one-
ly instrumente to finde their foode. The
reſidue of the countrie there aboute, do
thoſe Aethiopians holde, whiche are na-
med Cynece, not very many in nombre,
but

Afrike.

but muche differing in life from the rest. For their Countre beyng wooddie, and wilde, full of thickettes, and want of watre, thei are forced by night, for feare of wilde beastes, to slepe in trees: and toward the mornynge, all weaponed together, to drawe downe to the waters, wher thei shroude them selues into couert, and so abide close till the heate of the daie. At the whiche tyme the Bugles, Pardales, and other greate beastes, what for the heate, and what for thriste, flocke togother to the watres. Asone as thei haue drunken, and haue well laden their bealies with watre, the Ethiopes startynge out vpon them with stakes, sharpened and hardened in the fire, and with stons, and with arrowes, and suche like weapon, at this aduantage slea them vpon heapes, and deuide the carkasses by compaignies to be eaten. And sometyme it happeneth that thei them selues are slaine by some beast of force, howbeit very seldome. For thei euer by their pollicies and traines, doe more damage to the beastes, then the beastes can do vnto them. If at any time thei lacke the bodie of the beastes, then take thei the rawe hides of suche as thei lateliest

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Affrike.

latelst befoze had slaine, and clensyng them cleane fro the beare, thei lokynglie laie them to a softe fire, and when thei be thzoughly hette, deuide them emong the compaignie, whiche very griedely fille them selues of them.

They exercise their childezen whilest thei be boies, to thzow the darte at a sette marke, and he that hitteth not the marke receiueth no meate. By the whiche manner of trainyng, hogre so woꝛketh in the boies, that thei become excellent darters.

The Acridophagie (a people boꝛde-ryng vpon the deaserte) are somewhat lower of stature then the residwe, leane, & exceeding blacke. In the Spzyng time, the Weste, and South west winde, bzyngeth vnto them out of the Deaserte, an honge nombze of Locusttes, whiche are of verie greate bodie, and of wynges very filthily coloured. The Ethiopians well accustomed with their manner of flighte & trade, gather together into a lōg flade betwixte two hilles, a great deale of rubbeshe and mullocke, from places nigh hande, apte for fyrng, and all the grasse and wieses there aboute. And laieng it ready in heapes afoze hande, a long the flade, whē the
see

Affrike.

Let the Locusts come with the winde like clondes in the aire, thei set al on fire, and so swelte them in the passyng ouer, that thei bee skante full out of the flade, but thei fall to the ground in suche plentie, that thei be to all the Acridophagi, a sufficient victuall. For thei pouoze them with salte (wherof the countrie hath plentie) and so continually from yere to yere, liue by none other foode. For thei neither haue any kinde of catteille, ne fishe can haue, beyng so farre fro the sea. And this maner of meate stemech to them, verie pleasaunte and fine.

Of bodie thei are very lighte, swifte of foote, and thorte liued, as not passyng xl. yerres, he that liueth longest. Their ende is not more incredible, then it is miserable. For whē thei drawe into age, there bredeth a kinde of winghed lice in their bodie, of diuers colours, and very horrible, and filthie to beholde: whiche firste eate out their bealies, and then their brest, and so the whole body in a litle space. He that hath this disease, first as though he had on hym some tickelyng ytche, all to beskratcheth his bodie with suche pleasure, as is also mingled with some smarte
And

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Affrike.

And within a litle while after, when the
lyce beginne to craule, and the bodie be-
ginne to mattr, enraged with the bit-
trenes and grief of the disease, he teareth
and mangleth his whole bodie with his
nailles, putting furth in the meane while
many a greuous grone. Then gusheth
there out of hym, such abundance of
lice, that a manne would thinke they had
bene banelled in his body: & that the banel
now broken, the swarme plomped out.
And by this meanes, whether throught
the infectious aire, or the corruption of
their feeding, they make a miserable ende

Upon the Southe border of Affrike,
dwell there menne called of the Grekes
Cynnamic, & of their neighbours Saul-
uages: Bearded, and that with aboun-
dauce of heare. They keepe for the saufe-
garde of their liues, greate compaignies
of wilde Mastiues: for that from midde
Iune, till midde Winter, there entreth
into their countrie, an innumerable sorte
of Beest of Inde. Whether they flie the-
ther to saue them selues from other bea-
stes, or come to seeke pasture, or by some
instincte of nature vnknoen to manne,
it is vncertaine. Against these, when the
menne

Affrike.

men of their owne force, are not able to resist: thei defende the selues by the helpe of their dogges, and take many of them. Wherof thei eat parte whilest thei are freshe, and parte reserue thei in pouldre, for their affre. nede. Thei eat also many other kindes of beastes, whiche thei hunt with their dogges.

The laste of all the Affricens Southerwarde, are the Ichthiophagi. A people bordering vpon the Troglodites, in the Boulfe called Sinus Arabicus: whiche vnder the shape of man, liue the life of beastes. Thei goe naked all their life tyme, and make cope of their wiues and their childzen in commune. Thei knowe none other kindes of pleasure, or displeasure, but like vnto beastes, such as thei feele: neither haue thei any respecte to vertue, or vice, or any discernyng betwixte good or badde. Thei haue litle Cabanes not farre from the Sea, vpon the elieues sides: where nature hath made great carfes, diepe into the grounde, and hollowe Guttes, and Crikes into the maigne lande, bowtyng and compassyng in and out, to & fro, many sondrie waies. Whose entringes the inhabitants vse to stoppe
vp

Affrike.

by with great heapes of calion and stones, wherby the crieques serue them now in the steade of nettes. for when the sea floweth (which happeneth there twice in the daye, aboute the houres of thre, and of nyne) the water swelieth so highe, that it ouerfloweth into the maygne shoze, and filleth those crieques with the sea. And the fishe folowing the tide, and dispersinge them selues abrode in y^e maigne londe to seeke their foode: at the ebbe when the water withdraueth, recirring together with it alway to the deeper places, and at laste remaining in these gutters & crieques, they are stopped in with the stone heapes, and at the lowe water lye drie. Then come the enhabitantes with wyfe and childzen, take them, and laye them oute vpon the rocques against the midday sonne, wher, with y^e broiling heate of the same, they be within a while skozched and parched. Then do they remoue them, and with a litle beating sepe-
rate the fylshe fro the bones. Then put they the fishe into the hollowes of the rocques, and beate it to pombis, ming-
linge therewith the liede of the whynne Paliurus. And so facion it into lumpes

G. l.

much

Affrike.

much like a bricke, but somewhat longer. And when they haue baken them againe a litle by the sonne, they sitte them downe together, and eate by the bealy. Of this haue they alway in store, according to the plenty that Neptune giueth them. But when by the reason of tempest the sea ouerfloweth these places aboue his naturall course, and tarieth longer then his wonte, so that they can not haue this benefight of fishing, and their store is all spent: they gather a kynde of great shelle fysh, whose shelles they grate open with stones, and eate the fysh rawe, in taste much like to an oyster. If it fortune this ouerflowing by the reason of the winde, to continue longe, and their shelle fysh to fayle them: then haue they recours to the fysh bones (which they do of purpose reserve together in heapes) and when they haue gnabed of the softest and gristely partes with their teth, of those that are newest and beste, they beate the harder with stones into pieces, and eate the. They eate as I haue said in the wilde field together abode, reioysing with a semblaunte of merinelle, & a manner of singyng full vntuned. That done
they

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Affrike.

they falle vppon their women, euen as they come to hande withoute any choyle: betterly boide of care, by reason they are alwaye sure of meate in good plentye.

Thus foure daies euer continual, busied with this bealy bowling chiere, the v. daie thei flocke together to go drinke, al on a droue, not vnlike to a heard of kene to the waters, shouting as they go with an yrishe whobub. And when they haue dronke till their bealies stonde a strutte, so that thei are skāt able to retourne: the rye bodie layes him downe dronkeardelike to rest his water bolne bealy, and that daye eateth nothing. The next daye agayne they fall to their fysshing: And so passe they their lyfe continually.

Thei seldome falle into any diseases, for that they are alway of so vniforme diete. Nevertheless they are shorter lyued then we are. They nature not corrupted by any perswasion taken of other, compereth the satysfying of hogre, the greatest pleasure in the world. As for other extraordinary pleasures, they seke them not. This is the maner of liuing propre vnto them that lye within the bosome of the sayde Arabique sea.

G. ii.

that

Affrike.

that dwell without the boosome, is moche
more merueillous. For thei neuer drinke
ne neuer are moued with any passion of
the mynde. These beyng as it ware by
fortune thzowen oute into the desertes,
farre from the partes meete to be enha-
bited, giue them selues altogether to syl-
fing, which they eate haulke rawe. Not
for to auoyde thirste (for they desire no
moyste thinges) but rather of a nature
sauuage and wilde, contented with such
dictuall as commeth to hande. They
cōpte it a principal blessednes to be with-
out those thinges what so euer they be,
that bringe sorowe or grieffe to their ha-
ners. Thei are reported to be of such pa-
cience, that though a manne strike them
with a naked sweard, thei wil not shonne
him, or flye from him. Beate them, or do
thetm wronge, and they onely wil looke
vppon you, neither shewing token of
wrache, nor countenance of pitie. Thei
haue no maner of speache among them:
But onely shewe by signes of the hande,
and nodding with the heade, what they
lacke, and what they would haue. These
people with a whole consent, are mayn-
teners of peace towarde all men, straun-
ger,

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Affrike.

ger and other. The whiche maner al-
 thoughe it be wondrefull, they haue kept
 tyme oute of mynde. Whether throughte
 longe continuance of custome, or dri-
 uen by necessitie, or elles of nature: I can
 not saye. They dwell not as the other,
 Icthiophagi doe, all in one maner of ca-
 banes, but sondry in diuers. Some haue
 their dennes, and their cabanes in them
 opening to the North: to the ende they
 might by that meanes be the better sha-
 dowed fro the sonne, and haue the colder
 ayre. For those that are open toward the
 southe, by the reason of the greate heate
 of the sonne, casteth forth the such a breathe,
 for nays like, that a manne can not come
 nere them. They that open toward
 the northe, bulde them preaty Cabanes
 of the ribbes of whales (whiche in those
 seas they plentifully finde) compassing
 them aboute by the sides, accordynge to
 their naturall bendinge, and fasteninge
 them together at bothe endes with some
 maner of tyenge. Those do they coner
 with the woole and the wledes of the sea
 tempered together. And in these they
 shroude them selues fro the sonne: na-
 ture by necessitie deuising a way how to

Affrike.

helpe and defende her selfe.

Thus haue ye hearde the lyfe of the Iethiophagi, and now remaineth there for Apzique onely the Amazones to be spoken of, which menne lye in the olde tyme dwelte in Libya. A kinde of warlike women, of greate force, and hardnesse, nothing lyke in lyfe vnto our women. The maner amonge them was to appointe to their maidens acerte in space of yeres to be trayned, and exercysed in the feictes of warre. Those beyng expired, they were ioyned to menne for yllnes sake. The women bare all the rule of the commune wealthe. The women were princes, lordes, and officers, Capitaines, and chieftaines of the warres. The menne had noughte to doe, but the drudgery at home; and as the women woulde appointe them. The children as sone as they were borne, were deliuered to the men to nouryshe vp with milke, and suche other thinges as they tendzenes required. If it were a boye, they eyther brake the right arme as sone as it was borne, that it mighte neuer be fytte for the warres, or slue it, or sente it oute of the countrey. If a wenche, they

streighte

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Affrike.

freight ceared þ pappes, that thei might
not growe to hindze them in the warres
Therfoze the Grecians called theim A-
mazonas, as ye woulde saie, pappelesse.
The opinion is, that thei dwelt in the I-
londe named Hespera, which lieth in the
marsshe, named (of a riuer that runneth
into it) Tritonis, topning vpon Ethiope,
and the mounte Atlas, the greatest of
all that lande. This Ilonde is very
large and greate, haupng plentie
of diuers sortes of fruites,
whereby the en habi-
tauntes liue. Thei
haue many
flockes of shepe, and
goates, and other
smalle cattelle,
whose milke
and fleshe they eate. They
haue no maner of graine,
ne knowe what
to doe ther,
with.

it might be said that the might
 not growe in those parts in the borders
 of the desert the desertians called them A-
 mazonas, as we would say, nappelle.
 The opinion is, that the best in the
 lande was the best, which they in the
 marshall manner of a river that runneth
 into it) I knowe, looking upon the
 and the mount Atlas, the greatest of
 all that name. This place is very
 large and great, having plenty
 of others lotes of fruites,
 which the inhabi-
 tantes live. And
 have many
 flocks of shepe, and
 goates, and other
 small cattle,
 which milke
 and cheese they eat. They
 have no manner of graine,
 as we knowe what
 to describe
 fully.

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Of Asie, the se-

conde parte.

The first Chapitre.

Of Asie and the peoples
moste famous therein,



Asie, the se-
conde part of
the thre wherin
to we haue said
that the whole
erth is diuided:
tooke name as
some hold opini-
on, of the doughter

ter of Oceanus, and Tethis, named Asia,
the wife of Japhetus, and the mother of
Prometheus. As other affirme, of A-
sius, the sonne of Maneye the Libian.
And it stretcheth it self from the South,
bowtyng by the Casse into the North:
haung on the west parte the two flou-
des, Nilus and Tanais, and the whole
Sea Eurinum, and parte of the middle
earth sea. Upon the other thre quarters,
it is lpyed in with the Decan, whiche
where he cometh by Casse Asie, is called

G. v. Eons

Eous (as ye would saie toward the dawning) by the South, Indicus (of the countre named India) and after the name of the skoure Scythiane, vpon the Northe Scythicus. The greete mounteine Taurus runnyng East and West, and in a maner equally partying the lande in twaine: lea- ueth one parte on the Northe side, called by the Grekes the outer Asie: and ano- ther on the South, named the inner Asie. This mountein in many places is foude thze hundzed. lxxv. miles bzoad: and of length equalle with the whole countre. About a hve hundzed thze skoze and thze miles. From the coast of the Rhodes, vnto the farthest part of Inde, and Scythia Eastwarde. And it is deuided into many sondze partes, in sondze wise named, wherof some are larger, some lesse. This Asie is of suche a sise, as authours holde opinion, that Affrike and Europe ioyned together: are scante able to matche it in greatnes. It is of a temperate heate and a fertile soile, and therfore full of all kin- des of beaste, foule, and woyme, & it hath in it many countreies and Seignouries.

On the other side of the redde Sea, o- uer against Egipte in Affrike: lieth the tripartite

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Asie.

tripartite region, named Arabia, whose partes are, Petrea: boundyng West and Nozthe bpon Siria: and right at fronte before hym Eastwarde, Deserta: and Arabia felix by Southe. Therein wryters also adioyne to Arabia: Banchela, and Sabea. It is iudged to haue the name of Arabus, the sonne of Appollo & Babilone.

The Arabiens beyng a greate people, and dwellyng very wyde, and bzyde: are in their liuyng very diuers, and as son-drie in religion. Thei vse to go with long heare vnrounded & forked cappes, somewhat myre like, all aftre one sorte, and their beardes partie shauē. Thei vse not as we doe, to learne faculties and sciences one of another by appzēticehode, but looke what trade the father occupied, the same doeth the sonne generally applie hymself to, and continue in. The mooste aunciente and eldest father that can be founde in the whole Countrie, is made their Lorde and Kyng. Looke what possessions any one kindrede hath, the same he commune to all those of that bloude: yea one wyfe serueth theim all. Wherefore he that cometh fyrste into the house, laeteth be cūne his faulchō before the doore,

as

as a token that the place is occupied. The
 sentour of the stocke entioleth her almight.
 Thus be thei al brethren and sistren one
 to another, throughout the whole people.
 Thei abstaine fro the embrassinges nei-
 ther of sister ne mother, but all degrees
 are in that poynt as indifferent to them,
 as to beastes of the fieldes. Yet is adulte-
 rie death among them. And this is adul-
 terie there: to abandon the body to one of
 another kindred. And who so is by suche
 an ouerthwarte begotten: is iudged a ba-
 stard, and otherwise not. Thei banquet
 not lightly together, vnder the nombze of
 thirtie persones. Alwaie foresene that,
 two of the same nombze at the leaste, be
 Musiciens. waiters haue thei none, but
 one kinsman to minister to another, and
 one to helpe another. Their townes and
 cities are walleste, for thei live quietly &
 in peace one with another. Thei haue no
 kinde of oyle, but that whiche is made of
 Sesama, but for all other thynges, thei
 are most blessed with plentie. Thei haue
 Shiepe greater then Rhen, and verie
 white of woulle. Horses haue thei none,
 ne none desire, for that their Chamelles
 in all nedes serue the as well. Thei haue
 silver

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siluer and golde plentie, and diuerse kindes of spices, whiche other countries haue not. Laton, Brasse, Iron, Purple, Saffron, the precious rote costus, and all coruen woozhes, are brought into theim by other. Thei bewzie their kyng in a dongehille, for other thei wille skante take so muche labour. There is no people that better keepeth their promise and couenaint, then thei do, & thus thei behight it

When thei wille make any solempne promise, couenaunte, or league, the two parties commyng together, byng with them a thirde. who standyng in the middes betwixte theim bothe, draweth bloud of eche of them, in the palme of the hand, along vnder the rote of the fingres, with a sharpe stone: and then pluckyng from eche of their garmentes a litle iaggue, he enoyndeth with that bloude seven other stones, lieng ready betwixte theim for that purpose. And whylest he so doeth, he calleth vpon the name of Dionisius and Crania, whom thei accompt among the nombze of goddes, reuengers of faithlesse faithes. This done, he that was the sequester of the couenaunte, becometh suretie for the parties. And this maner of contracte

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contracte, he that standeth moſte at liber-
tie, thinketh miſe to be kepte.

Thei haue no ſyringe but broken en-
des & chippes of Myrrhe, whole ſmoke
is ſo vnhollſome, that excepte thei with-
ſtode the malice therof with the perſume
of Syzary, it would briede in them vncu-
rable diſeaſes. The Cinamome whiche
groweth among theſe, none gather but
the prieſtes. And not thei neither, befoze
thei haue ſacrificed vnto the goddes. And
yet further thei obſerue, that the gathe-
ryng neither beginne befoze the Sonne
riſyng, ne cōtinue aſtre the goyng downe.
He that is lord and gouernour among
them, when the whole gather is brought
together, deuidenth out vnto euery man
his heape with a Ianelines ende, whiche
thei haue ordinarily conſecrate for that
purpose. And amongeſt other, the Sonne
alſo hath a heape deuidenth out for hym,
whiche (if the deuſion be juſte) he kinde-
leth immediatly with his owne beames,
and brenneth into aſhes. Some of the A-
rabiens that are pinched with penurie,
without all regard of body, life, or helth,
doe eate Snakes, and Addres, and ſuche
like vermine, and therefore are called of
the

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the Grekes Ophyophagi.

The Arabiens named Nomades, occupie much Chamelles, bothe in warre, and burden, and all maner cariage, farre and nighe. The floude that runneth alonge their bozdes, hath in it as it were limall of golde in great plentie. Whiche they neuertheles for lacke of knowledge do neuer fine into masse.

Another people of Arabia named Des hoc, are for the great part shepemaisters, and bzieders. Parte of the northwithstanding, occupie husbandrie, & tilthe. These haue suche plentie of gold, that oftentimes emög the cloddes in the fieldes they finde litle peables of gold as bigge as akeroznes, whiche they vse to set finely with stones, and weare for ewiches aboute their necke & armes, with a very good grace. They sell their golde vnto their bozders for the thirde parte of Laton, or for the halfe parte of siluer. Partly for that they nothing esteeme it, and specially for the desire of the thinges that foreigners haue. Nerte vnto them lie the Sabeis, whose riches chiefly consisteth in enrence, Myrthe and Cinamome, howbeit some holde opinion also that Baulme groweth

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groweth in some places of their borders. They haue also many bare trees very resolute of smelle, and the roote called Calamus.

There is in that contry a kinde of serpentes lurking in the rootes of trees, of haulte a foote lengthe, whose bitinge is for the moste parte death. The plenty of swiete odours, and saours in those quarters, doeth vtterly stiffe y^e smelling. And to abyde that incommoditie, they oftentimes vse the fume of a stincking gone, and gores heare chopped together. There is no man that hath to do to giue sentence vpon any case but the king. The moste parte of the Sabais apply husbandrye. The residue gatheringe of spices, and drugges. They sayle into Ethiope for trade of marchaundise, in barkes covered with leather. The refuse of their cinnamon and Cassia they occupy for firing. Their chiefe citie is called Saba, and stondeth vpon a hyll. Their kynges succede by discent of bloude, not any one of the kindred certayne, but su^{ch} he as the people haue in moste honour, be he good be he badde. The king neuer dare be seene oute of his Palace, for that there goeth an

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an olde propheticke among them of a king
that shoulde be stoned to deathe of the
people. And euery one feareth it shoulde
lighte on him selfe. They that are about
the king of the Sabais: haue place bothe
of siluer and golde of all sortes, curiously
wrought and entallied. Tables, four-
mes, cressles of siluer, and all furniture
of household sumptuous aboue measure
They haue also Galeries buylde vppon
great pillours, whose cozonettes are of
golde and of siluer. Cielinges, vaultin-
ges, dozes and gates couered with siluer
and golde, and set with pzeious stones;
garnishinges of yuoze, and other rare
thinges whiche among men are of pze.
And in this bounteous magnificence haue
they continued many yeres. For why the
gredy compasse how to attayne honoure
with the vniuste rapine of other mennes
goodes, that hath tumbled downe heade,
ling so many commune wealthes, neuer
had place among them. In richesse equal
vnto them, are the Barrei, whose imple-
mentes of household are all of golde and
siluer. and of those and yuoze together,
are their portalles, their cielinges, and
trophes, made. The Nabatheens of all o-
ther

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ther Arabiens are the beste husbandes,
and thristiest sparers. Their caste is wit-
tye in winning of substance, but grea-
ter in keepinge it. He that appaireth the
substance that was lefte him, is by a
commune lawe punished: and contrari-
wise he that encreaseth it, muche praysed
and honoured.

The Arabiens vse in their warres
swerde, bowe, launce, sling, and battle
are. The rable of helhoundes (whom we
calle Saracines) that pestilent murreine
of mankinde, came of this people. And
as it is to be thoughte, at this daye the
great parte of Arabia is degenerate into
that name. But thei that dwell towarde
Egypte, kepe yet their olde name, & lyue
by butin, like prickers of y^e bozde, where
in, the swiftenes of their camelles doeth
them good service.

The seconde Chapitre.

Of Panchaia, and the maners
of the Panqueis.



Panchaia (a countrie of Ara-
bia) is iudged of Diodore
the Siciliano to be an illonde
of. ccc. miles brode. It hath
in it thre noble cities Dalida,
Hyracida

Asia.

Hyracida, & Oceanida. The whole contrie
(excepte a litle vaine of sandie grauelle)
is fertile and plenteous: chiefly of wine
and encence. Whiche groweth ther in
suche aboundaunce, that it sufficeth the
whole worlde for the francke sume of-
feringe. There groweth also good store
of Myrre, and diuers other redolente
thinges, whiche the Banquets gather,
and selle to the merchautes of Arabia.
At whose hande other buyenge them a-
gaine, transpote them into Egypte, and
Sirie. And fro thence they are spred a-
broad to al other peoples. The Banquets
in their warres vse wagons afire the
maner of menne in olde time.

Their commune wealth is deuised in-
to thre sondry degrees. The firste place
haue the priestes, to whome are ioyned
the artificers. The seconde the housebād
men. And the thirde the menne of warre:
with whom the cattelle maisters or brie-
ders be coupled. The priestes are y^e hea-
des, and chiefe of all the residue, and
haue auctoritie aswell in sentence of
lawe, as to put orde in al ciuile affaires:
the sentence of deathe onely excepted.

The housebandemen, till the grounde,

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and

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and attende vpon the fructes, and bring
all into the commune store. And they that
shalbe founde moste diligent in that la-
boure and occupation: are chosen by the
priestes (but not aboue the nombre of ten
at one time) to be iudges ouer the distri-
bution of the fructes. vpon consideration
that ocher by their aduancement might
be stirred to like diligence. The cattelle
masters, yf ther be any thing either ap-
pertaining to the sacrifices, or commune
affaires, touching nombre, or weight, do
it with all diligence.

No man amonge the Danthais hath
any thinge that he can call properly his
owne: his house, and his garden excepte.
For bothe the customes, & reuenues,
and all other profectes, are deliuered
into the priestes handes. who accord-
dinge as they finde necessarie and expe-
diente, iustly distribute them. But
they them selues are graunted double
share. Their garments by the reason of
the finesse of the Wolle of their sheepe spe-
cially aboue other, are verpe softe and
gentle clothe. Bothe menne and women
use ther, to sette oute them selues with
Auelles of golde, as chelines, braselet-
tes,

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res, eareringes, tablettes, oiwches, rings, Annuletes, buttons, broches, and shoes embrauded, and spangled with golde, of diuers colours. The menne of warre serue onely for the defence of their country.

The priestes aboue all other, giue them selues vnto plesaunte life, fine, nette and sumptuous. Their garmētes are rochettes of fine linnen, and sometime of the deintiest wollen. Upon their heades they weare mitres embrauded, and garnished with golde. They vse a kinde of boi ded shoes (whiche afterwarde the Griegues toke vp, and called sandalium) very finely made, and of sondry colours. And as the women weare, so do they, all manner of Jewelles sauing earinges. Their chiefe occupatiō is to attende vpon goddes seruice, settinge forth the worthie diedes of the goddes, with himpnes, and many kindes of commendacion. If they be founde without the halowed grounde, it is lawfull for any manne to slea them. They saye that they came of the bloude of Iupiter Manasses, at suche time as he came firste into Panchaia, hauinge the whole worlde vnder his dominion. This

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countrie is full of golde, siluer, latten, tinne, and yron, of the whiche it is not laweful to carie any one out of y^e realme. The giftes both of siluer & golde, whiche in greate nombre of longe time, haue bene offred to their goddes, are kepte in the temple: whose dozes are by excellent workmanship garnished with golde, siluer and yuoze. The couche of their God is. xl. cubites longe, and foure cubites bꝛode, all of golde, gorgeous of worcke, and goodly to beholde. And by that, is there sette a table of like sorte in euerie pointe: for sile, stufte, and gorgeousnes. They haue but one temple, all of white stone, builde vpon pilours, grauen, and embossed, thze hundred and .xxxviii. saylours yardes square. that is to saye, euen of lengthe and bꝛedthe, euery waye so muche. And somewhat acoꝝdinge to the syle of the temple, it is sette full of highe ymages very pꝛecious: coꝝuen and grauen. Rounde about the temple haue the pꝛesttes their habitation. And all the grounde aboute them. xlv. myle compass: is halowed to their goddes. The yearly rente of that grounde is bestowed vpon sacrifice.

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The. iij. Chapstre.

Of Assiria and Babilonia, and the maners of those peoples.



So saith saint Augustine, the countreie called Assiria, was so named of Assur, the sone of Sem. And at this date, to the ende that time might be founde an apparer of al thinges, with the losse of a sillabe is becomen Siria: Maupng for his bounde, on the East, the countreie called Inde, and part of Media. On the West the floude Tygris, on the Southe Sulliana, and on the Northe the maighe mounteigne Caucasus. It is a deintie to haue in Assiria a shovre of raine: and therfore are thei constrained for the due moistyng of their lande, to colle in the riuers by pollicie of trenching and damming: wherwith thei so plentifie their grounde, that thei comunely receiue two hundred busshelles for a busshell, and in some speciall beine, thzee hundred for one. Their blades of

Th. iij.

their

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their wheate and Barlie are sawze fingers bꝛode. Their Sefamum, and Milum (Somer toznes) are in groweth like vnto trees. All the whiche thinges Herodotus the hystorien, though he knoweth the (as he writeth) be to vndoubtedly true, yet would he that men toke aduise in the repoztyng of theim: for that thei mighte seme vnto suche as neuer sawe the like, incredible. Thei haue a tree called Palma, that beareth a kinde of small Dates. This fruite thei stede muche vpon, and out of the bodie of the tree, thei draw at one time of the yere a liquour or sappe, wherof thei make bothe wine and honny. In their fresh waters thei vse boates factoned round like a buckler. which the Armenians that dwelle aboue them, do make of salowe wickers wrought one within an other, and couered with rawe leather. The apparetle of the Assyrians is a shirte downe to the foote, and ouer that a short garment of wollen, and last of al a faize white pleieted cassaque down to the foote agayne. Their shoes are not fastened on with lachettes, but lyke a pounce close about the foote. which also the Thebans dydde vse, and but they twaine

Wayne, no moe. They suffre theyr hea-
res to growe and couer them with pre-
ty forked cappes somewhat mytrelyke.
And when they goe abroade, they be-
sprinkle them selues with fragraunt oyl-
es, to be swete at the smelle. They haue
euery man a rynge with a signet, and al-
so a sceptre finely wzought: vppon whose
toppe they vse to sticke either an apple, or
a rose, or a lillie, or some lyke thyng.
For it is a dishonour to beare it bare.

Amongest all the lawes of that people
I note this chiefly as worthy memorie.
Whē their maidens came to be marriage-
able, they ware frō yere to yere, brought
foorth into the Marquette, for suche as
would buye them to be their wiues. And
because there ware some so hard fauou-
red, that menne would not onely be loth
to giue money for them, but some menne
also for a litle money to take them: the
fairest ware first solde, and with the pri-
ces of them brought into the commune
Treasourie, ware the fowler bestowed.
Herodote writeth that he heard by re-
porte, that the Heneti (a people on the boz-
dre of Italie towarde Illiria) ware wonte
to vse this maner. Wherupon Sabellicus
T. v. takinge

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takynge an occasion, wryteth in this manner. Whether there were suche a maner vyled among that people (saith he) or not I haue litle more certaintie to laie for my self then Herodote had. But thus muche am I able to saie: that in Venice (a citie of famous worthines, and whose power is well knowen at this date, to be greate, bothe by Sea and by lande) suche maner as I shall saie, was sometyme vyled. There was in the Citie of Venice, a place dedicate, as ye would saie to our Ladie of Pietie. Before whose doores it happened a child or twaine, begotten by a skape (whiche either for shame or necessitie could finde no mother, or for the nombre of parteners, no one propre father) to bee laide. And when by the good Citezeins suche tendzenes had been shewed to two, or thre, as the mothers looked for, and manhode (to saie the truthe) doth require: the doze of pitie became so fruitfull a mother, that she had not now one or twoo in a yere, but thre or fower in a quarter. Whiche thyng when the gouernours of the citie perceiued, they toke order by commune consente, that fro thens forth the suche women children onely, as should

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Should fortune so to bee offered to Petie,
Should bee nourished at the commune
charge of the citie, & none other. And for
those accordingly, thei ordeined a place
wher thei were brought vp, hardly kepte
in, and diuersly entrusted accordingly to
their gistes of witte and capacitie, vntill
thei were marriage able. At the whiche
tyme, she that had beautie and good qua-
lities bothe, found those a sufficient dow-
rie to purchase her choise of husbannes.
And she that hadde but beautie alone,
thoughe her qualities were not so excel-
lente, yet for her honestie that beside forth
was singuler in theim all, founde that
beautie and honestie could not be vnmari-
ried. These therfore were not permitted
to euery mannes choise, but graunted to
suche as were thoughte menne worthe
of suche women. If there were any that
lacked the grace of beautie, yet if she
were witty, and endewed with qualities
(together with her honestie) a small dow-
rie purchased her a husband in good time.
But if there were any in who there hap-
pened neither commendacion of beautie
nor wit, but onely bare honestie: for her
bestowynge was there a meane found by
waye

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waie of deuotiō, as we terme it whē we
signifie a respecte of holines in the dede.

Menne vnmarried beyng in daungier
vpon Sea or on Lande, or beyng soze di-
stressed with sickenes, makynge a vowe
for the recouerie of healthe, where vnto
thei holde them selues bounden in consci-
ence (if it fortuneth them at that tyme to
be deliuered) for satisfacciō of their vowe
in that case not vprightly perfourmed, v-
sed to take for their wiues, suche of the
simplest as other had left. So that in pro-
cesse thei alwaie founde husbundes, and
the commune wealthe a diminishyng of
charge.

Another Lawe of the Babilonians
there was, more worthe of memorie a
greate deale, for that it imported more
weight. And that was this. Thei had fro
their beginnyng no Whisicenis among
them, but it was enacted by the consente
of the Realme, that who so was diseased
of any malady, should comon with other
that had bene healed of the like afoze.
And acording to their counsaile, practise
vpon himself. But he that vsed or attem-
pted any other waie, to be punished for it.
Other write that the sicke ware brought
out

out into the Marquet place, where suche as had bene deliuered of the like grief afore; were bounde by the lawe, to go fro person to person, and shewe theim by what meanes thei had bene remedied.

Thei bewrie their dead in Bonie, and obserue the same maner of mourning that the Egyptians do. If any man haue medled with his wife in the nighte, neither of theim bothe toucheth any thyng the next moorning, before thei be washed:

There was in Babilon a Temple dedicate to Venus, & it hath bene the maner in tyme paste, that when thei came any straunger to visite this Temple, all the women of Babilon should come vnto hym or them, with greate solempnitie and freschely appareiled, every one hauing a garlande on her heade, with some seueralle knowledge of distinction one fro another, and offre their seruice to the straungier. And looke whom he liked, he must laie doune in her lappe, suche some of money as pleased him. That done thei bothe withdrew themselves fro the temple a greate distaunce, and laie together. That money was consecrate to Venus.

There were certein kindredes among
theim

Aste.

thetm, that liued with none other thyng
but filthe dzied against the Sonne, and
bzuled in a Mortare, and so laied by till
niede ware. And then did thei mingle it,
and kneade it with water into a maner
of paasse, and so baked it, & eate it. There
ware thze soztes of menne that bare rule
and office emong them. The king, the no-
bles with the Seniours, and those that
had serued in the warres and ware now
exempte. Thei had also menne skilfull in
the secretes of nature, whiche thei calle
Magj, and Chaldej, suche as ware the prie-
stes of Egipte, institute to attende vpon
the seruice of their Goddes. These men
all their life daies, liued in the loue of
wisedomre, & ware connyng in the cours
of the Sterres. And sometyme by foreto-
kenyng of birdes flight, and somtyme by
power of holy verses and nombzes, tour-
ned awaie the euilles fro menne, and be-
nefited the with thinges that ware good.
Thei could expounde Dreames, and de-
clare the significacions of vncouth won-
dres. So that men ware certein of suche
successe, as thei had foreshewed. Thei
wente not into straunge scholes to learne
their knowledge, as the Grecians doe,
but

But learned the science of these thynges
at their fathers hādes, as heiritage from
one generacion to another, euen from
their childhode at home in their houses.
Wherby it came to passe that beyng so
kingly learned, it was bothe the moze
groundedly learned, and also without
tediousnes. Thei had one vniforme and
constaunt waie of teaching, and one con-
stantnes of doctrine, not waueryng and
almoste contrary to it self, as the doctrine
of the Grekes: where eche Philosopher
almoste had his waie, and iudgemente,
of the principles and causes of thynges.
But these menne agre al in one, that the
worlde is eternall and euerlastyng, with
out beginnyng and without ende. And
that the ordze of the whole, was disposed
by the prouidence of the highest. The bo-
dies aboue to haue their course, not at all
aduentures and without rule, but by an
inuiolable lawe of God, acorpyng to his
ordenaunce and will moste certein. Thei
haue learned by long markyng and no-
tyng of thynges tyme out of mynde, one
afre another: how by the course of the
Starres, to prognostique, that is to fore-
shewe vnto men, many thynges to come
Thei

After.

Thei holde that of all other Sterres, the planetes are strongest of Influence, namely Saturnus. To the sonne thei attribute brightnes and vertue of life. Mars Jupiter, Mercurie, and Venus, thei observe mooste (for that thei haue a course propre by them selues) as interpreters of the mindes of the goddes to foreshignifie thinges vnto men. Whiche opinion is so grounded in them, that they haue called all those foure planetes, by the one name of Mercurius. as ye woulde saye commune cursours or messengers. Thei also do warne menne of many thinges, bothe hurtfull and abailleable: by the marking, and knowledge of winde and weaether, of raine and droughthe, of blasing sterres, of the eclipses of the Sonne and Mone, of earthquakes, and manys suche like.

Furthermore thei ymagine in the firmament other sterres, subiecte in influence vnto these former. wherof some are in the haulfe heauen continually in our sighte, and some in the other haulfe continually oute of our sight. And as the Egipcians haue feigned them selues. xii. goddes, so likewise haue thei. To euerie
of

Asie.

of the whiche they referre one moneth,
and one signe of the Zodiaque. Thei haue
propheticd vnto kinges, many aduentu-
res. As vnto Alexandre victor, when he
made his exploitte towarde Darius.

Likewise to Pirchanour and Seleucus,
and other the successours of Alexandre,
propheticd thei many thinges: As also to
the Romaines, which had most sure suc-
cesse. Thei make compte also of, xliii. o-
ther starres: without, and beside the waie
of the zodiaque, xii. towarde the north,
and the residue towarde the southe. Of
the whiche, so many as appiere in sight,
they iudge to apperteigne to the quicke,
and the other to the dead. These trouble-
some males haue thei broughte into the
worlde moze then enoughe, beside the ac-
counte that thei make of their obserua-
tions, and deuinaciōs from their begin-
ninge to Alexandres time: nombzinge
them thze thousande and fourty yerres (a
shamefull lie) excepte thei wil entrepze
their yerres by the Mone, as the Egip-
tians doe, comptinge euery monethe for
a yere.

The. liii. Chapter.

I. i.

Of

Asie.

Of Jewry, and of the life, maners,
and Lawes of the Jewes.



DAleestina, whiche also
is named Judea, be-
inge a seuerall pro-
uince of Siria, lieth
betwixte Arabia Pes-
trea, and the countrie
Coelosiria. So borde-
ring vpon the Egip-
tian sea on the west, and vpon the floude
Jordan on the East, that the one with
his waues washeth his cliues, and the
other sometime with his streame ouer-
floweth his bankes.

The Bible, and Iosephus by ensam-
ple therof, calleth this londe Cananea: a
countrie renoumed for manifolde sub-
staunce. Fertile of soyle, well watered
with riuers, and springes, and rich with
precious balme. Lienge in the nauelle of
the world, that it neither might be boy-
led with heate, ne frozen with colde. By
the reason of the which mildenes of aier,
it was iudged by the Israelites or He-
breues, (and righte so iudged) to be the
countrie that God promised vnto Abra-
ham

Asie.

ham, Isaac, and Jacob, flowinge in a boundaunce of milke and honie. Upon the hope of enioyng of this londe, followed they Moyses oute of Egypte fortye yerres wandering in Campe. And before they ware broughte into Cananea by Joshua, his substitute, overcame with strong hande, one and thirty kinges.

This is the people that onely of all other may chalenge the honour of auncientie. This is the people alone y mighte haue glorified in the wisdom, and unmedled puritie of Language, as beinge of all other the firste. This is the people that was mother of lettres, and sciences. Amonge these remained the knowledge of the onely and euerlivinge God, and the certeintie of the religion that was pleasaunte in his eyes. Among these was the knowledge, and foreknowledge of al, sauinge that Helas, they knewe not the visitour of their wealthe, and the ende of their wo, Iesus the sautoure of all that woulde knowe him, and seeke life in his deathe. But him whome they knewe not, when by reason they should: him shal they yet ones knowe in time when the father woulde.

I. ii.

The

Asie.

The Israelites, the Hebrewes or the Jewes (for all in effecte soundeth one people) live after the rule of the lawes, whiche Moses their worthy duke, and deuine chiefeine, declared vnto them. Withoute the whiche also or anye other witten, they liued holily, hundred of yeares before: attaininge to the secrets hidden from other, by a singuler gifte aboue other. That Philosphye of Philosophers, and deuine of deuines, Moses the merueilous, waicenge in his insight, y no multitude assembled, coulde be gouerned to continuance without ordres of equitie, and lawes: when with rewardes to the good, and reuenge vpon the euill, he had sufficiently exhorted, and trained his people to the desire of vertue, and y hate of the contrarie: at the last beside the two tables receiued in the mounte Sinah, added ordres of discipline, and ciuile gouernance, full of all goodlines and equitie. Whiche Iosephus, the Jewe, (a manne of greate knowledge, and eloquence, as wel in the Hebrewew, his natural togue, as in the Greeke, amonge whome he liued in notable fame not a fewe yeres) hath gathered, and framed into one seuerall

call treatise. Out of the which, because I rather fantasie, if I maye with like commoditie, to folowe the fountaines of the first Authours, then the brokes of abzedgers, which often bring with them much puddle: I haue here translated, and annexed to the ende of this booke, those ordres of the Jewes commune welthe. sending the for the reste to the Bible. And yet notwithstanding, loke what I founde in this Abzedger, neither mencioned in the bible, nor in that treatise, the same thus ordzely foloweth.

The heathen writers, and the Chyristianes, do muche differ concerninge the Jewes, and Moyses their chieftaine. For Cornelius the Iulle, in his firste booke of his verely exploitcs, called in Latine Annales, dothe not ascribe their departure oute of Egipte to the power and commaundement of God: but vnto necessity, & constrainre, with these wordes:

A great skurruines, and an yche sateth he, beinge risen throughte oute Egipte, Bocchoris, the king seekinge remedye in the Temple of Iupiter Hammon, was willed by responcion to clense his kingdom: And to sende awaye that kinde of
I. iij. people

Asie.

people whom the goddes hated (he meane-
neth the Jewes) into some other cōtrep.
The whiche when he had done, and they
(as the poorme of al skurruines, not know-
ing wher to become) laye colouring vn-
dye hedges, and busshes, in places desert,
and many of them dropped away for so-
rowe and disease: Moyses (whiche also
was one of the outcastes saith he)
counseiled them not to sitte ther, away-
tinge aſtre the helpe of God or of man,
whiche thei ware not like to haue; but to
ſolowe him as their capteine, and lodeſ-
man, and committe them ſelues vnto his
gouernance. And that her vnto thei all
agreinge, at wilde aduētures, with-
oute knowing what thei did, tooke their
iozney. In the which thei ware ſoze trou-
bled, and harde beſtadde, for lacke of wa-
ter. In this diſtreſſe, whē thei ware now
ready to lye them downe, and die for thirſt,
Moyſes eſpienge a great heard of wilde
Chammelles comming fro their fiedinge,
and going into woddie place ther beſide,
ſolowed them. And iudginge the place
not to be without watre, for that he ſawe
it freſſhe and grene, digged and founde
plenty of watre. And herwith when thei
had

had releued the selues, thei passed on. vi.
daies iourney: and so exployted that the
seuenth daye thei had beaten out all the
enhabitantes of the contry, where thei
builte their Citie, & their temple. Moys
ses then to the entent he might satle the
peoples hartes towarde him for euer: de
uised them newe ozdres, and ceremonies
cleane contrary to all other nacions. For
(saith Cornelius) Looke what so euer
is holy amonge vs, the same is amonge
them the contrary. And what so euer to
vs is unlawfule, that same is compted
lawefull amonge theim. The ymage of
the beaste that shewed them the waye to
the waters, and the ende of their wander
inge: did thei set vp in their chambres,
and offre vnto it a rambe, in the desptight
of Iupiter Hammō. whom we worshop
in the fourme of a Rambe. And because
the Egyptians worshippe their goddesse
Apis in the fourme of a cowe, therfore
thei ble to slea also in sacrifice a cowe,
Swines fleshe thei eate none, for that
thei holde opinion that this kynde of
beaste, of it selfe beinge disposed to be
skozute, mighte be occasion againe to en
fecte them of newe. The seuenth daye
thei

Asie.

thei make holy day. That is to say spende
awaie in ydlenes and rest: for that on the
seuenth daye, they founde reste of theyr
wandering, and misery. And when they
had caughte a sauour in this holpe daye
loptering: it came to passe in proceste of
tyme, that thei made a longe hollydaye
also of the whole seuenthyere. But other
holde opinion that thei do obserue suche
maner of holpe daies, in the honour of
Saturne the god of fasting and famine:
with whose whtpe thei are lothe againe
to be punished. Their breade is vnleau-
ned. These ceremonies and deuises, by
what meanes so euer they were brought
in amonge them, thei do stiffely defende.
As thei are naturally giuen, to be stiff in
beliefe, and depe in loue with their owne
althoughe towarde al other thei be most
hatefull enemies. So that thei neither
will eate ne drinke with them: no noz
lye in the chambze that a straunger of a
nother nacion lyeth in. A people altoge-
ther giuen vnto leachery, and yet abstei-
ning from the embrasinges of the straun-
ger. Amonge them selues thei iudge no-
thinge vnlawfull. Thei deuised to roude
of the soreskinne of their yarde (whiche
we

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Asie.

we call circumcision) because thei would
haue a notable knowledge betwene the,
and other nations. And the firste lesson
thei teach vnto their childzen, is to de-
spise the goddes. The soules of those y die
in tormentes, oz in warre, thei iudge to be
immortall. A continuall feare haue thei, &
a regard of heauen and helle. And where
the Egyptians honour many similitudes
and Images of beastes, and other crea-
tures, whiche thei make them selues: the
Jewes onely doe honour with their spi-
rite and minde, and conceiue in their brai-
destandynge, but one onely Godheade.
Judging all other that worshippe the I-
mages of creatures, oz of manne: to bee
vngodlie and wiske. These and many
other thinges both Cornelius wryte, and
Trogus also in his. xxxvi. booke.

There ware amonge the Jewes thre
seueralle sectes, differynge in life from the
rest of the people. The Phariseis, the
Sadduceis, and the Esses. The Phari-
seis vsed a certeine rough solempnesse of
appareille, and a very skante fare: deter-
minynge the Tradicions of Moyses, by
certein ordinaunces and decrees, whiche
thei them selues sette vp. Thei caried vp

I. v. pon

Asie.

pon their foreheades, and on their lefte
armes, pretie billetes of Paper, facio-
ned for the place, wherein ware written
the tenne preceptes of y^e two Tables. And
this did thei for that the lord saith: And
these shall thou haue (meanynge the com-
maundementes) as a remembraunce ha-
ging befoze thine eyes, and alwaie ready
at thine hande. These ware called their
Phylacteries, of these two wordes Phyl-
lexi and Thorat, wherof the former signi-
fieth to Kepe, and the other, the Lawe.
These menne also haupng bypon their
skirtes muche broder gardes then other,
stake them full of Thornes, whiche bea-
tyng and prickyng them on the hieles as
thei wente, might putte them in remem-
braunce of the commaundementes of God.
Thei attributed all thynges vnto God,
and destenie, whiche thei call Emarmeni.
Neuertheles thei graunted, that it late
muche in the free choise of manne: either
to doe, or not to doe the thinges that are
iust and godlie. but yet destenie to helpe
in al cases. Whiche destenie thei thought
to depende of the influence of the bodie
aboue. Looke what their superiours and
Elders had saied, or answered to any de-
maunde

Asie.

maunde, thei neuer woulde contrarie it. Thei beliened that G^D should come to Judge the worlde, and that all soules ware everlastyng. And as for the soules of the good, thei helde opinion, that thei passed from one bodie to another, vntill the daie of the generall resurrection. But the soules of the wicked, to be plunged in to everlastyng prison & dōgeō. The name of Pharisei was giue vnto them for that thei ware disguised fro y^e cōmune maner of other, as ye woulde saie, Sequestred.

The Sadduceis denied that there was any destenie, but that God was the beholder of all, and that it late in the choise of manne, to doe well or euill. And as for loye or sorowe that the soule should suffre afre this life, thei denied. Neither beliened thei any resurrection: because thei thoughte the soule died with the bodie. Thei would not belienue that there ware any spirites, good or bad. Neither would thei receiue moze of the Bible, then the fve bookes of Moyses. Thei ware sterne men, and vncompaignable: not so muche as ones keepyng felowshyppe one with another. For the whiche sterneesse, thei named thei selues Sadduceis, that is to saie

Asie.

saie, iuste menne.

The Celles were in all poyntes vertie
like vnto our cloisterers, abhorryng ma-
riage and the companie of women. Not
for that thei condemned Mariage, or
the procreation of issue, but for that thei
iudged a manne ought to be ware of the
intemperauncie of women. And that no
woman kept her self true to her husbāde
Oh shamefull opinion, and muche better
to be reported by the dead, then to be cre-
dited of the quicke, bee it neuer so true.
Thei possessed all thinges in commune.
As for checkes or reuilinges, was to the
muske and Honie, and flouently vndafti-
nesse, a greate comelinesse. So that thei
were alwaie in a white surcote, all was
well. Thei had no certein abiding in any
one citie: but Celles ouer all, where so e-
uer thei became. Before the rising of the
Sonne, thei spake nothyng that touched
any worldly affaire: but praised the sonne
to rise. A fre whose byrth thei laboured
vntill eleuen of the clocke. And then, wa-
shyng firste their whole bodie in water:
thei satte doune together to meate, in so-
lempne silence euery manne. Swearing
thei compted for swearryng. Thei admit-
ted

Asie.

ted no manne to their secte, vndze a yere
 of pzobacion. And aftr what time thei
 had receiued him: yet had thei two yeres
 moze to pzoue his maners and conditi-
 ons. Suche as thei tooke with a faulte,
 thei dzane fro their cōpaignie. Enioyned
 by the waie of penaunce, to go a grasing
 like a beast, vntill his dieng daie. When
 tenne ware sette in a companie together,
 no one of them spake without the consēte
 of the other nyne. Thei would not spitte
 within the pzecincte of the compaignie e-
 mong theim, ne yeat on their righte side.
 Thei kept the Sabbath with suche a pz-
 eisenesse, that thei would not that daie,
 ease nature of the belte burden. And whē
 vpon other daies, nature forced theim to
 that easemente, thei caried with theim a
 litle spade of woodde, wherwith in place
 moſte ſecreare, thei vſed to digge a litle
 piſt, to laie their bealie in. And in the time
 of doying, thei alſo vſed a very greate cir-
 cumſpection, that their clothes laie cloſe
 to the grounde rounde aboute theim, for
 offendyng (ſaied thei) of the Maieſtie of
 God. Vpon whiche reſpecte, thei alſo co-
 uered and bewzied it, aſſone as thei had
 done that nature required. Thei ware of
 berie

Afie.

berie long life, by the reason of the vni-
fourme diete that thei vled, alwaie afre-
one rate of fare : whiche was onely the
fruite of their countrie Balme. Thei oc-
cupied no money. If any manne suffered
for wel doyng, or as wrogfully condem-
ned, that thoughte thei the beste kinde of
death. Thei helde opinion that all soules
ware made in the begynnyng, and put in
to bodie from tyme to tyme, as bodie
did nede theim. And for the good soules
beyng ridde of their bodie againe, thei
saied there was a place appointed be-
yond the weast Ocean, where thei take
repose. But for the euill, thei appointed
places toward the East, as more stormie
colde, & vnpleasante. Ther ware amōge
them that propheticied thinges. Some of
them gaue themselves to wedlocke: leaſt
if thei should be of the oppinion that men
oughte to absteyne vtterly from women,
mankinde should fade, and in processe be
extincte. yea thei vled the compaignie of
their wiues nothing at riote.

The lande of Siria (whereof we haue
named Jewrie a parte) is at this tyme en-
habited of the Grekes, called Gripho-
nes, of the Iacobites, Nestorians, Sar-
racenes

racenes, and of two christian nations, the
Sirians and Marouines. The Sirians
ble to saie Masse, aſtre the maner of the
Grekes: and for a ſpace ware ſubiecte to
the church of Rome.

The Marouines agre in opinion with
the Iacobites. Their lettres and tongue
are al one with the Arabique. Theſe chri-
ſtians dwelle at the Mounte Libanus.
The Sarracenes, whiche dwelle aboute
Jeruſale (a people valeant in warre) de-
lighte muche in houſbandrie and tilthe.
But contrary wiſe, thei that inhabite
Siria, in that pointe are nothing worthe.
The Marouines are feawe in nombze,
but of all other thei are the hardieſte.

The. v. Chapter.

Of Media, and the ma-
ners of the Medes.



Media (a countrie of A-
ſia) as Solinus wri-
teth, toke the name of
one Medus, the ſonne
of Medea & Egeus,
kyng of Athenes. Of
whō the people ware
also called Medes.

But Joſephus affirmeth that it was ſo
named

Asie.

named of Medius, the sone of Japheth. This countrie as it is sene in Ptolomie, hath on the North, the sea named Bircanum, on the West Armenia, and Assiria, on the Southe Persie, and on the east Bircania and Parthia. Sawing that betwixte Parthia and it, there runneth a mountaigne, that seperateth their frontiers. The seates that thei mooste exercise, are shootyng and ridyng. Wherein thei be righte experte, & almoste (for those quartres) without matche or felowe. It hath bene there a longe continued and auniente custome, to honour their kynnges like goddes. The rounde cappe, whiche thei cal Tiara: and their long sliced garmentes, passed from them to the Persians together with the Empire. It was a peculier maner vled of the Kynnges of the Medes, to haue many wiues. Which thyng was afterwarde also taken vp of the communes: so that at lengthe it was thought vnnmete to haue fewer wiues then seuen. It was also a goodlie thyng for a woman to haue many husbandes: and to be without fine at ones, was counted an miserable state. The Medes entre leagues and conenauntes, both after the
maner

maner of the Grekes, and also with dra-
wing blood vpon some parte of the arme
aboute the Thoulde, one of another, whi-
che thei vse to like eche of others bo-
dy. All that parte of the countrey that lieth
towarde the North, is barren and vn-
fruitfull. Wherefore thei vse to make
stowe of their fruite, and to drie them, and
so to worke them into a masse or lumpe
for their foode. Of roasted Almondes thei
make their breade: and their wine of the
rootes of certain herbes. Thei eat great
plentie of the fleshe of wilde beastes.

The. vi. Chapitre.

Of Parthia, and the ma-
ner of the Parthians.



Certaine nombre of
Ducaltes and Ba-
nished menne, called
Parthe, gaue name
to this Countrie: Af-
ter suche tyme as by
train, and stealth thei
had gotten it. On the
Southe it hath Carmania, on the North
Mircanum, on the West the Meades.

R. j. and

Asie.

and on the easste the country of Arabia .
The countrie is hilly , and full of wood-
des, and of a barretine soyle . And a peo-
ple which in the time of the Assyriens, and
Medes , were scante knowen, and litle
estiemed. In so moche that when y^e highe
gouernaunce of the whole (whiche the
Grekes call the Monarchie) was yelded
into the hâdes of the persians: thei were
made a butin, as a nombze of raskalles
withouth name. Laste of all thei were sla-
ues to the Macedonies. But afterward
in pzoesse of time, suche was the baleaũ-
tenes of this people, and such successe had
thei: that thei became lordes, not ouer
their neighbours onely rounde aboute
theim, but also helde the Romaines (the
conquerours of the worlde) suche tacker,
that in sondze warres they gaue them
great ouerthrowes , and notablie enda-
maged their power. Plinie reherfeth. rissi
kingdomes of the parthians . Trogus
calleth them Emperours of the east part
of the worlde . Althoughe they, and the
Romaines holding the weste, had deu-
ided the whole betwixte them.

After the decaye of the Monarchie of
the Macedonians, this people was ru-
led

led by kinges. Whome generally by the
name of the first king, thei termed Arla-
ces. Nexte vnto the kinges maiestie, the
communalitie bare the swaye. Vnto of
whome they chafe bothe their Capteiga-
nes for the warres, & their gouernours
for the peace time. Their language is a
speache mixte of the Scythians, & Me-
des. Their appareil at the firste, was af-
ter their faction unlike to all other. But
when thei grewe vnto power, louse and
large, & so thine: that a man mighte see
thoroughe it, after the faction of the Me-
des. Their maner of weapon, & armour,
was the same that the Scythians vsed.
But their armies ware altogether al-
moste of slaues and bondemen, contrary
to the maner of other peoples. And for
that no manne hath auctoritie amonge
them to giue fredome vnto anye of this
bonde offspring: The nombze of them by
continuaunce, came vnto a greate multi-
tude. These do thei bzing vp, and make
of as deerly, as thei do of their owne chil-
dren: teachinge them to ride, to shote, to
throwe the darte, and suche like feates,
with great diligence, and handsomenes.
The communerther, according to his sub
R. II. stance,

Asie.

Haunce, findeth a greate nombze of these
to serue the kinge on horsebacke, in all
warres. So that at what time Anthonie
the Romaine made warre vpon the par-
thians, wher thei mette him with fyftie
thousande horsemen: there ware of the
whole nombze but eyghte hundred fre
borne. They are not skylfull to fighte it
oute at hande stripes, ne yeat in the ma-
ner of besieging oz assaulding: but all to-
gether astre the maner of skirmishe, as
thei spie their aduauntage. Thei vse no
trumpet for their warninges oz onsets
but a drumme: neither are thei able to
endure longe in their fighte. For yf they
ware so good in continuance, as thei be
violente at a brunte: ther ware no mul-
titude able to susteine their force. For the
moste parte thei breake of, when the skir-
miche is euen at the whotest. And with-
in a while astre thei feigne a flight, wher
with thei beginne againe a newe onsette.
So when thou thinkest thy selfe mooste
sure of the honour of the fiede, the arte
thou at the poinct of the hardest hasarde.
Their horsemen vse armour of mayle
entrelaced with fethers: bothe for their
owne defence, & the defence also of their
horses.

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Asie.

horses. In times passed thei occupied no golde ne siluer, but only in their armour. Upon regarde of chaunge in their luste, thei mary eche one many wiues. and yet punish thei none offence so greivously as adultery. For the auoyding wherof, thei doe not onely forbide their women by generall restrainte from all feastes, and banquettings of men: but also from the sighte of them. Some neuerthelesse do wrighte, amonge the whiche Strabo is one, that thei vse to giue their wiues sometime to their friends, as in y waye of marriage, that thei maye so haue issue. Thei eat none other fleshe but suche as thei kille at the chace. Thei be euer on horsebacke, whether thei go to the fielde or the banquet, to bye, to selle, to commune of aughte with their friends, or to do any thing that is to be done. Nea thei dispatche al commune and priuate affaires, sittinge on horsebacke. And this is to be vnderstonde of the fre borne: for the slaves are alwayes on foote. Their buriall for all menne (sauinge the kinge) is the dogges bealy, and the kytes. But when thei or suche like haue eaten of the fleshe, thei couer thei the bare bones with earth.

R.iii.

Thei

Asie.

Thei haue great regarde vnto their goddes, & the worſhip due vnto them. Thei are men of a proude nature, buſte medlers, and ſedicious, craftie, deceitfull, malaparte, and vnſhamefaced: for thei holde opinion that it becometh the man as well to be ſterne, as the woman to be mylde. Thei be ener in ſome ſtirre, either with their neighbours, or elles amonge them ſelues. Men of fewe wordes, and readier to doe, then to ſaye. And therfore whether it go with them or againſt thei lappe it vp in ſilence. Thei obey not their ſuperiours for any reuerence, bu, for feare. Altogether giuen to lechery, and yet ſkance in ſiedinge. No farther trewe of worde or promeſſe, then ſemeth them expediente for their owne behoue.

The. vii. Chapter.

Of Perſia, and the maners and ordinaunces of the Perſians.



Perſia (a countrie of the eaſte) was ſo called of Perſius the Sonne of Iupiter and Danae . Of whome the chiefe citie of the kingdome alſo, was named Perſepolis. whiche
che

che in Engliſhe ſoundeth Perſebozoughe
(or as we corruptly terme it) Perſebu-
rie, and the whole naciō Perſiens. This
countrie as Ptolomite writeth in his fi-
ueth booke, hath on the north, Media:
on the weſt, Suſiana: on the eaſte, the
two Carmaniaes: and on the ſouthe, an
inſhot of the Sea, called the Boſome of
Parchia. The famous cities therof,
were Axiana Perſepolis and Dioſpolis.
By the name of Jupiter thei vnderſtoode
the whole heauen. Thei chiefly honour
the Sonne, whom thei calle Mitra. Thei
worſhip alſo the Mone, the planet Me-
nus, the fyre, the earthe, the water, and
the windes. Thei neither haue aultare
nor temple, nor ymage, but celebrate
their deuine ſeruite vnder the open hea-
uen vpon ſome highe place for that pur-
poſe appointed. In doinge ſacrifice thei
haue no farther reſpecte, but to take a-
waye the life from the beaſte. As hauing
opinion, that forasmuche as the goddes
be ſpirites, thei delighte in nothings but
the ſpiritual parte, the ſoule. Before they
ſlea it, thei ſet it aparte by them, with a
corone vpon the heade, and heape vppon
it many bitter banninges and curſes.

R. iiij.

Some

Asie.

Some of the nation notwithstandinge,
when thei haue slaine the beaste: ble to
laye parte of the offalle in the fire.

When thei sacrifice vnto the fire, they
embre by drie stickes together, cleane
without pille or barcke. And after what
time thei haue powred on neates tal-
lowe, and oyle, thei kinde it. Not blo-
wing with blasse of blowesse or mouthe:
but makinge winde as it ware with a
ventile, or trenchour, or suche like thinge.
For yf any manne either blowe into it,
or caste in any deade thing, or any durte,
or puddle, it is deathe to the doer. The
Persians beare suche reuerence to their
floudes, that thei neither walthe, pisse,
nor throwe deade carcasse into them. No
not so muche as spitte into the: But very
reuerentlye honour their water after
this maner. Comminge to lake, mere,
floude, ponde, or springe: thei trenche out
a litle ditch, and ther cut thei the throte of
the sacrifice. Being well ware, that no
droppe of blode sprinkle into the water
by. As thoughe all water ware polluted
and unhallowed ouer all: yf that should
happen. That done their Magi (that is to
say men skylfull in the secretes of nature)
layeng

layeng the flesh vppon a heape of Myr-
tus, or Laurelle, and tymbryng smalle
wandes about, sette fyre theron & brenne
yt. And pronouncyng certein curses, they
mynge ople, mylke, and hony together,
and spynkle into the fyre. But these cur-
singes make they not against the fyre ne
water. But against the earthe, a greate
whyle together: holding in their hande
a boude of smalle myrte wandes. Their
kings reigne by successio of one kynge
or stocke. To whom who so obeyeth not,
hath his heade & armes stricken of: and so
wythout buriall is throwe out for har-
reine. Policritus sheweth that euery king
of the Persians, buyldeth his howse vpon
a greate hille: and ther honoureth vpon all
the threasure, tribute, & tare that he re-
ceyueth of the people: to be a recorde
after his deathe how good a husbonde he
hath bene for y comune wealthe. Suche
of the subiectes as dwelle vpon the sea
coast, are tared to paye money. But those
that inhabite toward the mydde lande:
suche comodities as the quatte beareth
or hath wher they dwelle. As apothecary
drugges, wolle, coulours, & suche like
and catelle accordyngly. He is not per-
mitted

Asie.

any one cause, to putte any man to death. Neither is it lawfull for any other of the Persians to execute any thyng against any of his house or stock, that maie seeme in any wyse cruelle. Every one of them marie many wyues; & holde many concubines also beside, for the encrease of issue.

The king Proclaimeeth rewarde vnto him, that within one yere begetteth most children. If iue yere after thei are begotten, thei come not in the fathers sight, by a certein ordinaunce vsed among theini: but are broughte by continually among the women. To the ende that if the childe fortune to dye in the time of his infancie, their fathers grief maie be the lesse. Thei vse not to marie but in one tyme of the yere: toward midde Marche. The bridegrome eateth to his supper, an apple of that countrey, or a litle of the maribone of a Chamel: and so without any farther banquettyng goeth to bedde. From fve yeris olde, to twentie and fowze, thei learne to ride, to throwe the Dart, to shote, and chieflly to haue a tongue boide of all vnturthe. For their nouriturynge and trainynge in good maners, thei haue appoynted theini Masters of greate sobrenes

byenes and vertue, that teache them dieties, and pretie songes, conteinyng either the praises of their Goddes, or of some worthy Princes. Whiche sometime they sing, and sometyme recite without note: that so they mighte learne to confourme their liues vnto theirs, whose praises they sieme them selues to allowe. To this lesson assemble they alwaie together, at the calle of a Trompette And as they growe into yeres, an accompt is required of the how well they haue bozne awaie the lessons of their childehode. They vse to runne the race, & to course, bothe on horsebacke and on foote: at the leadyng of some noble mannes sonne, chosen for the nones. The field for the race, is at least thre mile and thre quarters longe. And to the ende that heate or colde should the lesse trouble them, they vse to wade ouer brookes, and swimme ouer riuers, & so to rowme and to hunt the fieldes, and to eate & drinke in their armour, and wette clothes. The frupes that they eate are akernes, wild Peares, and the fruite of the Terebinthine tree. But their daiely foode after their runnyng, and other exercises of the bodie: is hard Bisquette, or a like crustie breade,

Asie.

bread, Poztehocques, Gromelle sede, a
litle roste fleshe oz sodden, whether thei
lust: and faire water thei drinke. Their
maner of Huntynge, is with the bowe, oz
the Darre on horsebacke. Thei are good
also in the flynge. In the forenoone thei
plante and grasse, digge vp settes, stubbe
vp rootes, make their owne armour, oz
fleshe and foule, with the Angle oz nette.
Their children are decked with garni-
shynge of golde. And their chief iuelle is
the pzeious stone Diopys, whiche thei
haue in such price, that it maye come vp-
pon no deade corpes. And that honour
giue thei also to the fire, for the reuerence
thei beare there vnto. From twentie, till
fiftie: thei folowe the warres. As for by-
eng and sellynge, oz any kinde of Lawe
prattle, thei vse not. Thei cary in their
warres, a kinde of sheldes facioned like
a losenge, a quire with shafte, & a curtis-
lace. On their heades a copintancke, em-
batled aboute like a turrette, and a brest-
plate emboussed, of skaled woozke. The
princes and menne of honour did weare
a treble Anaxirides, facioned muche like
a coate armour, and a long coate doune
to the knets, with hangyng sleeves acor-
dyng.

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Dyng. The outside colours, but the lining white. In Sommer thei weare purple, and in Wyntre Medleys. The abillementes of their heades, are muche like the frontettes that their Magi doe weare. The comune people are double coated doune to the midde Leggue, and haue about their heade a greate rolle of Sendalle. Their beddes and their drynking vessell, are garnished with gold. Whē thei haue matier of mosse importaunce to common of, thei debate and cōclude in the middes of their cuppes: thinkyng it muche surer that is so determined, then afre any o-ther sobrer sorte. Acquaintaunce meting of equall degre, griete one another with a kisse. But the inferiour mictyng with his bettre, enclineth his bodie foze ward with lowe reuerence. Thei bewzie their cozples in the grounde, cearyng them all ouer with ware. Their Magicens thei leaue unbewzied, for the foules to disspetche. The children there, by an orde- nauce no where elles vled: doe carnal-ly knowe their mothers. Thus haue ye heard what the maners of the Persians ware sometyme.

Herodotus reherseth certeine other,
theire

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their factions not bettrely vnworthe the
tellynge. That thei compted it vilanie to
laughe, or to spitte before the kyng. Thei
thought it fondenes in the Grekes, wor-
thie to be laughed at, to imagine goddes
to be sprung vp of menne. What so euer
was dishoneste to be done, that thoughte
thei not honest to be spokē. To be in debt
was muche dishonour, but of all thinges
moste vile for to lie. Thei vse not to be-
wrie their deade bodies, vntill thei haue
bene torne with dogges, or with fowles.
And the parentes brought to miedinesse,
vse there to make cheuisaunce of their
doughters bodies, whiche emong no na-
tion elles was euer allowed. Nowbeit
some holde opinion, that it was also the
propertie of the Babilonians. The Per-
sians at this date, beyng subdued of the
Saracenes, and bewitched with Maho-
metes brain sicke wickednesse, are cleane
out of memorie. a people in those dates,
whiche through their greate hardinesse
and force, ware of long tyme Lordes of
the East parte of the worlde. But now
tumbled cleane from their aunciente re-
nowme, and bewried in dishonour.

The

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The. viij. Chapter.

Of ynde, and the vncouth trades and makers of life of the people therein.



Ynde, a Countrie also of the East, and the closyng vp of Asia toward that quartre: is saied to be of suche a maigne isle, that it maie be copared with the thirde parte of the whole earth. Pomponius writeth, that a lōge the shore, it is fowrtie daies sailyng the nighte also comprised therein.

It tooke the name of the floude called Indus, whiche closeth vp the lande on the weste side. Beginnyng at the Southe sea, it stretcheth to y Sonne risynge: And Northward to the moūt Caucasus. There are in it many greate peoples: and Townes and Cities so thicke, that some haue repozted them in nombze five thousande. And to saie truthe, it oughte not to seme greatly straunge vnto folkes, though the coutrie be repozted to haue suche a nombze of Townes, oz to be so populous: considering

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considering that of all other, the Indians alone, neuer discharged them selues of any ouerplus of issue, as other haue done: but alwaie kepte their owne offspring at home in their owne countrie. Their principall floudes are Ganges, Indus, and Hypanis. But Ganges farre passeth in greatness the other twaine. This lande by the benefite of the battling breathe of the gentle West winde, reapeeth corne twise in the yere. And other Westwinde hath it none, but the bitter blastes of Easterly windes called Etesia. Thei lacke wine, and yet some men reporte, that in the quarter called Musica, there groweth a good wine grape. In the Southe parte thereof, groweth Nardus, Cinnamome, Saper and Calamus aromaticus: as doeth in Arabia and Aethiopia. The woodde Ebenum (whiche some suppose to be our Guayacum) groweth there, and not elles where. Likewise of the Popinaye and the Unicorn. As for precious stones, Beralles, Rubies, Diamantes, fire Carbuncles and Pearles of all sortes, be found there in greate plentie. Thei haue two Summers, softe pimpelyng windes, a milde aier, a ranke soile, and abundaunce of water.

Watre. Diuerse of them therfore lue an hundred & thirtie yeres. Namely among the Musicanes. And among the Serites, yet somewhat longer.

All the Indians generally, weare long heare: dyed either as a bright as the colour, or elles an Orange colour. Their chief iuelles, are of Pearle and precious Stones. Their apparell is verie diuers: and in fewe, one like another. Some go in Mantles of Wollen, some of Linen some naked, some onely breeched to couer the priuities, and some wapped aboute with pelles, and lithe barkes of trees. They are all by nature blacke of the we: euē so dyed in their mothers wombe acording to the dispositiō of the fathers nature, whose siede also is blacke: as likewise in the Aethiopsians. Talle men and strongly made. They are very spare feeders, namely when they are in Campe. Neither delight they in muche pleasure. They are as I saied, greates deckers and trimmers of them selues, haters of theft. They liue by lawe, but not written. They haue no knowledge of letters, but administer altogether without booke. And for they are void of guile, and of very sobre.

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diete: all thing prospereth well with the. Thei drinke no wine, but when thei sacrifice to their goddes. But their drinke is a bruage that thei make sometyme of Rize, sometyme of Barlie. Their meate for the mooste parte is soupynges made also of Rize.

In their lawes, bargaines, and covenantes, their simplicitie and true meaning well appeareth: for that thei neuer are muche contentious aboute the. Thei haue no Lawes concerning pledges or thynges committed to another mannes keeping. No witnessynges, no handwrytynges, no sealynges, ne suche like tokens of trecherie and vntrust: but without all these, thei truste and be trusted, thei beleue and are believed, yea, thei often tymes leaue their houses wide open without keper. Whiche truely are all greatesignes of a iuste and byryghte dealing among them. But this peradventure can not seate well with every mannes fantastie: that thei should liue eche manne aparte by hymself, and every body to dine and to suppe when he lust, and not all at anhowse determined. For in dede for the felowshyppe and ciuilitie, the contrary is more

more allowable. Thei commēde and occupie muche as a commune exercise, to rubbe their bodies: specially with skrapers made for the nones. After which, thei smothe them selues again with Eberum, wherof I spake afoze.

In their Tounbes, and Bewztalles, very plaine and nothyng costlie: But in trimming and arraieng of their bodies, to, to, gande glorious. For there aboute thei neither spare gold, ne precious stone ne any kinde of silke that thei haue. Thei delighte muche in garmentes of white Sarcenet. And for that thei sette muche by beautie, thei cary aboute with thein phanelles to defende them fro the sonne, and leaue nothyng vndone, that maketh for the better grace of their faces. Thei sette asmuche by truthe alone, as by all other vertues together.

Age hath there no prerogative, except thei winne it with their wisdom, and knowledge. Thei haue many wiues, whiche thei vse to buye of their parentes for a yoke of Dren. Some to serue them as their vnderlynges, and some for pleasure, and issue. Whiche make neuertheless vse buttoke banquetynge abrode (for

Asie.

any lawe or custome there is to restraine them) excepte their housebandes by force, can compelle them to kepe close.

No one among the Indians either sacrificeth cozoned, ne offereth odours, ne liquours. Thei wounde not their Sacrifice in no maner of wise: but smoze hym by stopping the breath. Least thei should offre any mangled thing vnto God, but that that ware in euery parte whole. He that is conuicted of falsse witnessyng, hath his fingers cutte of by the toppe iointes. He that hath taken a limme from any manne, suffreth not onely the like losse, but loseth also his hande. But if any man haue taken from an artificer, his hande, or his eye, it lieth hym vpon his heade.

The kyng hath a garde of bought women: who take chardge of his bodie, and haue the trimmyng and orderyng thereof, the residue of the armie, remainyng without the gates. If the Kyng fortune to be droncken, it is not onely lawfull for any one of these women to sea hym: but the shall also as in the waie of rewarde, be coupled in mariage to the nexte king, whiche (as is saied) is one of his sonnes, that also enioied the Crowne. It is not lawfull

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lawful for the king to slepe by base times
and yet in the night tyme to auoide tre-
cherie, he is forced euery houre to chaunge
his chambze. When he is not in campe,
he ofte tymes cometh abroad: bothe to
giue sentence, and to heare matters de-
pendyng in question. And if it be time of
daie to trimme his bodie: he bothe hea-
reth the pleaes, & is rubbed in the meane
season with the skrapers afore mencio-
ned, by thze of his women. He cometh
furthe also to Sacrifices, and to hunting:
where he is accompaigned with a ra-
ble of women, in as good ordze as ours
ware wonte to be vpon Roche mondaie.
His waie is ranged with ropes, and his
garde of menne abideth without. But if
it fortune any to steale in, to the women
(whiche is contrary to their ordze & due-
tie) he loseth his heade for it. There go a-
fore hym Labours and Welles. When
he hunteth in places fenced aboute, two
or thze armed women stande presse, for
his aide, and defence. But when he hun-
teth in open place, he is caried vppon an
Eliphante: & even so sittynge on his backe
shooteth, or throweth the darte at his
game. Some of his women ride vppon

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Horses, some vpon Clephantes. As like-
wise in the warres, where thei fight with
all kinde of weapons skilfully.

Suche menne also as haue gathered
thinges into writynges, recorde: that the
Indians worshippe as their goddes the
father of raine Iupiter: Ganges their
floude, and the familiar spirites of their
countrie. And when their kyng washeth
his heade, thei make solempne feast, and
sende his highnes greate giftes, eche man
enuyenge other, who maye shewe hym
self moste riche, and magnificent.

The commune wealthe of the Indi-
ans, was sometyme deuided into seuen
states or degrees. The Sages (whiche o-
ther calle Philosophers) ware of the first
or dre, or state: the whiche although thei
ware in nombre feawer then any of the
rest: yet ware thei in honour and dignitie
aboue the kyng, farre aboue all other.
These menne (priuiledged from all busi-
nes) neither be troubled with office, ne be
at any mannes commaundement: But
receiue of the communes such thinges
as serue for the Sacrifices of their god-
des, and are requisite for beuotalles. As
though thei ware bothe well acquainted,
and

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Asie.

and beloued in heauē, and knewe muche
of the trade in helle. For this cause haue
thei bothe giftes and honour largely gi-
uen the. And in bery dede thei do muche
good among the people. For in the begin-
ning of y^e pere, assemblyng together, thei
foreshewe of raine, of droughte, of winde
and of sickenesse: and of suche like thyn-
ges as maie to profite be foreknownen.
For aswell the kynge as the people, ones
vnderstandyng their foresaydes, and kno-
wyng the certentie of their iudgementes
by former experience: shone the euil-
les, and are prest to attende vpon that,
that is good. But if any of their said Sa-
ges shall fortune to erre in his foresight:
other punishment hath he none, then for-
euer afire to holde his peace.

The seconde orde is of housebande
menne, whiche beyng moze in nombre
then any of the other states, and exempte
fro the warres, and all other labour: be-
stowe their tyme onely in housebandrie.
No enemy spoileth the, none troubleth
them: but refraineth fro doing them any
hurte or hinderance, vpon respect of the
profighte that redoundeth to the whole,
throughe their traualles. So that thei,
L.iii. haupng

Asie.

Hauiyng libertie without all feare to fol-
lowe their busines, are instrumētes and
meanes of a blessed plenteousnesse. Thei
with their wiues and childzen, dwell al-
waie in the countrie, without resortyng
to the townes or citie. Thei paye rente to
the Kpng (for all the whole Countrie is
subtecte to their kpng) neither is it lawe
full for any of the communes to occupie
and possesse any ground, without pay-
yng rente. And the housebande men be-
side this rente, yelde vnto the Knges
maiestie, a fineth of their fruites yerely.

The thirde ordre standeth all by bzic-
ders and fieders, of all sortes, whiche like-
wise neither enhabite towne ne village:
but with tentes, in the wilde fieldes. And
these with huntynge and fowlyng in son-
drie wise, so kyepe vndre the beastes and
hurtefull foules: that whear other wise
the housebande menne should in fiede-
tyme, and towarde harueste, be muche a-
cloyed and hyndered by the fowles, and
theim'selues allwaie by the beastes, the
countrie is quiete fro al suche annoyāce.

In the folowthe ordre are Artificers,
and handicraftesmen. whiche are deni-
ded, some into Smithes, some into Ar-
mourers,

Knights, some for one purpose, some for another, as is expediente. These doe not onely liue rent free, but also haue a certaine of graine allowed them at the kinges allowaunce.

In the fifteth orde are the menne of warre, a greate nombze daily exercised in armes, bothe on Horsebacke, on Elephantes, and on foote. And all their Elephantes, and horses mete for their warres, are found of the kinges allowaunce.

The sixteth orde is of Surueiours or Maisters of reporte, whiche haue the ouersight of all thynges that are done in the realme, and the charge to bryng rea-
pote vnto the kyng.

In the seuenth place, are thei that be Presidētes, and heades of the commune cōsailles, very fewe in nombze, but woorthy mē for their nobilitie and wisdomē. Out of these are chosen counsaillours for the kynes Courtes, and officers to administre the commune wealth, and to determine cōtrouersies: yea, capitaines for the warres, and Princes of the realme.

The whole state of Pnde beyng deu-
ded into these ordes or degrees: it is also ordeined, that a man shall not marie out

Asia.

of the ordre, wherin his calling lieth, ne chaunge his trade. For neither maie the souldiour occupie housebandrie though he woulde: ne the artificers entremede with the doctrine of the Sages.

There are also amonge the Indians, persons of honour appointed to be as it were Tutors of straungiers, to see that no wronge be done them, to put ordre for their keepng, and Whiske, if any falle sicke. As also (if it fortune any of the to die) for the bewyng of theim, and to deliuer their goodes, and money to their nexte friendes.

All causes are broughte afoze the iudges, who heare the parties, and punyshe the offenders diligently. Ther is no slavery amonge them. Yea, thei haue a certaine ordinaunce, that none shalbe slave or bonde amonge them, but all fre, and of equalle aucthoritie and honour. For thei holde opinion that who so accuseth his selfe neither to be Lord over other, ne to wronge any bodie: y man hath prepared him selfe sautie and ease what so euer shall happen hym by any aduensure. And a fonde thing ware it to make the lawes indifferente for all, and not to make
make

make the states of the men indifferente.

But because ther are in Inde manye sondrie contries, diuerse bothe in people and tongue (as in so large a thing muste nedes happen) ye shall vnderstande that thei do not all alike vse suche trade as I haue described, but in some places some what worse.

Of those that lie towarde the Caste, some occupie brieding, and some do not. Other dwellinge in the marshes, and fennes vpon the riuers side: occupie fissing, and liue by the same all rawe. And the better to worke their seate, thei make them selues boates. of suche canes as growe ther, of a wonderfull biggenes. So, that so muche of the cane as is betwixte ioynte and ioynte, is a iuste proportion of timbre for one of their boates.

These of all the other Indians, are appareilled in matre, made of a certayne softe kinde of mere rushes, which when thei haue gathered out of the floude, and sliced oute in maner of lace: they braude together muche like oure figge fraile, or suche like kinde of mattinge, & make them selues ierkins therof.

Those that be yet by Caste of them, are brieders

Asie.

brieders of catatlle : and liue altogether
with rauwe fleshe, and haue to name Pa-
dians. Whose condicions are sayde to be
suche.

As often as it fortuneth any of their
citezeins to be sicke, yf it be a manne: his
nieresst friendes, and those that are moſte
aboute him, kille him by and by. leaſte
(ſaye thei) his fleſhe ſhould ware worſe.
Pea, though he woulde diſſemble the
matier, and denie himſelf to be ſicke, it
boteth not. For withoute pardon, they
kille him, and make a feaſte with him.
If it be a woman, looke how the menne
did by the manne, ſo do the women by a
woman. Like wiſe do thei with bothe ſor-
tes, when thei ware croked for age, or be-
come impotente: where throughe, what
by the one meanes and the other, none of
them die for age.

Ther is another ſorte of the Indians
that kille no liuinge thing, ne plante, nor
ſowe, nor builde houſe: but liue with her-
bes, and a certeine ſede whiche groweth
there of the ſtone accorde, muche like vn-
to gromelle. whiche thei gather with the
cuppe or ſhelle that it groweth in, and ſo
ſeeth it, and eate it. If any of theſe falle
ſicke,

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fiche, he wandereth forth into some des-
serte place, and ther laieth him downe:
no manne taking hede either to his lieng
or to his dienge.

All these Indians that I nowe haue
spoken of, in quenching of natures heate,
use their women as secretly as beastes
do their females.

These Indians haue a kinde of sages,
that the Greekes calle Gimnosophistæ,
whiche as the worde Sophista soundeth
now, might merily be interpreted brie-
chelesse bablers. But as Sophista did sig-
nifie then, naked Sages: or to giue one
Greeke worde for a nother, naked Phi-
losophes. These (as Petrarche writeth)
haunte the outemoste borders, and sha-
dowie partes of that countrie, wadering
naked acordinge to their name, vp and
downe, heather and theather, studieng,
and searching the natures of thinges, the
course of the heauens, and the secretes of
knowledge. Thei continued sometime al-
the whole daye from the sonne rising, till
his downe goinge: beholdinge the same
with stedfastte eye, neuer turning away
the head (althoughe it be ther moste fre-
quently hote) searching and spieng astrer-
certaine

Asie.

certaine secretes in the body thereof.

At another time thei passe the day like-
wyle, standing one while on one legge,
another while on another in þe boillinge
lande of that contrie. Froste nor snowe,
nor fire heate greued not them.

Amonge these, is ther a people called
Brachmanes, whiche (as *Strabo* these
king wrote vnto *Alexander* when he wet
aboute to subdue them) liue a pure and
simple life, led with no likerous lustes of
other mennes vanities. This people lo-
geth for no more then nature requyret
naturallie. Thei are content with suche
foode as cometh to hande, desirynge no
suche as other menne couene the worlde
almost vpside downe to haue, leauing no
element vntaken to gette a gowbin for
their glotinous gorge: but suche as the
earth unploughed, or vndolue, yeldeth of
her self. And because thei acquaintance not
their table with surfet, in dede thei knowe
not so many kindes of sickeneses, ne so
many names of diseases as we doe: but
thei better knowe what sounde healethe
meaneth, and staied continuance of the
same then euer we are like.

Thei haue no nede to craue one ano-
ther

thers helpe and reliefe, wher no manne
maketh clayme by(thine)and by(myne)
but euery manne taketh what he lusteth
and lusteth no more then he needeth.
Enuie cannot dwell ther, ne none of her
impes, wher all be equalle, and none a-
boue other. and all alike poore, maketh
all alike riche. Thei haue no officers of
Iustice among them, because thei do no-
thing that ought to be punished. Ther
can no lawe appiere, because none offence
appeareth.

The whole people hath one onely lawe,
to do nothinge against lawe that nature
prescribeth. To cherishe labour, to barre
out ydlenes, and banishe colle couetyse.
That lechery like not away the vigour
of their spirites, and strength: nor lacke
thzowe mienne into desperate doompes.
That euery manne hath enonghe, wher
no manne couettes more. That neuer co-
tent, is of all other the moste cruell rest-
les plague. For whome she catcheth, she
thzoweth a foote beneth beggery, whilest
thei canne finde none ende of their scrat-
tinge, but the more thei haue, the fellier
gnauweth their longing.

Thei warme by the Sonne, the deawe

Asie.

Is their moisture, y^e riuer is their drinke,
the faire grounde their bedde. Are bea-
keth not their sleape, Compassing of va-
nities wearieth not their minde. Wride
hath no stroke ouer them, among whom
ther is no diuersite. Neither is their any
kinde of bonde knowne amonge them:
but the bondage of the body to the minde
whiche thei onely allowe to be iuste.

For the building of their houses, they
sende not ouer sea for stone, thei burne
no Calion to make lime to tempze their
mortre, thei bake no bricks, noz digge
no sande. But either make them caues in
the earthe, or take suche as thei finde rea-
dy made in the sides of the mountaines
and hilles. Ther dwel thei without feare
of rage or ruine, of weather or of winde.
He thinketh him self saulster fenced frō
thowzes with his caue, then with a fewe
tiles: and yet hath by it a double commo-
ditie. A house while he liueth, & a graue
ready made when he dyeth. Ther is no
glittering apparell, no rattelinge in syl-
kes, no rusteling in beluettes, but a litle
brieche of brawdred russhes, or rather a
couering of honeste shamefacednesse.
The women are not sette oute to allure,

ne

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Asie.

ne pinched in to please, ne garnished to
gale at. No heare stied, no lockes outelat-
ed, no face painted, no skinne slicked, no
countrefeite countenance, noz mynsing
of passe. No poticary practise, no yncke-
borne termes, noz pithlesse prattling. Final-
ly no colours of hipocrisie, no meanes to
set oute moze beautie then nature haue
giue them. Thei ioyne not in engedzure
foz likerous luste, but foz the loue of yf-
seme and succession. Thei kepe no war-
res, but mainteine peace: not wth force,
but wth peaceable behauour and ma-
ners. The father and the mother folowe
not the childe to y be wztalle. Thei builde
no tombes foz the deade: moze like vnto
chirches then graues. Thei be wzy not
wth their alshes in pottes daffed full of
pearle and precious stone. Foz why they
estieme in these, neither the honour of the
quicke, ne the pleasure of the deade: but
rather the trouble and paine of bothe.
Festilence oz other diseases (as I haue
sayd) the Abrahmanes are not annoyed
wth, foz thei infecte not the ayer wth
any filthye doinges. But nature alwaye
wth them, keapeth accorde wth the sea-
son: and euery elemente his courne, wth

Asie.

oute stoppe or barre. Their Whisicque is
abstinence, which is able not only to cure
the maladie already crepte in: but also to
holde oute suche as otherwise mighte en-
tre. Thei couette no sightes, nor shewes
of misrule: no disgustinges nor entrelu-
des. But when thei be disposed to haue
the pleasure of the stage, thei entre into
the regestres of their stories, & what thei
finde there moste fit to be laughed at, that
do thei lament & bewaile. Thei delighte
not as many do, to heare olde wiues ta-
les, and fantasies of Robin hoo: but in
studious consideration of the wondrous
workmanship of the world, & the perfect
disposinge of thinges in suche ordere of
course and degree. Thei crosse no lease
for merchaundise, ne learne no colours
of Rethorick. Thei haue one kinde of
plaine eloquence commune to them all:
tongue, & harte agreinge in truthe. Thei
haue neither moote halles, ne vniuersi-
ties, whose disagreeable doctrine more
leaning to apish arte, then natural rea-
son and experience, neuer bringeth anye
stave, or certaintie of thinges. One part
of this people iudgeth manes perfecteste
blessednes to stande in honestie. And a
nother

Athe.

rather in pleasure. Not in the tickelings of the taile, or pamperings of the bealy, more bittre then pleasaunte as thou maye use them: but to lacke nothing that perfect nature desireth, ne nothing to do that perfect nature misliketh. Thei thincke it no honour to God, to slea for him an innocēte beast: yea thei say he accepteth not the sacrifice of men polluted with bloode, but rather loueth a worship boide of all bloodsheade. That is to saye the humble entreatie of woordes, because that propriety only (to be entreated with woordes) is commune to God and to manne. With this therefore saye they he is pleased, because we somewhat resemble him self therein. And this was the life of y^e vnchristened Brahmanes, wherewith we christianes are so farre out of loue, that we are afrated leasse any man should beleue it to be true.

The Indians called Cathets, haue eche man many wiues. And as sone as any one husbände fortuneth to die, his whole number of wiues assemble before the chiefest iudges of the citie, and there eche for herself, sheweth and alledgeth her welldeseruings towarde her housebände: how

M.ij.

derely

Asie.

derely she loued him, howe muche she
tendered & honoured him. And she that
is by them iudged to haue borne her self
beste in that behaulfe, and to haue bene
dierest to her husbonde: she in the beste
manner and moste gorgeous that she can
deuise, triumphing and reioysinge, getteth
her vp vpon the funerall pyle, wher
her housebandes corpes lieth ready to be
brente, and ther kissinge and embrasinge
the deade body, is burned together with
her housebāde. So gladde is she to haue
the victorie in the contention of wiuely
chastitie, and honeste behauiour toward
her husbāde. And the other that lyue,
thinke them selues dishonoured: and
escape not without spotte of reproche as
longe as they liue. Their childre in their
infancie, are not nourished by at the li-
bertie and will of the parentes: but cer-
teinether are appointed to viewe the chil-
dren: whiche yf they spie vntowardnes in
the infante, deformitie, or lacke of lim-
mes, commaunde it to be slayne.

Thei ioyne not mariages for nobilitie
of birthe, or aboundaunce of substaunce,
but for beaultie. and rather vpon regarde
of frute, then of luste.

Certaine

Certaine also amonge the Indians haue this custome, that yf thei be of suche pouertie that thei be not able to marie oute their daughters: euen in the floure of her age thei bringe her, or them, furthe into the marcate with trompet & drumme, or suche other their noyses of warre: And thei, after the multitude is comen together, the maiden first vncouereth her self wholie by to the harde shoulders, on the backe haulfe, to be sene starke naked, and after that likewise on the bealy. If the multitude finde no faulte, but allowe her as worthye to please for her bodye, then marieth she to some one ther, whome she beste liketh.

Megasthenes writeth that vpon diuerse mounteines in Inde, are people with dogges heades, and longe clauwes, cladde in hydes of beastes, speakinge with no voyce like vnto manne, but barking onely, muche like vnto dogges, with mouthes roughe like a grater.

Thei that dwelle aboute the heade of Ganges, haue no nede of anye kinde of meate: for thei liue by the saour of their frutes. And yf thei fortune to iorney, so that thei thincke to fayle of the saour

Asie.

When thei would haue it, they cary with
theim to smelle to, at times as thei fainte.
But if it fortune those to smelle any hor-
rible stincke, it is as present deathe vnto
theim, as popson to vs. It is recorded in
writyng, that certaine of those ware in
Alerandres campe.

We rede also that there are in Inde
me with one eye and no mo. And certein
so notably eared that thei hange downe
to their hieles, with suche a largenesse
that thei may lye in either of them as vpon
a pallet: and so harde, that thei maye
rende vpon trees with them. Some other
also hauing but one legge, but vpon the
same such a foote, that when the sonne is
hote, and he lacketh shadowe, lyenge
downe vpon his backe, and holdinge vpon
his face, he largely shadoweth his whole
bodie.

It is redde that in Alesia certein wo-
men haue but ones childe in all their life
time: and the childzen assone as thei are
borne, immediatly to become hozcheded.
Againe, that there is another nacion,
much longer liued then we are, whiche in
their youth are hozheared: and in the fr
age, their heare wareth blacke. They
affirme

affirme also thatther is another sorte of
women that conceive at fyue yerres olde,
and liue not aboue the age of. viii. yerres.
Ther are also that lacke neckes, & haue
their eyes in their shoulders. Ther are
also beside these, certeine saluages with
dogges heades, & shackle beared on their
bodies, that make a very terrible char-
ringe with their mouthes.

But in these and suche like tales of the
Indians, and their countrie: for that a
manne had nede of a redie beliefe that
should take theim for trutthes, one had
not nede to bee so large: considerynge
specially that menne nowe a daies, will
skante beleue the repozte of other mens
writinges, in the thinges that almost lye
vndre their noses.

Ther is a place betwixt Gedrosia and
the floude Indus which is called Cathai-
nus of the Cathaiens that enhabyte it.

This people ware an offsprig of the Sci-
thians, muche altered from their naturall
condicions, and wonted maners, if that
that Aitone the Arminiane writeth of
them in his storie, be true.

Ther passe (saith he) all other men in
quicke smelling. And ther saye of them

selues, that though all other menne haue
 two instrumentes of sight, yet do none se
 with both two in dede, but thei: all other
 men in cōparison either to haue no sight,
 or elles as it ware but with one eye.
 Their wittinesse is greate, but their boa-
 stinge greater. The whole nation of the
 is perswaded, that thei muche passe all o-
 ther men in knowledge, and the subtilti-
 es of sciences. Thei are all of colour shi-
 ning white, smalle eyed, beardelesse by
 nature. Their lettres are aſtre the facio
 of the Romaine, all in squares. Thei are
 diuersely ledde with sonde supersticions,
 some aſtre one ſozte, and some aſtre ano-
 ther. But thei are all voyde of the true
 knowledge which is in Iesus Chyiſte.
 Some worſhip the ſonne, some ymgone.
 Other, ymages of yoten met alle, manie
 of them an ore. And thus to ſondry ſuche
 other monſters, hath this people in ſon-
 dry wyſe deuſed it ſelfe in ſuperſticion.
 Thei haue no maner of wrytten lawes,
 nor knowe not what we meane whē we
 ſpeake of faithfulneſſe or truſtineſſe. And
 wher (as I ſaid aſore) thei haue in al hād
 worckes a paſſing ſubtiltie of witte, yet
 in the knowledge of heauenly thinges,
 thei

thei are altogether to learne: that is to
saye, thei are bitterly ignoraunt. A coward-
ly people and very feareful of death. Yet
exercise thei a maner of warre, but that
thei handle rather by witte, and pollicie,
then by strength and hardinesse. In their
sight thei vse a kinde of shaftes, and cer-
taine other weapons of sight, unknowne
to other countries.

Their money is a piece of square pa-
per, with their Kynges Image vpon it.
And because it cannot be durable: ordre
is taken, that when it is soiled or dusked
much, with passing from man to man,
thei shall bring it to the coignyng house,
and make erchaunge for newe. All their
vtenfiles and necessaries of house, are
of golde, siluer, and other metalles. Dile
is so deintie among theim, that the kyng
only vseth it, as it were for a precious
ointment. Thus haue we treated of the
Pndians, and now to their bozderers,
the Scithians.

The. ix. Chapitre.

Of Scithia and their
verne maners.

M. v. Scithia

Asie.



Scythia (a countre lieng by North) is said of Herodotus, to take the name of Scythia Hercules sonne. As Berosus Judgeth, of an other Scythia, borne ofoure greate graundame Arare, Noahes wife, that dwelt first in that countre. This people in the beginnyng, pente within narrow boundes, so in proesse by litle and litle, thzough their valeauntnes and force enlarged their limites: that thei became lordes of many coutries aboute, and grewe into a great gouernaunce and renoune. Thei nestled first vpon the floude Araxis so fewe in nombze and so base: that no manne thought theim worzhie the troubleng or talkyng of. But gettyng vnto them a certein king, hardie, of great courage, and notable experience in the warres: thei enlarged their land so, that thei made it stretch on the one partie (whiche is altogether Hille, and Mountaigne) vnto Caucasus, and ouer al the plain vnto the Ocean, & vnto the greate marthe of Meotis, and Tanais the floude. From
whence

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where the countrie of Scythia now stretcheth all along toward the East. And because the mountaigne Imaus, running along as the countrie coasteth, deuides it in the middes into two haulues: the one haulfe is called Scythia within Imaus, and the other without (as ye would saie) on this side the Mounte, and beyonde. There neuer medled any power with them, that was able to conquere them: or muche to endamage them. Thei forced Darius, the King of the Persians, with greate dishonour to flie their countrie. Thei Que Tirus with all his armie. Thei made an ende of Alexandze with all his power. The Romaines sente them threates thei would warre with them, but thei proued in fine but wordes. Thei are a people not tameable with any toile bittre warriours, and of greate strength of bodie. At the first very rawe, and without any ordinarie trade of life: neither knowyng what tillage meant, ne yet hauyng any houses or cotages to dwell in. But wanderyng vp and doune the wilde fieldes and dzyuyng their catteille afoze them, their wyues and their children riding in wagons by them. Thei obserued iustice

Asie.

justice, without constraint of lawe. Thei
compted none offence more heinous, then
theſte. As folke that had nothyng vnder
locke nor keye, barre, nor bolte: but alto-
gether in the open felde. Thei nether oc-
cupied golde ne ſiluer. Their chief foode
was milke and Hony. Against colde and
other ſtozmes, thei wrapped their bodieſ
in felles, and hides of beaſtes, and ſkineſ
ſkinnes. Thei knewe not what woollen
meante, ne any ſacion of garmente.

This maner of life was in many of the
Scythians, but not in all. A greate nom-
bre of theim, as thei muche differed in di-
ſtaunce of place from other, ſo differed thei
alſo from other in maners: and vſed a
certeine trade of living among them ſel-
ues, wherof we afterward will entreate,
when we haue ſaid ſomewhat more of
their ſacions in generall.

Many of the Scythians delight in ma-
ſlaughter. And the firſte man that he ta-
keth in fight, his bloud drinketh he: and
offreth vnto his kynge the heades of all
thoſe he ther ſlaeth. For when he hath
ſo done, he is admitted to be partaker of
the butine what ſo euer it be, whereof he
ſhould be otherwiſe partles. He cutteth
of

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of the heade afre this forte. Firſt, with
his kniſe he maketh in it a gaſhe rōūde a-
bout like a circle, vnder the eares: then
taketh he it by the heare of the croune,
& ſtriketh it of. That done, he ſleaeth it,
and taketh the ſkinne betwixte his han-
des, vntill it become very ſouple and ſoft
and kiepeth it for a hande kercher. This
wille he hange vpon the reine of his horſe,
and glozieth not a litle in it. And he that
hath moſte of ſuche hādkerchers, is com-
pted the valeaunteſt manne. There are
many alſo that ſowe together theſe ſkin-
nes of menne, as other doe the ſkinnes of
beaſtes, and weare them for their clo-
thyng. Some of them ſlea the right hand
of their enemies beyng ſlaine, ſo that the
nailles alſo remain vpon the fingers, and
make couers of theſe for their quiuers.

Many of the ſlea the whole bodie, and
ſtretch out the ſkinne vpon certaine ſtic-
kes fitted for the bones, and ſo ſprede the
vpon their Horſe. Of the Skulles of the
heades thus ſlaine, thei make maſures to
drinke in: coueryng them on the outſide
with rawe Beates leather, and gilding
them on the inſide, if he be of habilitie.
And when any gheſte of eſtimation com-
meth

Asie.

meth vnto theim, thei offre the to drinke
in as many as thei haue, and declare for a
greate bragge of their valeauntnesse,
that so many thei haue slaine with their
owne hande.

Dnes euery yere, all the chief heades
of the Scythians, kepe a solempne drin-
kyng. At the whiche the maner is, out of
one of these Skulles, as out of a wastai-
ling boule, to giue all those the wine that
haue slaine an enemye. But he that hath
done no suche notable acte, tasteth not
therof, but sitteth aparte in a corner with-
out honour: which is iudged among the
a greate reproche. But thei that haue a-
chieued many slaughters, thei drinke of
two Goblettes together, which thei haue
for that purpose.

The goddes whom thei worshippe and
doe Sacrifice vnto, are these: Firste and
chiefly vnto Vesta, then to Iupiter, and
the goddesse of the grounde: for that thei
take her to be Iupiters wife. Next vnto
Appollo and Venus, Mars and Mercu-
les. Yet erecte thei no Chapelle, Altare,
nor Image to any of these: but onely to
Mars: to whom thei offre of euery hun-
dred prisoners that thei take, one for a sa-
crifice.

crifice. To the other thei offre bothe hoz-
ses and other beastes, but specially hoz-
ses. Swine thei so litle esteeme, that thei
neither offre them to any of their goddes
ne bouchelaufe to kieve them in their
Countrie. Looke whom the kyng punish-
eth with death, his children he also com-
maunderth to be slain, as many as be ma-
les, but the women are pardoned.

With whom the Scythians couenaunt
or make League: after this maner thei
doe it. Thei fille an earthen panne with
wine, and of the parties that shall strike
the League or couenaunte, thei drawe a
quantitie of bloude, whiche thei mingle
therwith. Then diepe thei into the panne
their Curtillasse, their Haftes, their arc,
and their darte. That done thei wishe vn-
to them selues many terrible curses and
mischiefes, if thei holde not the league or
couenaunte. And then drinke thei the
wine. And not thei onely that strike the
couenautes, but also those that are moste
honourable in their compaignie.

The bewfall of their kynges is after
this maner: where the Kyng dieth, those
that are of his bloude, rounde his heare,
cutte of one of his eares, slice his armes
rounde

Asie.

rounde aboute, all to begaſſhe his fore-
heade and his noſe, & ſhoote him through
the liſte hande, in thre or ſowre places.
Then late thei the corps in a Carte, and
cary it to the Gerrites, where the Sepul-
chres of all their Kyngeſ are. And thei
dwell vpon the floude Boziſthenes, about
the place wher it becometh firſt ſafteable.
This people when thei haue receiued it,
trenche out a ſquare plotte in the ground
very wide and large. And then rippe the
bealy of the corps, and bowelle it cleane:
clenſyng it and dzteng it from all filthe,
and fille it vp with Siler Montanum,
Franchencenſe, Smallache ſiede, and A-
niſe ſiede, beaten together in a Mozte.
And when thei haue ſowed it vp againe
cloſe, thei ceare the whole bodie, and con-
ueighe the ſame in a Carte, to the nerre
people vnder the gouernaunce of the Sci-
thians, whiche with honour receiue it, and
conueigh it vnto the nerre of their domi-
nion: and ſo from one to another, vntill it
haue paſſed rounde aboute, to as many
peoples, as are of their dominion, and be-
comen againe to the place of befoziail e-
mong the Gerrites. whether it is accom-
panied wth a certain of all the peoples,
to

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Asie.

to whom it hath comen, as thei gathered
encreace from place to place. Thei, after
what tyme thei haue laied the corps, cor-
phine and all, vpon a hedde of state, amid
the square afore mencioned: sticke downe
their iavelines and speares aboute him,
and with stikes laied ouer from one to
another, frame as it ware a Telyng,
whiche thei couer with a funerall palle.
Then in the reste of the boide space, that
yet remaines in the Copline made for
the nones: thei betwix one of his dierest
lemmans, a waiting manne, a Cooke, a
Horsekeeper, a Lacque, a Butler, and a
Horse. Whiche thei al first strangle, and
thruste in, together with a portion of all
sortes of plate, and of euery suche thyng
as appertained to his houtholde, or body.
And when the yere comes about, then do
thei thus. Thei take of those that ware
nerest aboute the Kyng (now there are
none aboute the king, but thei be Scythi-
ans free bozne, and suche as his self doth
commaunde: for he maie be serued with
no bought slaue) of those take thei finette
and as many of his best horses. And whe
thei haue strangled bothe the men and
the horses, they bowell the Horses, stuffe
M. i. their

Asie.

their beastes againe with Chaffe, and
sowe them by close, and sette the menne
bypon their backes. Then make thei a
boulte ouer round about the bozde of the
greate square, and so dispose these Dozse
menne enuiron thesame, that thei seme
a farre of, a troupe of liuyng hoysmen
gardyng the kyng.

The communes haue also a maner of
bewzalle afte a like sozte. When one of
them dieth, his nerte neighbours and
kindsfolke late hym in a Carte, and cary
hym aboute to euery of his frindes: whi-
che at the receipte of hym make a feaste,
as well to the kindsmen, as to all the rest-
betwe that accompanie the corps. And
when thei haue thus caried hym aboute
by the space of fowzeteene daies, he is be-
wzied. All the braine of his heade beyng
first piked out, and the skulle rinsed with
water cleane. Aboute the bodie thei sette
by thzee sparres of woodde sloppng, and
restyng one bypon another at the toppes.
Rounde about these sparres, thei straine
cappng wollen, packng them as close
as thei can. And within betwixt the spar-
res, as it ware in the middest ouer the
deade, thei set a crate oz shallowe trough,
where

where in to thei casse a kinde of stones,
that glistereth by fire light.

The menne among the Scythians, do
not vse to washe thei selues. But the wo-
men vse to poluze water vpon their own
bodies, and to rubbe themselues against
some roughe stone: and then with a piece
of a Cipresse, Leadze, or Cincence tree, to
grate their whole bodie, vntill it be some
what bollen or swollen. And then enoint
thei bothe that and their face, with cer-
taine medicines for the nones: whereby
thei become the nexte daie a of very good
smell, and (when the medicine is washed
a waie) sticke and smothe.

Their commune othe, and the othe of
charge in matters of controuersie, or
iudgemente, is by the kynges clothe of e-
state: by the whiche if a man shalbe tried
to haue forsworne hymself (as their en-
chantours haue a maner to trie with sa-
lowe rodde whether thei haue or not) by
and by without respighte, he loseth his
heade, and all his goodes. whiche tourne
to the vse of them that haue pzeued hym
perjured.

The Massagetes, a people of Scythia
in Asie, beyond the sea called Caspiū mare

Asie.

in apparellle and luyng, muche like to
the Scythians, and therefore of some so
called: vse to fight bothe on horsebacke
and on fote, with suche activitie and force,
that they are almoste invincible in bothe.
Their weapons are bowe and arrowes,
Launces and Armpynge swordes. Their
beltes aboute their waste, the oznaiment
of their heades, and their pollerone, are
garnished with golde. Their Pozses are
barbed on the brest, with barbes of gold.
Their reines, bridles, and trappour are
all of golde. The heades of their Laun-
ces are of Brasse, and their Muires ar-
med with Brasse. As for Silver and I-
ron they occupie none. Eche manne ma-
rieth one wife, and yet are the wives of
them all, commune one to another. Whi-
che thyng is not vled among any of the
other Scythians. When so ever any man
lusteth for the compaignie of his womā,
he hangeth by his quiver vpon the carte
wherein his wife is caried by hym, and
there openly without shame coupleth.

When any one of this people wareth
bery aged, his friends, acquaintaunce,
and kindesfolke assēbled together, make
a bealie Sacrifice of hym: sleayng as ma-
ny

Asie.

my shepe besides, as will serue for the fulnesse of the nombre. And when thei haue dressed them, eate parte and parte like, the one with the other. And this kinde of departynge is compted among them, of all other moste blessed. If any fortune to pine awaie of sicknesse, hym eate thei not: but put in a hole, and throwe earthe vpon him. Sory for the losse, that he came not to the feast.

Thei neither sowe nor mowe, but liue by fleshe of suche beastes as thei haue, and suche fishe as Arare the floude doeth plenteously minister vnto them: and with drinckynge of Milke, wherof thei make no spare. Thei knowe no goddes but the Sonne: In whose honour thei offre vpon Horses in Sacrifice, as beyng in swiftnesse moste like vnto the Sonne.

The Seretines are a debonaire people, and suche louers of quietnesse, that thei shone to entremedle with any other people. Merchantes passe their outmost floude toward them, but thei make come no nigher. Along the banques there, thei sette out suche thynges, as thei are disposed to selle. Not the Merchantes, but the indwellers of the Countrie. For thei

M. liij. selle

Asie.

sell to other, and bule of none. And thei sette them in ordze as thei iudge them in pze. The buyer cometh, and as he iudgeth theim by his eye to be worthe, without further trade oz feloweshippe betwixte theim, so lateth he doune. And if thei receiue it, he departeth with y ware. Among them is there neither whoze noz thiefe, noz adulteresse bzonghte to iudgemente. Neither was it ever hearde, that there was a manne slaine among them. For the feare of their Lawes woozkeith moze strongly with them, then the influences of the Starres. Thei dwelle as it ware in the beginnyng, oz entryng of the worlde. And for that thei liue afre a chast sort: thei are neither skourged with Blastynges, ne Haille, ne Pestilence, ne suche other euilles. No manne toucheth a woman there, afre she hath conceived, ne yet in the tyme of her floures. Thei eat none vncleane beastes, ne knowe what Sacrificyng meaneth. Every man there is his owne Judge, acordyng to Justice. Therefore are thei not chastised with suche corrections as happen vnto other for synne, but bothe continue long in life, and die without grief.

The

Asie.

The Tauroschithiās (so called for that thei dwell aboute the mountaigne Taurus) offre as many as fortune to make Shipwracke vpon their Shoze: to the virgine, whose name ye shall after heare. And if it fortune any Greke or Grekes, to be driuen thither, him doe thei Sacrifice after this maner.

After what tyme thei haue made prayer after their maner, thei strike of his heade with an hachet. And (as some saie) tomble doune the carkeffe into the Sea, (for this Virgine hath a Chapelle vpon the toppe of a high cliene, hangyng ouer the Sea, where this feate is doone) and naile vp the heade vpon a Gibet. In this point of nailyng vp the heade, all the writers agre, but in tomblyng doune the body, not so. for some affirme that the body is bewzied. The Virgine Deuille, to whom thei Sacrifice: is saied to be Iphigenia Agamēnons doughter. Their enemies as many as thei take, thus thei handle. Euery manne cutteth of his prisoners head, and carieth it home: and fasteneth it vpon the ende of a long pole, & setteth it vp: some vpon their house toppe some vpo their chimneis as high as thei

M. liij. can.

Asie.

can. And no merueile though thei set the
so that thei might well see rounde about
theim: for thei saie: thei are the wardens
and keepers of al their whole house. Thei
liue by spoile, and by warre.

The Agathirsians are merue berie
neate & fine, & greate wearers of golde
in their appareill. Thei occupie their wo-
men in commune, so that thei seme all of
one kindred, and one householde: neuer
striving nor grudgynge one with ano-
ther, muche like in body vnto the Thra-
cians.

The Neurians vse the maners of the
Scythians. This people the somer befoze
that Darius set furthe, ware constrai-
ned for the greate multitude of Serpen-
tes y ware bredde in their quartres, to
chaunge their dwelling place. Thei ve-
rily doe belieue, and wille sweare it: that
euery yere ones for a certayne daies, thei
become woulues, and retourne againe
into their former shape and state.

The Antropophagites (so called for that
thei liue by mannes fleshe) of all menne,
are the worst conditioned, without lawe,
or officer, appareilled like the Scythians:
but in language like vnto no bodye but
them

Asie.

them selues.

The Melanchleni do all weare blacke, as their name dothe signifie. And of these also are eaters of mannes flesh: so manie as folowe the trade of the Scythians.

The Budines are a great nation, and a populous, graye eyed, & redde headed al. Their heade citie is Belone, wherof thei are also called Belonites. Thei kepe euery thirde yere a reuelle in the honour of Bacchus: whereat thei make reuelle in dede, yea, reuell route. Thei ware sometime Griekes, whiche put of fro their countrie, seattled them selues there. And by processe, losing the propriete of their owne tongue, became in language haulfe Grekes, and haulfe Scythians. Yet are the Belonites bothe in language and liuinge, different from the Budines. For the Budines being native of the place, are breeders of Cattelle: The Belonites, occupieng tilth: live by corne, and haue their frute yardes. Neyther lyke in colour ne countenance to the other. All their quartres are verpe full, and thicke of trees. It hath also many meres and greate. In and about the

M. b. whiche

Asie.

Whiche thei take Otters, and Beauers, & many other beastes: of whose skinnes they make them pilches, and Jerkins.

The Lircis liue by woodmanshippe, and huntinge, and afire this maner.

Their countrie beinge also very thicke of trees, thei vse to climbe suche as fitteth them beste: and there awaite their game. At the foote of euery mannes tree setteth a dogge, and a horse well taughte to couche flatte on the bealy, as lowe as can bee. When the beaste cometh within daungler, he shoteth. And yf he hitte, he streighte commeth downe, taketh his horse backe, & foloweth with his holde.

The Argippians dwell vnder the foote of the highe mountaines. Men whiche fro their birthe are balde, bothe the males and the females. Their noses tourne vp like a shoinge horne, and their chinnes be great out of measure. The sounde of their voice vnlike to all other: ther apparel afire the sorte of the Scythians. They haue small regarde to byieding: by the reason wherof they haue small store of cattaille. They lie vnder trees, which in the wintre they couer ouer with a white kinde of felte, and in the somer take the same

Asie.

same alwaye, and lie vndze the open tree. Ther is no manne that wil harne them for that thei are compted holy halowed: neither haue thei anpe kinde of armour, o2 weapō of warre. These men haue the arbitrement of their neighbours contro- uersies rounde aboute And as thei detera mine so are thei ended. Who so flieth vnto them, is saufe as in sanctuary.

The Medonnes haue this ppropetie. When so ever any mannes father ther, dieth: all his kinsfelke bzing euey man one beast o2 other to the house of y sonne that kepeth the funeral. Which whē thei haue killed and minsed: they minse also the body of the deade. And bothe the fleshes beinge mingled together, thei fall to the banket. Then take thei the dead mannes heade, & pike the bzaine oute cleane, and all other moistures and ragges, and when thei haue guilte it, thei vse it for a representaciō of the partie departed. So lempnifinge euey yere furthe, the me- moztall, with newe ceremonies, and mo. This dothe the sonne for the father, and the father for the sonne, as the Grekes kepe their birthe daies.

These are also sayde to be verpe iuste
dealers

Asie.

dealers, & their wiues to be as valeaunte
and hardie as the husbādes. Suche haue
the maners of the Scythians bene. But
afterwarde being subdued by the Tartar-
es, and wearing by processe into their
maners and ordinaunces: thei nowe liue
all after one sorte, and vndre one name.

¶ The .x. Chapiter.

**¶ Of Tartarie, and the maners
and power of the Tar-
tarians.**



Tartaria, otherwyle
called Mongal: As
Vincentuis wyrteth,
is in that parte of
the earthe where the
Easte and the nozthe
ioyne together. It
had vpo the easse, the
londe of the Katheorines and Solangores,
on the South, the Saracenes: on the weste
the Naymaniens, & on the nozthe is enclo-
sed with the ocean. It hath the name of
the floude Tartar that ronnethe by it. A
country very hilly, and full of mountai-
nes. And wher it is champe in, myngled
with sāde and grauelle. Barreine, except
it

Asie.

It be in places where it is moysted with
floudes, which are very fewe. And ther-
fore it is muche waaste, and thinly enha-
bited. Ther is not in it one Citie, ne one
village beside Cracuris. And wood in the
moste parte of the country so skante, that
the inhabitautes are faine to make their
fyre, and dresse their meate with the drie
donge of neate and hozses. The ayer in-
temperate and wonderfulle. Thondze,
and lightening in somer so terrible, that
soudry do presently die for very feare.

Nowe is it brolling hote, and by and by
bittre colde, and plenty of snowe. Suche
stronge windes sometime, that it staieth
horse and man, and bloweth of the rider:
teareth vp trees by the rootes, and doe-
th muche harme. In wintre it neuer
raineth ther, and in Somer very often.
But so stendzely, that the earthe is skante
wette with al. And yet is ther great stozz
of Cattaille: as Camelles, neate. &c. And
hozses and mares, in suche plentie, as I
beleue no parte of the earth hath againe.
It was first inhabited of foure peoples.
Of the Ieccha mongalles that is to saye,
the greate mongalles. The Sumongalles,
that is to say the watre mongalles, whi-
che

Asie.

the called them selues Tartares, of the
floude Tartar whose neighbours thet
are.

The thirde people ware called Mero
chates, and the fourthe Metrites. There
was no difference betwixte them eyther
in body or lāguage, but al aſtre one ſorte
and ſacion. Their behauour was in the
beginning very brute, and farre oute of
ordze, without lawe or discipline, or any
good ſacion. Thei lined amonge the
Scythians, and kept herdes of cattalle in
very baſe ſtate and condition: and ware
tributaries to all their neighbours.
But within a while aſtre, thei deuided
them ſelues as it ware into wardes, to e
uery of the which was appointed a cap
taine: in whose deuises and conſentes cō
ſiſted thoꝝdze of the whole. Per ware thet
tributaries to the Maimānes (their next
neighbours) vntyll Canguſſa by a cer
taine prophecie was choſen their kynge.
Pe aſſone as he had receined the gouer
naunce, abolithed all worſhippe of deu
les, and commaunded by commune de
cree that all the whole nation ſhould ho
nour the highe godeuerlaſting: by whose
pꝛouidence he would ſeme to haue recei
ued

ned the kingdome. It was farther decreed that as manye as ware of age to beare armour, should be prest, and ready with the kyng at a certeyne daye.

The multitude that serued for their warres, was thus distributed. Their capitaines ouer ten (which by a terme borrowed of the frenche, we calle Diseners, are at the commaundemente of the Centurians. And the Centurians obeyed the Millenarie, that had charge of a thousande. And he againe was subiecte to the grande Colonelle that had charge ouer ten thousande: aboue the whiche nombze they mounted no degree of capitaines.

This done, to proue the obedience of his subiectes, he commaunded seuen sonnes of the Princes or Dukes whiche befoze had gouerned the people: to be slaine by the handes of their owne fathers, and mothers. Whiche thinge althoughe it ware muche againste their hartes, and an horrible dede, yet did they it. Partely vpon the feare of the residue of the people: and partly vpon conscience of their obedience. For why, the people thoughte when they sawe him begyn afre this sorte: they had had a god amongst them. So that in dis-

obeyng

Asie.

obeyng of his commaundement, thei
thought thei shoulde not haue disobeyed a
king but God him selfe.

Canguista takinge stomake with this
power, firste subdued those Scythians
that bozded vpon him, and made them
tributarie. And where other afore had
bene tributaries also vnto them: now re-
ceiued he in that one peoples righte, tri-
bute of many. Then settinge vpon those
that ware further of, he had suche prospe-
rous successe that from Scythia to the
sonne risinge, and fro thence to the mid-
dle earthe sea, and beyonde: he bzoughte
all together vnder his subiection. So
that he moughte nowe worthely wyte
him selfe highe Gouvernour, and Empe-
rour of the Caste.

The Tartares are very deformed, li-
tle of bodie for the moste parte, hauyng
great steepe eyes: and yet so heary on the
eye liddes, that there sheweth but litle in
open sight. Platter faced and beardedlesse,
saupng vpon the vpper lippe, and a litle
about the poynte of the chinne thei haue a
fewe heares as it ware pricked in with
bodkins. Thei be communely all, blacke
in the walke. Thei haue the hindre
hauke

haulfe of the heade, rounde aboute by the
croone, from one eare to another: com-
passyng towarde the nape of the necke
after suche a fasion, that the polle behind
sheweth muche like the face of a bearded
manne. On the other parte, thei suffre
their heare to growe at lengthe like our
women: whiche thei deuide into two cress-
ses, or bzaudes, and byyng aboute to fa-
sten behinde their eares. And this maner
of shauyng, do thei vse also that dwelle a-
mong them, of what nacion so euer thei
be. Thei theim selues are very light and
nimble: good on Horse, but naughte on
foote. All from the moste to the leaste, as
well the women as the menne: doe ride
either vpon Geldynges, or Rten, where
so euer thei become. For stoned Horses
thei occupie none, ne yet Gelding that is
a striker, and lighte of his heles. Their
bridelles are trimmed with muche gold,
siluer, and preeious stones. And it is com-
pted a ioly thyng among theim: to haue
a great sort of siluer sounded belles, gyn-
glyng aboute their horse neckes. Their
speache is very chourlish and loude.
Their singyng is like the bawlyng of
woulues. When thei drinke, thei shake

Asie.

the heade: and drinke thet do very often
euen vnto dröckennesse, wherin thei glo-
rie muche. Thei dwell yng is neither in
tounes ne Bouroughes. But in the fiel-
des abzode, aſtre the maner of thaunciet
Scythians in tentes. And the rather so, for
that thei are all moſte generally catteill
maſtres. In the wintre time thei are wöt
to dräwe to the plaines, & in the Somer
ſeaſon, to the mountaignes & hillie places
for the better paſture. Thei make theiſe
Tentes, oꝛ elles rounde cotages of wic-
kes, oꝛ of ſelte vnderſette with ſmothe
poles. In the middes thei make a round
windowe that giueth the lighte, & letteth
out the ſmoke. In the middes of the Tēt,
is their fire, aboute the whiche their wiſe
and their childzen doe ſitte. The menne
delight muche in dartyng, ſhootyng, and
wraſtelyng. Thei are merueilous good
hunters, to the whiche thei go armed at
all pieces. And aſſone as thei eſpie the
beaſte, thei come coſting together rounde
aboute and encloſe her. And when euery
manne hath throwen his darte, oꝛ ſhotte
his arrowe: whileſt the beaſt is troubled
& amaſed wiſth the ſtripes, thei ſteppe in
to her, & ſlea her. Thei neither uſe breade
ne

Asie.

ne bakynge: table clothe ne naphin.

Thei belienue that there is one **G D D** that made all thynges, bodily & ghostly, sene or vnseene, and hym thei honour: but not with any maner of Sacrifice or ceremonie. Thei make theim selues litle puppettes of silke or of felte, or of thumme, like vnto meane: whiche thei sette vp vpon eche side of their Tentes, and do the muche reuerence, beseeching them to take hede to their catteille. To these thei offre the first milke of all their milche catteill, of what kinde so euer thei be. And befoze thei begin either to eate or drinke aught, thei sette a porcion thereof befoze theim. Looke what beaste thei kille to be eaten, thei reserue the harte all nighte in some couered cuppe, and the nexte mornynge seath it and eate it.

Thei worshippinge also and Sacrifice to the Sonne, Moone, and elementes followe. To Cham also their Lorde and Kyng, thei do very deuoute honour and Sacrifice: supposyng him to be the sonne of god, and to haue no pierce in the whole worlde: neither can thei abide to heare any other manne name hym.

This people so despiseth al other men,

D. ij.

and

Asie.

and thinke theim selues so farre to sur-
mount them in wisdom and goodnes ;
that thei abhorre to speake to theim, or to
compaignie with theim . Thei calle the
Idole and all chresten menne , Doggues
and Idolatres : beeaule thei honour sto-
nes and blocques. And thei theim selues
(beyng giuen to deueltish supersticions)
are markers of dreames, & haue dreame
readers among theim : as well to enter-
prete their sweuens, as to aske knowe-
ledge of Idoles. In whom thei are per-
swaded that God speaketh : and therfore
acordyng to their answeres, frame them
selues to do. Thei make many seasons,
and specially haue regarde to the chaun-
ges of the Moone . Yet make thei for no
season, ne chaunge, any singuler holidate
or obseruaunce: but ilike for them all in-
differently. Thei are of so gredie a couet-
ousnesse, and desire, that if any of them
se aughte , that he coueiteth to haue, and
cannot obtē with the good wille of the
owner: if it apperteigne to no Tartarre,
he will haue it by force . And thei thinke
(thzough a certē ordēnaunce that their
Kpng made) thei offende not therein. For
suche a commaundement had thei of
Tanguista

Languista, and Cham, their firste Ryn-
ges: That if it fortune any Tartarre, or
Tartarres sernaunt, to finde in his waie,
horse, man, or womā, without the kinges
lettres or his saulfrōduite: he should take
it, him, her, or them as his owne for euer.

To suche as lacke money thei lende,
but for shamefull gaines: that is to saie,
two shillynges of the pounde for every
Monethe. And if it fortune ye to faile to
make paiemente at the daie: ye shall also
be forced to paie the enterest, acording to
the rate of the Usurie. That is to saie, of
euery tenth penie, one.

Thei do so polle and oppresse their tri-
butaries, with subsidies, taxes and talla-
ges, as neuer did people but thei, that e-
uer manne redde of. It is beyonde belief
to saie. Thei ener coueite, and as Lordes
of all, do rape, and rende from other, and
neuer recompence aught. No, the begger
that liueth on almose, getteth not an a-
guellette of hym. Yet haue thei this one
praise worthise propertie, that if he for-
tune to finde them at meate: thei neither
shutte the doore against hym, ne thruste
him out, if he be disposed to cate. but cha-
ritably bidde them, and parte with them.

Asie.

suche as thei haue. But thei feede the vn-
cleanest in the worlde, as I haue said,
without table clothe, napkinne, or towell
to couer the boorde, or to wipe at meate, or
after. For thei neither washe hande, face,
ne body, ne any garmete that thei weare,
Thei nether eate bread, nor make bread,
nor sallottes nor potage, nor any kinde of
Pulz. But no maner of fleshe cometh
to them amisse. Dogges, Cattes, Horses
and rattes. Pea, sometime to shewe their
crueltie, and to satisfie their vengeance,
the bodies of suche their enemies, as thei
haue taken, thei vse to roste by a greate
fire: and when thei bee assembled a good
nombze together, thei teare theim of the
spittes like Woulues, with their tethe,
and deuoure the. And afterward drinke
vp the bloude, whiche thei reserue afore
hande for the nones. Otherwise thei vse
to drinke Milke. Thei haue no wine of
the coutrie it self, but suche as is brought
into the thei drinke very greedilie. Thei
vse to Powse one anothers heade, and e-
uer as thei take a Powce to cate her, say-
eng: thus wille I doe to our enemies. It
is compted a greate offence among them
to suffer drinke, or a piece of meate to be
losse

losse. Thei neuer therfore giue the bone
to the Dogge, till thei haue eaten out the
marrowe. Thei neuer eate beaste (suche
vile niggardes thei are) as long as the
same is soude & in good likyng: but whē
it fortuneth to be hurte, sicke, or febled by
age, then be wise they it in their bealies.
Thei are greatesparers, & contente with
smalle chaunge, and litle foode. Thei
drinke in the mornynge, a goblet full of
Milke or swaine, whiche serueth theim
sometime for their whole daies foode.

The men and the women moste com-
munely are appareilled plike. The men
weare vpon their heades shalowe copin
tackes, comyng out behinde with a taile
of a handefull and a haulfe long, and as
muche in bzeadth: whiche thei fasten bn-
dze their chinnes, for falling or blowing
of, with a couple of strynges of ribbande
lace, as we doe our nighte cappes. Their
maried Women weare on their heades,
fine wicke Basquettes of a foote and a
haulfe long: round, and flatte on the toppe
like a barrell. Whiche are either garni-
shed with chaungeable silkes, or the gairest
parte of the Perockes feathers, and sette
with golde and stenes of sondrie sortes.

D. iij.

As

Asie.

Also the residue of their bodie, thei wear
acording to their abilitie, bothe men and
women, Skarlet or Veluet, or other sil-
kes. Thei weare coates of a straunge fa-
cion, open on the left side, whiche thei put
on acordingly, and fasten with fowze or
fue Buttons. Their Sommer wiesdes are
all comunely blacke: and those that thei
weare in Wintre and foule weather,
white: and neuer lower then the knee.
Wearing furies (wherin thei muche de-
light) thei weare not the furre inwarde,
as we comunely doe: but contrariwise
the beare outwarde, that thei maie enioie
the pleasure of the shewe.

It is harde to discern by the appareile
the maide, fro the wife, or the woman fro
the manne: so like arated doe the menne
and the womē go. Thei weare bziaches,
the one and the other. When thei shal go
to the skirnishe, or to battaille, some co-
uer their armes (whiche at all other ty-
mes are naked) with plates of iron, buc-
keled together alonge, in many pletes,
that thei may the easelier sturre their ar-
mes. Some doe thesame with many fol-
des of Leather: wherewith thei also arme
their head. Thei cannot handle a target:

no2

no2 but fewe of theim a launce oz a long
sweard. Thei haue curtilasses of iij. quar
ters longe: not double edged but backed.

Thei fighte all with a quarter blowe, &
neither right downe, ne foyning. Thei be
very redy on horsebacke, and very skilful
archers. He is compted moste valeaunte,
that best obserueth the commaundement
and the obedience due to his capitaine.

Thei haue no wages for their souldie,
yet are thei prest, and ready in all affay
res, and all commaundementes. In bat
taye, and other wise wher oughte is to be
done, very politicke and experte. The prin
ces and capitaines entre not the battle,
but standing aloofe, crye vnto their men,
and harten them on: lookinge diligently
aboute on euery side what is nedefull to
be done. Sometime to make the armie
seeme the greater, and the more terrible
to the ennemy: thei set vp on horsebacke
their wiues and their children, yea and
men made of cloutes. It is no vilany a
monge them to flye: if any thinge maye
eyther be saved oz wonne by it. When
thei will shoote, thei vnarme their righte
arme, and then let thei flye with suche vi
olence, that it pearreth all kinde of ar

D.v.

mour

Asie.

mour. Thei giue the onset flockinge in
plumpes, and likewise in plompes they
tie. And in the flighte thei so shoote backe
warde behinde them, that thei slea many
of their ennemies pursuinge the chase.
And when thei perceiue their ennemies
disperled by pursuinge the chase, or not
to fighte any thing wholie together: sou-
denly retourninge, thei beginne a newe
onset with a hayle of shotte, neither spa-
ring horse ne mā. So that oftentimes thei
ouercome when thei are thoughte to be
vāquished. When thei come to enuade a-
ny quartre or countrie, thei densbe their
armie, and sette vpon it on euery parte:
so that the enhabitours can neither haue
laisure to assemble and resiste, ne waye
to escape. Thus are thei alway sure of
the victoꝝy, whiche thei knytte vp with
moſte pꝛoude crueltie. Neither spareinge
manne woman ne childe, olde ne younge
sauiſg the artificer onely, whome thei re-
serue foꝝ their own vſes. And this slaugh-
ter make thei aftrē this maner. When
thei haue all taken them, thei distribute
them to their Centurians: who com-
mitte them againe to the ſlaues: to e-
very one ſewer or moe acōꝝdinge to the
multitude

Asie.

multitude. And when the slaues haue all
 slayne them as bouchers kylle hogges :
 then for a terrour to al other ther about;
 of euery thousande of y dead thei take one,
 and hange him by the hieles vpon a
 stake, amydde these deade bodies; and so
 ordze his heade as though it appiered by
 his faction or maner of hanginge, that he
 yet bothe harkened the complainte of his
 felowes, and lessoned them againe. Ma-
 ny of the Tartarres when the bodies lie
 freshe bleding on the ground, laye
 them downe alonge, and sucke of y bloud
 a full gloute.

Thei kepe faith to no manne, howe de-
 pely so euer thei binde them selues ther-
 vnto. Thei deale yet worse with those
 that thei ouercome with force. The mai-
 dens and younge women thei deflowze,
 and defile as thei come to hande, neither
 do thei iudge it any dishonestie. The be-
 autifuller sorte thei leade away with the;
 and in extreame misery, constrain them
 to be their slaues all their lyfe longe.

Of all other thei are mosse vnbydeled in
 leachery. For althoughe thei marye as
 many wiues as thei luste, and are able
 to kepe: no degre prohibited, but mother,
 daughter,

Asie.

daughter, and sister: yet are thei as rācke
bougners with mankinde, and with bea-
stes, as the Saracenes are, and no punish-
mente for it amonge them. The woman
that thei marie, thei neuer take as wife,
ne receiue any dowrie withher, vntill she
haue borne a childe. So that if she be bar-
ren he maye caste her by, and mary ano-
ther.

This is a notable meruaile, that though
amonge theim manye women haue but
one manne: yet thei neuer lightlye fallie
out, ne brawle one with another for him.
And yet are the menne parcialle in theyr
loue: shewing muche moze fauour to one
then another, and goynge fro the bedde
of the one, streighte to the bedde of an o-
ther. The women haue their seuerall tē-
tes and householdes: And yet liue verie
chastely, and true to their housebandes.
For bothe the manne and the woman ta-
ken in adultery, suffre death by the lawe.

Those that are not occupied for y war-
res, dresse the catteile a fiede, and there
kepe them. Thei hunte, and exercise them-
selues in wastlinge, other thing doe thei
not. The care of prouision for meate and
drinke, appareille and householdes, they
betake

Asie.

betake to the women. This people hath many superstitious toyes. It is a heynous matier with them, to touche y^e fier, or take fleshe out of a potte with a knife. Thei hewe or choppe no maner of thing by the fire, leasse by any maner of meanes, thei might fortune to hurte the thing which alway thei haue in reuerence, and iudge to be the clenser, and purifier of al thinges. To laye them downe to rest vppon the whippe that thei stirre theyr horse with (for spurres they vse none) or to touche their shaftes therewith, in no wise thei wylle not. Thei neither kille younge birdes, ne take them in the neste or other waies. Thei beate not the horse with the bzidle. Thei breake not one bone with another. Thei are ware, not to spill any sponse meate, or drinke, specially milke. No manne pisseth within the compasse of their sojournning place. And if any one of self willed stubborneesse should do it, he ware sure withoute all mercy to die for it. But if necessitie constraine the to do it (as it often happeneth) then the tente of hym that did it, with all that is in it, muste be clensed and purified after this maner. They make two fires, thre Arides

Asie.

strides one from another. And by eche
fire thei pitche downe a Javeline. Upon
them is tied a lyne stretching fro the one
to the other, and couered ouer with buc-
kerame. Betwene these. ii. Javelins, as
throughe a gate, muste all thinges passe
that are to be purified. Two women (to
whome this office belongeth) stande, on
eicher side one, sprinkelinge on watre,
and mumblinge certaine verses. No
straügiar, of what dignitie so euer he be,
or of howe greate importaunce so euer
the cause of his comming be: is admitted
to the kinges sighte before he be purified.
He that treadeth vppon the thresholde
of the tente, wherein their kinge, or anye
of his chieffes lyeth, dieth for it in the
place. If any manne bite a gobet, grea-
ter then he is able to swallowe, so that he
be constrained to put it out of his mouth
again: thei by and by make a hole vnder
the tent, and ther drawe him out, and
cruelly slea him. Many other thinges
ther are which thei compte for faultes be-
yonde all forgiuenesse. But to slea a mā,
to enuade a nother mannes country, co-
trary to all righte and reason, to bereue
them of their goodes and possessions, to
breake

breake the preceptes of God, thei esteeme
as nothinge. Thei haue a beliefe that af-
ter this life thei shal liue for euer in ano-
ther worlde (but what maner of worlde
thei cannot telle) & ther receiue rewarde
for their well doinges. When any of the
falleth sicke, & lieth at the pointe of death,
thei sticke vp a Janeline with a piece of
blacked clothe at the doore of the tete wher
he lieth, that none come in as they passe
by. For no manne when he seeth this,
dare entre thether vncalled.

After what time the sicke is deade, his
whole house gather together, and priue-
ly conueighe the corps into some place
withoute the tente, chosen for y purpose.
Ther cut they out a trench, breade and
diepe enoughe to sette vp another lytle
tent in: so that the toppe of the tent maye
be well within the ground. In that thei
prepare a table with a banket: at the
whiche thei sette the deade bodie in his
beste appareille. And so together, as it
were with one hãde, couerall with earth
again. Thei bewry with him also some
beaste of bourden, and a horse ready sad-
led and appointed to ride. The gentlemẽ
by their life time, appointe out a slave
whome

Afie.

(whome thei marke with their bzande)
to be specially bewzied with him when
he dieth. And this do thei vpon perswas-
on of a life in a nother worlde, wher thei
woulde be loth to lacke these necessaries.
Then doe the deades friendes take ano-
ther horse, and slea him. And when they
haue eaten the flesh, thei stufte the hide
full of haye, and sowe it againe together
and sette it vp ouer the grane vpon foure
poles, in remembzaunce of the deade.

The bones do the two ozdenarie women
burne, for the clensinge and purifienge of
the soule. But the gentlemen, and thei of
higher degree, handle the hide afre ano-
ther maner. Thei cut it out into very fine
thonges, to asmuche lengthe as thei can,
and measure out asmuche grounde a-
bout the Sepulchze as the thonge wille
stretche vnto. for so muche ground thinke
thei shall the deade haue in a nother
worlde. At the thirtieth daye thei ende
their mourning.

Certaine of the Tartarres, professing
the name of Christe, yet farre from his
righteousnes: when their parentes were
aged, to haste their death, crame the with
gobins of fatte. Whē thei die thei burne
them

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After.

them to pouldze, whiche thei reserve as a
precious Jewelle, to strawe vppon their
meate every daie. But to declare with
what solemnitie and ioyfulnes thei sette
vp their newe Kyng, after the death of
tholde: because it ware to longe a thyng,
bothe for the reader & wyter to set out at
length, I will shewe you in bryef the effeate

Abzode in the fieldes, in a faire plaine
ordenary for the purpose: all the Dukes,
Erles, Barons, Lordes, and the reste of
the nobilitie, together with the people of
the whole kyngdome, do assemble. Ther
take thei hym, to whō the crowne is due,
either by succession, or by election. And
when thei haue set hym vp in a throne of
Golde: thei all fall doune on their knees,
and together with one voice crye out a
loude, after this maner. We require the,
yea, we will and commaunde the, to take
the rule & gouernaunce of vs. He answereth,
if ye will haue me doe so, then must
ye of necessity be redy to do whatsoeuer
I commaunde ye. To come when I calle
ye, to go whether so euer I sende ye, to
hea whom so euer I commaunde ye, with-
out staling or stakering. and to put the
whole kyngdome and rule in my handes.

D. J.

when

Asie.

When they haue answered, we are con-
tent: Saith he againe, from hencefurthe
then the speache of my mouth, shalbe my
swearde. To this the people yealde with
greate shoutes, and reioynges. In the
meane while the princes and the nobles,
taking the king out of his chzone, spread
abrode on the grounde a piece of felte: v-
pon the whiche, they cause hym in simple
sotte to sitte doune, and thus saie to hym.
Looke vp, and remembze G D D aboue
the. And now looke doune also, and be-
hold this felt vnder the. If thou gouerne
welle, thou shalt haue all euen as thou
wouldest wishe it. But if contrarywise,
thou shalt so be broughte doune againe,
and so nighe be bereued of all: that thou
shalt not haue so muche, as this poore
felte left the, wher vpon thou sittest. This
ones saied, they sette in to hym, of all his
wines the dierest deelyng. And listyng
by the felte alofte, haile hym by the name
of Emperour, & her by the name of Em-
presse. Then come there prelates streight
from al countries, and peoples of his do-
minion: and all the Threasoures that the
king, his predecessour lefte, are brought
him. Of the whiche he giueth giftes to al
the

Asse.

the princes and high estates: commanding the reste to be kepte for himself, and so dissolueth the Parliament as it were.

In his hande and power is then altogether, no manne can: or though he can, he dare not saie this is myne, or this is his. No man maie dwelle in any parte of the lande, but in that wherunto he is appointed. The Emperour hymself appointeth the Dukes: the Dukes, the Millenaries: the Millenaries, the Centurians: and thei the Disniers: and the Disniers the residue. The seale that he beareth hath this superscription. **G D D** in heauen, and **Churhuth Cham** in earth, the force of God, and Emperour of all menne. He hath five armies of greate multitude and force: and five chiefeines, by whom he subdueth all that stande against hym. He hymself neuer speaketh to any foreine ambassadours, nor admitteyth the to his presence, as is abovesaid: excepte bothe thei and their giftes (without the whiche specially thei maie not come) bee purified by the ordenarie women. The King aunswereth by another mannes mouthe. And the persone by whom he aunswereth, be he neuer so ho-

P. ss.

norable

Asie.

honourable, for the tyme that he becometh the kynges mouth, kneleth on his knees and giueth so diligent care, that he swar- meth not from the Kyng in one woorde. For it is not lawefull for any manne, to chaunge the kynges woordes: ne for any man in any wise, to replie against suche sentēce as he giueth. He neuer dzincketh in open p̄sence, but some body first sing to hym, or plaie vpon some instrumente of Musique.

The gentlemen and menne of honour when thei ride, haue a phannell bozne a- foze them, on a Janelines ende, to k̄epe awaie the Sonne. And as it is saied, the womē likewise. These ware the maners and facions of the Tartarres, for a two hundred yeres past.

The Georgiās, whom the Tartarres aboute the same tyme did subdue: ware christians, aftr̄e the sourse of the Greke Church. Thei ware neighbours to the Persians. Their dominiōs stretched out a great length, from Palestine in Jewrie to the mountaignes called Caspij. Thei had eightene Bishopp̄es: and one Catholique: that is to saie, one generall bi- shoppe, whiche was to them, as our Me- tropolitane

Asie.

ecropolitane to vs. At the firste thei were subiecte to the Patriarche of Antioche. Menne of greate courage and hardinesse. Thei all shaued their crownes: the Paiette square, the Clercques rounde. Their women (certeine of them) had the ordze of Knighthode, and were trained to the warres. The Georgians when thei were sette, ordered, and raunged in the fielde, and were at point to ioyne the batteill: vled to drincke of a gourdfull of strong wine, aboute the bigguenes of a mannes fist. And to sette vpon their enemies: muche amended in courage.

Their Clercques, whiche we calle the Spiritualtie, mighte vse bothe Simonie and vsurie at their wille. There was continual hatred betwixte Tharmenians and them. For the Armenians were also christians, befoze the Tartarres had subdued the Georgians and the. But thei differed in many thinges, from the belief and factions of the true Church. Thei knewe no Christemas daie, no vigilles, nor the fowze quartre fastes, whiche we call Embzping daies. Thei fasted not on Easter eue, because (saie thei) that Christ rose that daie aboute euen tide. Upon e-

Afie.

very Saturdaie, betwixte Easter and
Whitsontide, thei did eate fleshe. Thei
ware greate fasters, and beganne their
Lete thre weekes afore us: and so streng-
ely fasted it, that vpon the Wedensdaie
and Fridaie, thei neither eate any kinde
of fleshe, ne aughte wherin was wine, or
oile. Believing that he that dranke wine
on these two daies: sinned more then if
he had bene at the stews with a whoore.
On the Monedaie thei abstained from
all maner of meate. On Tewsdaie and
Thursdaie, thei did eate but one meale.
Wedensdaie and Fridaie, nothyng at al.
Saturdaie and Sondaie, thei eate fleshe
and made lustie chiere. Throughte their
whole Lente, no manne said Masse but
on Saturdaies and Sondaies. Nor yet
on the Fridaies throughtout the whole
yere: for thei thought then, that thei brake
their fast. Thei admitted to the houseale,
as well children of two monethes olde, as
all other indifferently. When thei went
to Masse, thei used to put no watre in the
wine. Thei abstained from Hares fleshe
Beares fleshe, Crowes, and suche other
as the Grekes did, and Jewes do. Their
Chalices ware of Glasse, and of Tree.
Some

Asie.

Some said Masse without either albe or
vestement, or any maner such ornamēt.
Some onely with thornamētes of Dea-
con or Subdeacon. Thei were all busie
vsurers, and Simonites: bothe spirituall
and Tēporall, as the Georgians ware.
Their priestes studied Sothesaying and
Nigromancie. Their Spiritualltie bled
Junkettyng oftener then the Laeticie.

Thei married, but afre the death of the
wife, it was not lawefull for the house-
bande to marie againe, nor for the wife,
afre the death of the housebande. If the
wife ware a whoze, the Bishoppe gaue
hym leave to put her awaie, and marie
another. As for the fire of Purgatorie
thei knewe nothing of it. Thei denied al-
so verie stiffly, that there ware two natu-
res in Chyriste. The Georgians saied
that thei swarned from the truthe of
Chyristes Religion, in thirtie pointes or
articles.

The. xi. Chapitree.

Of Turquie, and of the maners,
Lawes, and Ordinaunces
of the Turcques.

P. liij.

The

Asie.



The lande, whiche
now is called Turc-
quie: hath on the east
Armenia the moze, &
conneeth endelong to
the Sea of the Tili-
cians: haupng on the
Nozthe, the Sea na-
med Euxinus. There are in it many coun-
tries contained. As Tichaonia, whose
heade citie is Iconium. Cappadocia with
her heade citie, named Cefarea. Aauria,
whiche hath for the chief citie Seleucia. Li-
cia, whiche now is called Biziquia. Ionia:
now called Miskoun, in the whiche
standeth Ephesus. Baphlagonia, and in
it Germanopolis. And Penech: that hath
for the heade Citie Trapezus. All this
countrie that now is called Turcquie, is
not enhabited by one severall nacion, but
there be in it Turcques, Grekes, Arme-
nians, Saracenes, Jacobites, Nestorians,
Iewes and christians. Whiche live
for the moste parte, according to the Tra-
ditions and Ordinaunces, that Maho-
met the countrefeit Prophet, gaue un-
to the Saracenes (a people of Arabie) the
pere of our Lorde and Saviour Jesus
Christe.

Asie.

Christe. xl. hundred and. xxi. A manne
whome I can not telle whether I maye
calle an Arabian or a Persia. For ther
be aucthorities of writers on either be-
hauke. His father was an idolastre after
the maner of the heathen. His mother an
Israelite leaning to the lawe of the Je-
wes. And whilest in his childehode, his
mother taught him after one sorte, & his
father after another: thei printed in hym
suche a doubtfull belief, y when he came
to age he cleaved to neither. But as a
manne of subtile and guilefull witte, af-
ter what time he had bene longe conuer-
saunte amongst menne of the Christian
religion: he draue a devise, devised out of
both lawes (the olde and the newe) how
he mighte notably enfecte the worlde.

He said the Jewes did wickedly to
denie Christe to be borne of the virgine
Mary, seinge the prophetes (me of great
holinesse, & enspired with the holy ghost)
had foreshewed the same, & warned me
of many yerres passed to looke for him.
Contrariwyle he said to the Christians
thei were very fonde to beleue that Je-
sus, so dierly beloved of God, and borne
of a virgine, would suffre those vilanies

Is. v. and

Asie.

and tormentes of the Jewes.

Martinus Segonius nouomōtanus, in his booke of the Sepulchre of Christe our King, writeth that the Turkes, and Saracenes by an auncient opinion receiued from Machomet: do laughe Christian menne to skorne, that seke thether with so greate reuerence. Sayeng that Christe prophet of all prophetes endewed with the spirite of God, and voyde of all earthly corruption: had ther no sepulchre in very deede, for that he being a spirituall body receiued by the breathe of holy ghost coulde not suffre, but should come againe to be iudge of the Gentiles. This saith Segonius, and many other thinges sounding to like effect: whiche the Mahometeines are wote to chrowe out against the christians, bothe foolishly and wickedly. When this countrefeite prophet had saued his secte with these wicked opinions: he gaue them his lawe, and sorte of religion. Against the whiche lesse any man of righte iudgemente should astrewarde write or dispute (as against a pe-
ssilent and filthy perswasion) he wrote a lawe in his Alcozane that it shoulde be
deathe to as many as shoulde reason or
dispute

dispute vppon it. Wherby he euidentlie
declared, that ther was nothing godly or
goodly therin. For why should he elles
haue so raked it vp in the ashes, and for
bidden it to be examined: so that the peo-
ple coulde neuer come to knowledg
what maner of thinge it is that thei be-
leue in. In the giuing of his lawe, he vled
much the counselle & helpe of the moſte
Sergis: of the wicked secte of the Ne-
chorians. And to the ende it might please
the moze vniuersally: he patched it vp to-
gether with peces of all maner of sectes.
He thoughte it good to sette out Christe
with the beste, affirminge that he was a
manne excellling in all holinesse and ver-
tue. yea he extolled him to a moze heigth
then was appliable to the nature of mā,
calling him the woorde, the spirite, the
soule of G D, borne out of a virgines
wombe, whome he also with many won-
drefull praises magnified. He confirmed
with his consente, the miracles, and sto-
ry of the gospel, as farre as it varieth not
from his Alcorane.

The Gospelles said he ware corrupted
by the disciples of the Apostles. And ther-
fore it behoued his Alcorane to be made,
for

Asie.

for to correcte and amende them. Thus
fauning into fauour with the christians,
he would haue bene christened of Ser-
gius. Then to procure, & moue other al-
so to fauour his proceedings: he denied
with the Sabellians the Trinitie. With
Manicheis he made two goddes. With
Eunomius, he denied that the father and
the sonne were equal. With Macedoni-
us he said that the holy ghoſte was a cre-
ature, or substance created. With the
Nicholaites he allowed the hauinge of
many wiues at ones. He allowed also
the olde testament. Althoughe sayd he, it
were in certain places faultie. And these
fondnesses did he beswiete with a won-
derfull lure of the thinges that menne in
this lyfe mooste desire. Lettinge loose to
as many as helde of him, the bridle of al-
lechery and luste. And for that cause doth
this contagious euil sprede it self so wide
into innumerable contries. So y if a mā
at this day compare the nombze of them
that are by him seduced, with the other
that remaine in the doctrine of faith: he
shal easeli perceiue the great oddes, were
it but herin. That wher Europe alone,
(and not al that by a great deale) stādeth
in

Asie.

In the belief of Chziste: almoste all Asie,
and Aphrique, yea and a greate pce of
Europe standeth in the Turkishe belief
of Mahomete.

The Saracenes that firste receiued the
brainesicke wickednesse of this countre:
feicte prophete, dwelte in that parte of A-
rabia, that is called Petrea: wher it entre-
communeth with Jewry on the one side,
and with Egypt on the other. So named
of Sarracum, a place nere vnto the Maba-
theis, or rather as thei woulde haue it
them selues, of Sara, Abrahams wife.

Wherupon thei yet sticke faste in this o-
pinion, y thei onely of al mē are the law-
full heires of goddes behest. Thei gaue
them selues to tilth, and cattle, and to
the warres. But the greater parte to the
warres. And therfore at what time they
were hired of Heraclius in the warres
againste the persians: when he had got-
ten the victoꝝy, and thei perceiued them
selues to be defrauded by him: kindled
with the angre of the villanye thei had
had done vnto them, by the counsell and
perswasion of Mahomet (who tooke by-
pon him to be their captaine) thei forsoke
Heraclius. And going into Siria, en-
uaded

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uaded Damasco. Wher when thei had
encreased them selues bothe in nombze,
and purueiaunce necessary for them, thei
entred into Egipte. And subdued firste
that: then Persis, then Antioche, & then
Jerusalem. Thus their power and fame
daily so encreaced, and grewe: that men
muche feared, that any thing afterwarde
shoulde be able to resiste them. In the
meane season, the Turkes: a ferce and a
cruell people, of the nacion of the Scythi-
ens, driuen out by their neighbours fro
the mountaines called Caspij, came
downe by the passage of the mouñte Cau-
casus, firste into Asia the lesse, then into
Armenia, Media, and Persis. And by
stronge hande wanne all as they came.
Against these the Saracenes went forth
as to defende the bordres of their gouer-
nance. But forasmuche as this newe
come power was to harde for them, the
Saracenes within a while felle into such
despaire of their fate: that vppon condi-
tion that the other would receiue Mabo-
metes belief: thei ware content thei shold
reigne felowlke together with them, in
Persis. Wherto when thei had agreed,
it was harde to saye whether of the peo-
ples

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ples had receiued the greater damage. The Saracenes, in yelding to them the haulf right of their kingdome: or the other, whiche for coueteousnes therof yelded them selues to so rancke, and wicke a poyson of all vertue and godlynes.

One bonde of belief then so coupled and toynded them: that for a space it made to them no matter whether ye called them all by one name, Saracenes, or Turkes. But now as ye se, the name of the Turkes hath gotten the better hande, & the other is out of remembraunce. This people bleth moe kindes of hozsemē thē one. Thei haue Thimarcenti, that is to saye Pencioners, aboute a foure skoze thousande. These haue giuen vnto them by the kinge, houses, villages, and Castles euery one as he deserueth, in the steade of his wages or pencion. And thei attende vppon the Sensacho, or capitaine of that quarter, wher their possessions lye. At this daye the Turkes are deuided into two armies: the one for Asie, and the other for Europe. And either hath a chiefeine, at whose leading thei are. These chiefeines in their tongue be called Baillay. Ther are also another sorte much lyke

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lyke to our aduenturers, that serue wth oute wages, called Aconizie. And these euer are spoiling afoze when the campe is yet behynde. The fiveth parte of their butine is due vnto y^e king. And these are aboute a fourty thousande. Their thirde sorte of hozlemen is deuided into Charippos Spahiglaos, & Soluphtaros. The beste, and worthiest of these, are y^e Chariptie: of an honourable orde of knightehode, as it ware for the kinges body. And those be euer about him, to the nombre of eyght hundred, all Scythians and Persians, and elles of none other kinde of menne. These, when nede is, being in the sight of the kinge: fight notably, and do wondrefull feates on horsebacke. Spahy, and Soluphtary be those whiche haue bene at the kinges bringing vp fro their childehode, to serue his filthy abhominacion. And when thei are come to mannes state, thei marpe at the kynges pleasure: And be enriched bothe with the dowery of their wife, and a stipende. These for the moste parte serue for embassadours, deputies, lieutenantes and suche other dignities, and are nerte vnto the kinge on bothe sides of him, when he goeth

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goeth any whether as a garde. Thei are in nombze a thousande and thze hūdzēd.

Among the footemen are thze soztes, Janizarie, these be chosen all the Emptre ouer, of. xij. yeres of age, oz there aboute, by certein that haue Commission for the purpose: And are for a space instructed in the feactes of warre, in commune schooles. And then afterwarde are thei chosen into souldie, and haue giuen them a shozter garmente, and a white cappe, with a tarfe touned bywarde. Their weapon is a Targette, a Curtillast, and a Bowe. Their office is to fortifie the Campe, and to assaulte cities. Thei are in nombze aboute twentie thousande.

The seconde sozte are called Asappi, and are all footemen of light harnesse, weaponed with swearde, target, and a kinde of long Javelines, wherwith thei slea the hozles of their enemies, in the skirmishe and battaile. These, to be knownen fro the Janizartes, weare redde cappes. These are appointed in nombze, accozdyng as the case shall require. But thei are euer at the leasse fouretie thousande. When the warres are finished, for the whiche thei ware hired: these are no longer in

wages

Aste.

wages. Tharmie roialle hath about two hundred thousande armed menne, besides a greate rable of footemen aduenturers, that take no wages, and suche other as be called out of Garrisons. And amonge these, Wioners and Cookes, Carpenters Armourers, and suche other as thei must nedes haue to make the waye, wher the place is combrsome: to dresse victualles, to amende harnesse, to make brydges ouer floudes, to trenche aboute their enemies, to plante batteries, make Ladders, and suche other thinges necessarie for the siege. Ther foloweth the armie also, sondrye sortes of money Masters: some for lone, some for erchaunge, some to buy thinges. And sondrie sortes of occupiers, such as be thought nedeful in such cases.

But there is nothing in all that nation moze to be merueiled at, then their spiedinesse in doeyng of thinges: their constancie in perilles, and their obedience and precise obseruinge of all commaunders demêtes. For the least fault, of goeth the heade. Thei passe ouer raginge floudes, mountaignes and rockes: roughes and plaines, thicke and thinn, if thei be commaunded. Not hauing respecte to thei life,

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lyfe, but to their rulers. No men make
 a waie with more watche, no men with
 more hongre. Among them is no muti-
 nyng, no vprours, no strifes. In theyz
 fyght they vse no cries, nor shoutes, but a
 certeine fiercenes of brayeng. They kepe
 suche precise scilence in the night, throug-
 out their campe: that they wil rather suf-
 fre such as they haue taken prisoners, to
 run their waie, then to make any strife.
 Of all the peoples at this date, they one-
 ly doe warre, acording to the ordze of ar-
 mes. So that no manne needeth to mer-
 uayle howe it cometh that no people this
 two hundred yere and aboue, haue had
 like successe vnto them. Yea, it may true-
 ly be sayd, that excepte it be by some pla-
 gue or mutreyn, or discorde among them-
 selues, they can not be subdued. The ap-
 parail that the souldiours do vse, is most
 comely and honeste. In their saddles and
 bridles, there is neither curiosite, ne yet
 superfluitie. No man among them wea-
 reth his Armour, but when neede is to
 fight. They carry their harnesse behynde
 theim, at their backes. They vse neither
 banner, standerde, ne flaggue: but cer-
 tein Jewelling that haue streampyge out

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fro the toppe, diuers coloured thziedes,
by the whiche euery hande knoweth his
capiteine. Thei vse a dzome and a fiphe,
to assemble their Bandes, and to furre
them to the batteille. When the batteille
is done, all the armie is presented to the
Regeftour (whiche is some one of the
nobles) bothe that it maye bee knowne
who is flain, and what nombze: and that
newe may be entred in their places. In
all assemblies and mietinges, feaste, or
other: thei prae for their souldiours, and
menne of warre. But specially aboue all
other, for those that haue suffered death for
the commune quacelle of their countrie:
calling them happie, fortunate, and bles-
sed, that thei yelded not vp their liues at
home, amidde the lamentacions and be-
wailynge, of their wiues and chldren,
but losse them abrode, amonge the thou-
tes of their enemies, & the rattling of the
Harnets, and Launces. The victories of
their forefathers and eldres, thei put into
Balade, and sing theim with greate ho-
nour and praises: for that thei thinke the
courage of the souldiours and menne
of warre, be muche quickened, and kind-
led the rebv.

Their

Their dwelling houses are commun-
ly of timbre and clate, very fewe of stone:
for of them are the noble mennes houses
their temples, and Batthes. And yet are
there amonge the communes, men able
of them self alone, to set furthe an whole
armie, furnished at all poyntes. But be-
cause thei are naturally giuen to sparing
and to abhorre all sumptuousnesse, em-
brasing a lowe and simple state: thei wel
beare this volutarie pouertie, and rude,
homelinesse. For this cause also, doe thei
not let by any kinde of Painters Ima-
gerie. As for the other imagerie of coruē
grauen, or molten worke, thei do so hate
and abhorre: that thei call us Christians
for delighting so muche in them, verie
Idolators and Image worshippers.
And do not onely so calle vs, but wil ear-
nestly argue, that we are so in dede. Thei
vse no Seales to their Lettres, of what
sorte so euer thei be, the kynges or other.
But they credite the matier, as soone as
thei haue red the superscription, or heard
the name of the sender. Thei occupie no
belles, nor suffre not the christians that
dwelle among them to do. Thei game not
for money, or any valewe elles. And if it

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fortune that any manne be founte to do,
in many sūdrie wise thei reuile him, and
baite him with shames and reproche.

No man among them, of what degree
or dignitie so euer he be: requireth for his
chaire, stoole, or other kinde of seate to
sitte vpon. But foldinge bothe him selfe
and his clothes, afire a mooste comely
forte: rucketh downe vpon the grounde,
not muche vnlike to the sitting of our ge-
tlewomen ofte times here in Englande.
The table wherupon thei eate, is for the
mooste parte of a Bullockes hide, or a
Hartes skinne. Not dressed, but in the
beare, facioned rounde, beyng a fowze or
fue spanne ouer, and so set rounde about
on the bozde, or berge, with ringlettes
of iron: that putting a couple of stringes
thzoughe the ringes, it maye be drawen
together, and shutte and opened like a
purse. House, or Church, or any other
place wher they entende to sitte, no man
entreth with his shoes on. For it is com-
pted a very dishonest and an vnmanerly
facion, to sitte shoed. wherfore they vse a
maner of flippe shoes, that may lightly
be putte of and on. The place where thei
sitte, either at home, or at Church, is in
some

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some place matted, and in some place o-
uerspzed with courie woollen Carpette.
And some places also, either for the lowe
lies, moistenes, or vncleane liness the of
are plancked with boorde.

The garments aswell of the menne,
as the women, are large and longe, and
open afore: that thei may the more hone-
stlie and couertly hide all, when nature
craueth to be eased. And in doeyng those
niedes, thei take greate hiede, that their
face be not into the Southe, as it is whe
thei praye. As also that thei discouer no
prinie parte, that any man myghte for-
tune to see. The menne make water sit-
ting, aswell as the women. For if a man
amonges them, ware sene to make wa-
ter standing: he should be iudged of all, a
foole, or an heritique.

From wine (as from a prouoker of al
sinne and vncleanness) thei absteyne by
their lawe. And yet eate they the Gra-
pes, & drinke muste. Thei also forbear
to eate any thinge, that cometh of the
Dyogge: or any thinge elles that dieth of
sickenesse, or by aduenture vnslain. But
any other thinges, being mannes meate,
thei refuse not to eate. Thei worshippe

M. iij.

the

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the fridate, laieng all labour and bus-
nesse aparte, with as greate solempnitie
and deuotion, as we doe the Sondate, or
as the Jewes doe the Sabboth daie. In
euery citie there is one principall or head
Church. In the whiche vppon the fri-
daie at afte Noone, thei all assemble to-
gether. And afte solēpne praiers, heare
a sermone. Thei acknowledge one God,
to whom thei make no like, nor equalles
and Mahomet to be his trustie and wel-
beloued Prophete. All the Saracenes
are bound to praie fīue times on the daie,
with their faces toward the South. And
befoze thei so do, to the ende thei maie be
cleane from all filthe of bodie: to washe
them selues toppe and taile, heade, eares,
eyes, nose, monthe, armes, handes, bealy,
rolions, legges and fiete. Specially, if he
haue bene late at the soile with a woman
or strouped on his taile to vnburden his
bealie. Except he haue some lette of iour-
nie, or sickenesse. But if he lacke watre to
doe this withall (as that sieldome or ne-
uer can happen, for that thei haue in all
cities, bathes or denarie for the purpose)
thei supplie the default with the moulde
of freshe cleane earthe, wherewith thei
rubbe

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rubbe ouer their whole bodies. Who so
 is polluted in any maner wise: suffreth no
 man befoze this clensing, to speake with
 hym, or to see him, if it be possible. Euery
 yere for the space of fīue wiekes continu-
 ally together, thei faste al daie as pzeſce-
 ly as is possible, bothe frō meate, drinke
 and women. But afte the sonne is ones
 doune, till the next daie he riseth, thei nei-
 ther spare eatyng ne drinckyng, ne pzeſ-
 syng of pappes. In the ende of their lente,
 and againe the firtieth daie afte: Thei
 kīepe their passeouer or Easter, in remē-
 braunce of the Lambe ſlewēd vnto A-
 braham, to be Sacrificed in the ſteade of
 his sonne, and of a certaine nighte in the
 whiche thei doe beleue that the Alcozane
 was giuen them from heauen.

Euery yere ones, the Saracenes also
 are bound of duetie to viſite the house of
 God, in the citie of Mecha: bothe to ac-
 knowlege their homage, and to yelde vnto
 Mahomete his verely honour at his
 Sepulchze there. The Saracenes com-
 pelle no man to forſake his opinion or be-
 lief: ne yet labour ſo to perſwade any cou-
 trie to do. Although their Alcozane com-
 maunde theim to treade doune and de-

M. v.

Krole

stroye all menne of the contrary belicue
 preache them & their prophetes. But through
 this sufferance, ther are to be founde in
 habiting in Turkie, peoples of all opini-
 ons, and beleue: every man vsinge suche
 kinde of worshippe to his God, as to his
 religion apperteineth. Their priestes do
 not muche diffe from the commune peo-
 ple, noz yet their churches from their
 dwelling houses. If thei knowe the Al-
 corane, and the praiours and ceremonies
 of their lawe, it suffiseth. Thei are nei-
 ther giuen to contēplacion ne yet schole
 study. For why thei are not occupied with
 any churche service oz cure of soules. Sa-
 cramentes haue thei none, noz reliques,
 noz halowinges of fontes, Altars, and
 other necessities. But prouidinge for
 their wiues their children, and househol-
 des, thei occupie their time in husbōdie
 marchaundise, huntinge, oz some other
 meane to get the penie, and mainteyne
 their living, euen as the tempoꝛall men
 doe. Ther is nothing forbidden them,
 nothing is for them vnlawfull. Thei be
 neither burdoned with tillage, ne bon-
 dage. Thei be muche honoured of al mⁿ,
 for that thei are skilfull in the ceremoni-
 es

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es of the lawe, teache them to other, and
be the gouernours of the churches.

They haue many schooles and large,
In the which great nombres are taught
the lawes there giuen by kinges, for the
ciuile gouernaunce and defence of the
Realme. Of the whiche some are after-
warde sette fourth to be men of the chur-
che, and some to be tempozalle officers.
Their spiritualtie is deuided into many
and sondry sortes of religions. Of the
whiche some liue in the wooddes & wyl-
dernes shonnyng all companye. Some
keepe open hospitalitie in cities, and yet
liue by almose them selues. These if they
lacke meate to refresh the needy straun-
ger and pellsgrime, yet at the least waite
they giue him herbour and lodgyng. O-
ther, rounnyng the cities vp and downe
and carpyng alway in bottles faire wa-
tre and freshe, if any man be disposed to
drinke, vnasked they willingly proffre it
him, and refuse not to take, if he for their
gentlenesse offre aught vnto them agayn.
Otherwise they craue nothyng, but in al
their woordes gesture, behauour, & de-
des: shewe them selues angelles rai-
ther then menne. And euery one of these
hath

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hath one knowledge or other, of difference
from the reasse. The Saracenes or Tur
kes are very precise executioners of Ius
tice. Who so committeth bloudshed: hath
in like sort his owne shedde againe. Ta
ken in adultery, both parties are stright
without mercy stoned to deathe. Thei
haue also a punishment for fornicatio,
whiche is to the manne taken with the
diede, foure scoze ierkes or lasses with
a skourge. A thief for the first and the se
conde time, escapeth with so many stri
pes. But at the thirde time, hath his haire
cut of, and at the fourth his foote. He
that endamageth any manne: as the losse
or hinderance shalbe valewed, so muste
he of force recompence. In claiming of
goodes, or possessions, the claimer muste
proue by witnesse that the thing claimed
is his: and the denier shalbe tried by his
othe. Witnesse thei admitte none, but
persones of known honestie, & suche as
might be believed withoute an othe.
Thei haue also certaine spies faultes or
dinarilye appointed (much like to our
Sompnours) that spy in euery thiere for
suche as be negligent, and let slippe suche
offences, and seruite as thei be bounde to
Those

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Those if thei fortune to finde them : do
thei punishe afre this maner. Thei hāge
a boorde about their neckes, with a great
many of fore taites, and togginge them
vp and downe the stretes: all ouer the ci-
tie, thei neuer lette them go vntyll they
haue compounded by the purse. And in
this also nothing vnlike to our Sompno-
urs. It is lawfull for no manne, beinge
come to mannes state, to liue vnmarried.
It is compted amonge them as lawfull
to haue. iiii. wiues, as it is amonge vs to
haue one. Marie what soeuer is aboue
this nombze (as thei may if thei list, and
be able to kepe them, no degree excepted,
but mother and sister, marie a hundred)
thei are not iudged so lawfull. The chil-
dren that thei haue bothe by the one, and
the other haue equalle porcion in the fa-
thers enheritaunce. Sauing that. ii. wo-
men children are compted in porciō but
for one man childe. Thei haue not. ii. of
their wiues together in one house, ne yet
in one citie. For the busines, & disquietin-
ges that might happen therby, but euery
wife in a seuerall towne. The houseban-
des haue libertye to pnt the away thise,
and thise to take them againe. But yet
when

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When he hath ones putte her a swate, if any manne haue taken her, and she lust to abide with hym, she maie.

Their women are moste honestlie appareiled. And vpon their heades doe vse a certeine attyre, not muche vnlke the beluet bonette of olde Englande: wherof the one lappe so hangeth vppon whiche side semeth her good: that when she is disposed to go out of the doores, or to come amongst menne within the house, she maie hide therewith by and by her whole face, sauyng her eyes.

The Saracenes woman, neuer dare shewe her self wher ther is a company of menne. To go to the marchate to occupy byeng or selleng in any wise: is not selytyng for their womē. In the head church they haue a place farre a part fro y men: so close that no manne canne looke into them. Into the which not withstanding it is not laufull for every mans wyfe to entre: but for the nobilitie onely. Neyet for them neyther, but on friday, at the onely houre of noone praiser: whiche as I haue aforesayd, is kept amonge them high and holy.

To see a man and a woman talke together.

ther ther, in the open strete or abzode: is
so straunge, and so vnwonte a thing, that
in a whole yere it skate happeneth ones.
For a man to sitte with his wyfe in open
sight, or to ride with any womā behinde
him: amongst them ware a wondze.
Maried couples neuer dally together in
the sight of other, nor chide or falle out.
But the menne beare alwaies towarde
the women a manly discrete sobzenes,
and the women, towarde them a demure
womanlie reuerence. Greate menne,
that cannot alwaie haue their wylles in
their owne eye, appointe redgelinges,
or guele menne to awaite bpon them.
Whiche waite them in duede so narrow
lye, that it ware impossible for any man
beside the housebande to speake with the
wyfe vnseene: or the wyfe by any stealtie
to false her trouthe and honestie. Finally
the Saracenes do so full and whole be-
leue their Mahomete & his lawes: that
they doubt no whitte, but the keepers of
them shall haue euerlasting blessednesse
That is to saye, after their opinion, a
paradise of pleasure, a garden plote of
delight, full of swiete rindles of Chry-
stalline watre. In whose botomes y gras
nelle

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uelle, popleth like glistering golde. The
ayze alwaie so attempze and pure, that
nothyng can be moze swiete, moze plea-
saunte noz healthsome. The grounde co-
uered and garnished with natures Ta-
pesserie, neither lacking any colour that
pleasaunte is to the eye, oz sauaour that
maie delight the nose. Birdes syngyng
with suche armonie, as neuer mortalle
eare heard. Bizely flowyng in all plea-
sure that any harte can asire thincke.
Disshes for the mouthe, of all deinties.
All maner of Silkes, Melnettes, Pur-
ples, Skarletttes, and other pzeious ap-
parelle. Godly younge damoselles, with
grate rowlyng eyes, and skinne as white
as Whales bone, softe as the Silke, and
bzeathed like the Rose, and all at their
becke. Messelles of siluer and golde. An-
gelles for their Butlers that shall bzyng
thetm Milke in Gobletttes of golde, and
redde wine in siluer. But contrarie wise,
thei thzeaten vnto the bzeakers of them,
helle, and euerlastyng destruction. This
thei also beleue, that be a manne wzap-
ped in neuer so many synnes, yet if at his
death, he beleue vpon God, and Macho-
mete, he shalbe saued.

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The. xii. Chapitre.

Of the Christians, of their firste
commynge by, their Ceremo-
nies, and ordinaunces.



Christe Iesu, the eter-
nalle and verie sonne
of thalmightie father,
the seconde persone in
the holie inseparable,
equalle, and euerla-
sting Trinitie: Of a
sette purpose, and spi-
rituall secrete, not revealed from the be-
gynnyng of tyme, & aboue mannes capa-
citty: was by the meane of the holy ghost,
conceiued and borne manne. In Jewrie,
of a Virgine, of the stocke of Dauid, a
thousande five hundred, and twentie ye-
res* gone. To sette vs miserable, and vn-
happie menne on foote againe, whiche
ware in Adam and Eue, by the sinne of
disobedience ouerthrowen. And to bryng
vs againe, vnto our heauenlie native
countre, from the whiche we haue by so
many ages, for that presumption bene
banished. Finally, to repaire and supplie
in heauen againe ones, the ruine and fal

It appereth
by this place
that this was
written. xxv
yeres gone.

R. i.

of

Asie.

of those spirites, whiche a space afoze our
creation, ware thurste doune fro thence.
Foz the whiche purpose, we chiefly ware
made. This Iesus, from thirtie yerres
of age, vntill thirtie and folwe (in the
whiche, thzoughe the malitiousnes of the
Jewes, he suffred on the galowe tree)
trauaillyng all Jewrie ouer: first moued
and exhorted the Jewes, and then other
peoples, from the olde Lawe of Moses,
and their wicked Image worshippe, to
his newe ordenaunce and trade. And as
many as would folowe, and doe afre
hym, he called theim his scholers oz disci-
ples. Out of the whiche, he gaue vnto. xij.
that he had specially chof, Comission af-
tre his death (when he had appered to the
on liue again, as he had forewarned the
y he would) to go as Legates, oz Embas-
satours into y whole world, & to preache
vnto all creatures, what so euer thei had
sene oz learned of him. Simon Petre (to
whom longe afoze he had surrendred the
gouernaunce and chieftainshippe of his
Church, as in reuercton afre him) whe
afre the rompyng of the holy ghoſte some
wente into one cosse, and some into ano-
ther, every manne his waie, as thei ware
allotted

Asie.

allotted and commaunded: came first
to Antioche. And there setting vp the first
and chief chaire of the Church, kepte a
counsaille with the other Apostles, whi-
che often tymes came to hym. In this
Counsaille among other thinges it was
decreed, that as many as should receiue,
and cleane vnto the doctrine, and righte
perswasion of Christes godlines: should
fro thence furthe be called Christianses.
This Seate of superiortie, beyng afre-
warde translated to Rome: bothe he and
his Successours, tooke it for their chief
charge and businesse, to put the rude and
raue sette of their Christe, and the folo-
wers of the same, in some good orde and
trade of gouernaunce. Bothe afre the
maner of Moses Lawe (whiche Christe
came not to breake, but to consummate
and finishe) and the state of the Romain
gouernaunce, the Greke, and Egyptian;
and also by paterne of the Ceremonies,
observaunces, lawes, and ordenaunces
Ecclesiasticke and Temporalle, of ma-
ny other peoples: But specially afre the
doctrine, of Christe Iesu, and the woork-
ing of the holy ghost, to bryng them in
to frame and facion. When the were en-
tered

Asie.

fred in the mattier: As thei saue that me
not among the Hebzeues alone, but emōg
other peoples also, ware deuided into
Ecclesiasticalle and Tempozalle, Spiri-
tualtie and Lacie: and eche of theim in
moſte goodly wiſe, into their dignities
and degrees (The Romaine Empe-
rour then being gouernour of the whole
wozrde alone, to haue Conſulles, Fa-
thers oꝝ Senatours: at whose becke all
thinges ware deuiled and doone: And in
the reſidewe of the earthe to bee many
Kyngeſ, many Dukes, Crles, Pꝛeſiden-
tes, and Deputies of countries, and their
Lientenantes: Mareſhalles of the
fielde, and highe Conestables for the cō-
munes, Pꝛetours oꝝ Pꝛouoſtes, Stan-
derbearers roiale, Centurians, and
Diſners, Serieantes, Conestables,
Collectours, Surueiours, Pꝛoters, Scri-
bes, Liſters, and many other perſones
without office, bothe meyne and women.
And in the Temples of their Goddes, a
Sacrificer roiale, whiche is to ſaie in
effecte, a highe Pꝛieſte of the dignitie of
a kynge. Archeſamines, ſlamines of ho-
nour, and other ſlamines inferiour and
laſte in degree their Pꝛieſtes. And by
like

Asie.

Like ordze among the Hebzeues: an highe
 Bishoppe, and inferiour Priestes, Le-
 uites, Nazareis, candle quenchers, com-
 manders of Spirites, Churche War-
 deines, and Syngers, whiche wee calle
 Chauntours attre the French. And a-
 mög the Grekes: Capiteines, or heades
 ouer a thousande, ouer an hundred, ouer
 fiftie, ouer tene, and ouer fiae. And that
 there ware yet beside these, bothe among
 the Hebzeues, and the Romaines, many
 couentes, or compaignies of merne and
 women Religious. As Sadduceis, Ec-
 seis, and Phariseis among the Hebzeues:
 Salios, Diales, and Vestalles, among
 the Romaines: The moste holy Apostles
 did all consente, that Petre, and thei that
 should folowe him in the seate of Rome,
 should for euermore be called Papa. As
 who would saie, father of fathers, the v-
 niuersalle, Apostolicalle, moste holy, and
 moste highe bishoppe. And that he should
 at Rome be Presidente ouer the vnuer-
 salle Churche, as the Emperour there,
 was ruler of the vniersall worlde. And
 to matche the Consulles (whiche ware
 euer twaine) thei appointed fowre head
 Fathers, in the Greke named Patriar-
 ches,

R. iij.

Asie.

ches, one at Constantinople, another at Antioche, a thirde at Alexandrie, and the fowrthe at Hierusalem. In the place of the Senatours, thei tooke the Cardinales. To matche their kynges, whiche had thzee Dukes at commaundement, thei deuised Primates: To whom ware subiecte thze Archebischoppes. So that the Archebischoppe or Metropolitane, standeth in the place of a Duke. For as the Duke had certein Erles or Barones at his commaundement: so haue the Archebischoppes, other inferiour Bischoppes at theirs. whiche also by reason muste countreuaile an Erle. The Bischoppes or adiutor or Suffragane, came into the Presidences place. Thordenarie into the Deputies, then did the Officiale matche with the Marechalle. And with the high constable for the comunes, the Bischoppes Chauncelour. And for the Presour or Priouoste, thei sette vp an Archedeacon In stede of the Ceteriane, was a Deane appointed. And for the Disnere, the Person or Vicar. For the Advocates, crept in the Parisse Prieste, Soule Prieste, Chaunterie Prieste, Mozowe Masse Prieste, and suche other. The Deacon standeth

standeth for the Surueour. The Subdeacon, for the Sericaunte. For the two Constables, came in the two Admaunders of Spirittes, called Exorcistæ in the Greke. The Collectours office, was matched with the Church wardenes. The Porter became the Seretene. The Chauntour, Scribe, and Lister, kieve stille their name. The Acholite, whiche we calle Benet and Aholet, occupieth the rounge of Candlebearer.

All these by one commune name, thei called Clerj, of the Greke woordes Cleros, that is to saie, a Lotte. For that thei ware firste from among the people, so allotted vnto God. Thereof cometh our terme Clerque, and his cosine Clergie. Nevertheless, this name Clergie, was not so commune vnto all: but that it seemed mozte properly to rest in the seven degrees, that the Pope of Rome vled for his Ministres, when he saied Masse in persone him self. That is to saie, the Bishoppe, the Priest, the Deacon, & subdeacon, & Acholite, and the Chauntour. Vnto euery of these gaue thei in church their seueralle dignities offices, & appareile.

To the Bishoppe was giuen authoritie

R. iiii tie

That is to
say, to make
Priests,

to ordeine and make other Clerkes.
To enueile virgines, & to hallow them.
To consecrate their likes, and their supe-
riours also. To laie handes vpon the. To
confirm and Bishoppe childre. To hal-
lowe Churches. To put Priestes from
their Priesthode: and to degrade them,
when they deserue it. To keepe Conno-
rations and Synodes. To make holy oile:
to hallowe the ornaments and vesselles
of the church. And to do also other thinges,
that the inferiour Priestes doe. To
instruete those that be newly come to the
faith. To Christiane, to make the Sa-
cramente of the Altare, and to giue it to
oether. To absolue the repentaunte of their
sinnes, and to fetter the stubberne more
streighte. To shewe furthe the Gospelle.
To entoyne all Priestes to haue their
heades in the crowne, like a circle of. iiii.
fingres bryde, after the maner of y Naz-
areis. To kepe their heare shorte, to weare
no bearde. And to liue chaaste for euer.

Their liuyng onely to rise of the firste
fruites, tenthes, and offringes: and bitte-
ly to be void of all tempozalle and Laie-
mennes cares and businesse. To be hone-
stly appareiled, and accordyngly to vse
their

Asie.

their passe and conuersacion. Onely to
serue God and the church. Diligently to
plye the reading of holy scripture, & they
them selues mighte perfectly knowe all
things pertainyng to Christian religio,
wherin they are bound to instructe other.
The companies or couetes of religious,
aswel men as women: are Benedictines,
Preachers, Franciscanes, Augustines,
Bernardines, Anthonines, Iohannites,
Cisternois, and innumerable other. whi
che al haue their habite, and maner of li
uing by them selfe: acordinge to the rule
that echeone p̄tuate ly prescribed to them
selues. And liued for the moste parte a so
litary life, professing chastitie, pouertie,
and perpetuall obedience. And for their
solitarines the Greke called them Mo
nachi. Some of these haue for their hea
des Abbotes, some Priours: whiche are
either subiecte to the Pape onely, or to
the bishoppes. Al these bled coules, much
astre one facio, but in colour diuers, & ab
stained fro fleshe. The bishoppes when
they say masse, haue. xv. holy garmentes,
astre y maner of Moyses lawe, for y per
fectio of the. His boatewes, his Amice, an
Albe, a Girdle a Stole, a Maniple, a Tu
nicle
R. v. nicle

Asie.

The latine
calleth it a
Giepe hooke.

kle of violette in graine fringed, his glo-
ues, ringe, and chesible oz vestimente, a
Sudarie, a cope, a mitre and a * crosse
stafte. And a chaire at the Aultares ende,
wherin he sitteth. Of the whiche .vi. are
commune to euery inferiour priestte: the
Amice, the Albe, the girdle, the stole, the
Maniple, and the vestiment. But ouer,
and aboue all these the Pope, by the gifte
of Constantine the greate, hath libertie
to weare al the ornaments Imperialle.
That is to saye a kirtle of skarlet, a robe
of Purple, a sceptre, and a close corone.
With the whiche afre he hath rauished
him selfe in the vestrie, vppon solempne
feastes, when he entredeth to do masse: he
commeth forth to the aultare, hauing on
the right side a priestte, on the lefte side a
Deacon, a Subdeacon going befoze him
with a booke faste shutte, two candle bea-
rers, and an encensour with the censoure
in his hande smoking. When he is come
to the gressinges, the sayers, oz foote of
the aultare: putting of his mitre, he ma-
keth open * confession of his sinnes toge-
ther with his company.

That is, he
saith confes-
sion.

That done he goeth vp to the aultare,
openeth the booke, lienge vpon the lefte
cozner

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Aſie.

corner of the ſame, kyſſeth it, and ſo proceedeth in the Solempniſactiō of y^e Maſſe. The ſubdeacon readeth the epiſtle, and the Deacon the godſpelle. Prieſtes of al degrees, are charged to prayſe God ſeven times a daie, and to praye with ordinarie oraiſons. Towarde the eveninge, evenſonge: and compline moze late. Matines in the morninge, and incontinente prime, and holmes, in ordre of tyme, as thei ſtande in * ordre of name. And this humbly befoze the aultare, if he maye conveniently, with his face towarde the Caſte. The pater noſtre and the Crede ſaid thei, onely at the beginnyng of their ſervice, as the commune people do nowe a daies alſo. Saincte Jerome, at the urgent request of Pope Damasus, parted out the Pſalmes acozding to the daies of the wieke. And appointed for euery houre a portio of propre pſalmes. For the nighte houres on the holy daie. iij. and on the woꝝkingdaie. iij. For laudes in the morning. v. for evenſonge as many, and for eche other houre but thze. He alſo ordeined the Epiſtles, Godſpelles, and other ſervice, vſed to be red out of the olde or newe teſtament, in maner altogether, ſaving

Asie.

singing & note. The Anthemes (which Ambrose, Bpshope of millayne wzate, and endited) Damasus put ordze that the quiere should sing side a stre side, & added to every psalmes ende. Gloria patri. &c. The lessons and Yimpnes that go before eche one of the howzes did y coucels of Thoulouse and Agathone aucthorise. The orisons, the grailes, the tractes, the Alleluya, choertozie, the Communions in the Masse, the Anthemes, Versicles, repitions, and other thinges, either songe or redde by nyghte or by daye, to the beautifeng, and praysing of God: did Gregoꝝ, Gelasius, Ambrose, and many other holy fathers, deuise, and put furthe. not at one time but at sondꝝ. The Masse (so terme thei the sacrifice) was firste bled to be done in suche simple sorte, as yet is accustomed, bypon good friday, & Easter euen, with certeine lessōs before it. But then Pope Celestinus put to the office of the Masse. Thelesphorus, Gloria in excelsis: But Hilarius of pictauiā made the Et in terra. Simachus ordeined it to be songe. The Salutaciōs, which by y terme of Dominus vobiscum, be made seuen tymes in a Masse

Asie.

Masse, ware taken out of the booke of
Ruthe, by Clemente, and Anaclete, and
put in, in their places. Gelasius made vp
all the reste to the Offertozy, in the same
orde thei be vsed. Excepte the Sequen-
tes and the Crede: wherof Nicolas put
in the firste, & Damasus the nexte: acor-
dinge to the Synode of Constantinople.
The bidding of the beades, with the col-
lation that was wonte to be made in the
pulpite on Sondais, and halydaies: rai-
ther grewe to a custome by the example
of Nehemias, and Clozas, then was by
any aucthorised. In this collation at the
firste comming vp therof, when so many
as ware ptesente at the Masse did receiue
the communion, according as was ordey-
ned by a decree: thei that ware at any dis-
corde ware exhorted to concord, & agre-
mente. And that thei should receiue the
sacrament of the aulter cleane from the
fylthe of sinne, vppon the whiche conside-
ration at this daye it endeth with confes-
sion, or an open confession. There ware
thei wonte to teache the instrumentes of
the olde lawe, and the newe. The ten co-
maundementes. The. xii. articles of our
beleue. The seven sacramentes, holy fol-
kes

Asie.

hes liues, and Martirdomes, holy dayes, doctrines, and disciplines: vertues, and vices, and what soeuer are necessary beside forthe, for a christiane to knowe. Gregoꝝy lincked on the offertorie. Leo the pꝛefaces. Gelastus the greates Canō, & the lesse. The Sanctus blessed Sixtus. And Gregoꝝy y Water noster out of the Gospell of sainte Mathewe. Martialle the scholer of blessed Peter, deuised that Byschoppes should gyue their benediction at the Agnus. And as for other inferior pꝛiestes, Innocentius commaunded them to giue y pace, that is to saye peace. Sergius tacked on the Agnus, and Gregoꝝy the poste communion. The closing vp of all with Ite missa est, Benedicamus, Deo gratias: was Leoes inuencion.

The. xii. articles of our beleue, whiche the blessed Apostles would euery manne not onely to confesse with mouthe, but to beleue also in harte, are these.

Firste that ther is one God in Trinitie, the father almighty maker of heauen and earthe. The seconde, Iesus Christe his onely sonne our Lorde. The thirde the same beinge conueined of the holpe ghoſte, to haue bene bozne of y Virgine Marie.

Marte. The fourthe, to haue suffred vnto
 D28 Donce pilate, to haue bene crucified,
 deade, bewried, and to haue descended in
 to helle. The fifteth, to haue risen agayne
 the thirde dape fro the deade. The sixteth
 to haue ascended vp into the heauens, and
 to sitte on the right hande of God the fa-
 ther almighty. The seventh, that he shall
 come fro thence like a triupher, to iudge
 the quicke and the deade. The eight, that
 ther is an holy ghoſte. The ninth, y^e ther
 is an holy churche vniuersalle, the com-
 munion of the godly and good. The tenth,
 the, forgiuenesse of finnes. The eleuenth,
 the rising againe of the fleshe. The twel-
 ueth, aftr our departing, life in another
 worlde euerlasting.

The tenne commaundementes, whi-
 che god wzate with his owne fingre, and
 gaue vnto the Israelites by Moyses,
 whiche thapostles willed vs alse to kepe
 The firste, thou shalte haue none other
 Goddes but me. The seconde, thou shalt
 not make the any graue Image, or like-
 nesse of any thing that is in heauē aboue,
 in the earthe benethe, or in the water vnder
 the earthe, thou shalt not bowe doune
 to them, nor worſhippe them. The third,
 thou

Afre.

thou shalt not take the name of thy lord
God in vaine. The folowthe, remembre
that thou ksepe holte thy Sabbath daie.
The fiveth, honour thy father & mother.
The sixteth, thou shalt doe no murther.
The seventh, thou shalt not commit ad-
ulterie. The eight, thou shalt not steale.
The ninth, thou shalt beare no false wit-
nesse against thy neighbour. The tenth,
thou shalt not despyze thy neyghbours
house, his wyfe, his seruaunte, his maide,
his Oxe, nor his Ass, nor any thing that
is thy neighbours.

The seven Sacramentes of the chur-
che, whiche are contained in the five laste
Articles of our beleue, and commaunded
vs by the holte fathers to be beleued.

The firste, dleppng into the water, cal-
led Baptysmg afre the Greke. This, by
canonicalle decree, in tyme past was not
wonte to be giuen (excepte greate neces-
sitye soner required it) bnt to those that
had bene scholers a space afoze, to learne
the thinges appertinēt to ch:istendome.
Pea, and that afre thei had bene extea-
dingly welle enstructed in the faith: and
prouse taken of their profitng, by seven
examinacions. whiche were made vpon
seuen

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Alie.

Seven feueralle daies in the Lente, and so
ware thei Baptised vpon Easter euen,
and Whitesondae euen. Upon whiche
daies, thei ware accustomed to hallowe
the chritening watre, in euery Paroche
But because this specially of all other, is
chiefly necessarie vnto euerlasting salua-
tion: leasse any bodie should die without
it, thei decreed that as sone as the childe
was bozne, godfathers should be sought
for it, as it ware for witnesses or sureries
whiche should bryng the childe vnto the
Church doore, and there to stande witho-
ut. And then the Priest should enquire,
before the childe be dieped in the fonte,
whether it haue renounced Sathan and
all his pompe and pride. If it be leue cer-
teinly and whole, all the Articles of the
Christiane faith. And the Godfathers
answeryng, yea: for it, the Prieste brea-
thyng thise vpon his face, exorciseth it,
and catheriseth it. After that, doeth he se-
uen thinges to the childe in orde. Firste,
he putteth into the mouth hallowed salt.
Secondely, he mingleth earthe and his
spattle toguether, and smereth the eyes,
eares, & nosegayles of the childe. Third-
ly, givynge it suche name as it shall euer

S. j. after

Asie.

afte be called by: he marketh it on the
bzeast and backe with holie oile, afte the
facion of a crosse. Fourthly, he diepeth it
thzise in the watre, or besprinkleth it
with watre thzise, in maner of a crosse, in
the name of the holie Trinitie, the father
the sonne, and holie ghos. In the whiche
name also, all thother Sacramentes are
ministred. Ffueethly, wetting his thumbe
in the holie ointement, he maketh there-
with a Crosse on the childes foreheade.
Sixthly, he putteth a white garment bp-
pon it. Seuenthly, he taketh it in the hãde
a Candle bzenning. The Jewes befoze
thei be Chzistened (by the determinacion
of the counsaile holden at Agathone, are
ratherchised, that is to saie, are scholers at
the enstruction of our beleue, nine mone-
thes. And are bound to fast fourtie daies:
to dispossesse them selues of all that euer
thei haue, and to make free their bonde-
men. And looke whiche of their childezen
thei haue Circumcised, acording to Mo-
ses lawe: hym are thei bounde to banishe
their companie. No merueile therfore if
thei come so vnwillingly to chzistedomie.

Withopping, whiche the Latines calle
Confirmation, a confirming, a ratifieng
establisshing

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Afie.

establiſhyng, authoriſyng, or allowyng
of that went before: is the ſecond Sacra-
mente. And is giue of the Biſhoppe one-
ly, before the Altare in the Church, to
ſuche as are of growē yeres, and ſayyng
(if it maie be) after this maner. As many
as ſhalbe Confirmed, come all together
with euery one a godfather. And the Bi-
ſhoppe after he hath ſaid one oraiſon o-
uer thē all, wetynge his thumbe in the ho-
lie oile, maketh a croſſe vpon eche of their
foreheades: In the name of the father,
ſonne, and holie ghoſte. And giueth hym
a blowe on the leſte cheeke, for a remem-
brance of the Sacrament, that he come
not for it againe. The godfathers, to the
ende the enoilyng ſhould not droppe a-
waie, or by negligence bee wiped awaie,
clappe on a faire ſillette on the foreheade.
Whiche they iudge to be vnlawfully take
awaie, before the ſeuenth daie. The holie
fathers eſteemed this Sacrament ſo high-
ly, that if the name giuen to the childe at
his Chriſtendome, ſeemed not good: the
Biſhoppe at the giuyng hereof mighte
chaunge it.

The thirde Sacramente is holie Or-
des, whiche in the firſte Church, was
S. iij. giuen

Asie.

giuen likewise of the Bishoppe, onely for
the monethe of Decembre. But now at
fyr seuerall tymes of the yere: that is to
saie, the fowre Saturdaies in the embze
weekes (whiche were purposely ordeined
therfore) vpon the Saturdaie, whiche
the Church menne calle Sinteres, be-
cause the office of the Masse for that daie
appointed, beginneth with that woorde,
and vpon Easter euen. This Sacrament
was giuen onely to menne: and but to
those neither, whose demeanour and life,
dispositiō of bodie, and qualitie of minde,
were sufficiently tried and knowen. After
the opinion of some, there were seven or-
ders, or degrees, wherby the holy fathers
would vs to beleue that there were seuen
speciall influences, as it were printed in
the soule of the receiuer, wherby eche one
for eche order, was to be counted an hal-
lowed manne. After the mindes of other
there were nine. That is to saie, Musi-
cians (whiche encludeth singing and play-
ing) Dooze keepers, Readers, Crozifers
Acholites, Subdeacon, Deacon, Priest
and Bishop. And for all this, it is counted
but one Sacramente, by the reason that
all these tende to one ende, that is to saie,

Asie.

to consecrate the Lordes bodie. To euery
one of these, did the Counsaile of Toledo
in Spaine, appointe their severalle li-
ueries, and offices in the Church. The
Doozekeepers had the office of our Com-
mon Seruante, to open the church doores,
to take hede to the church, and to shutte
the doores. And had therfore a keie giuen
vnto them, when they ware admitted to
this orde. The Reader, in signe and to-
ken of libertie to reade the Bible, and ho-
lie stories, had a greate booke giuen him.
The Exorcistes, serued to commaunde e-
uill spirites out of menne, and in token
therof, had a lesse booke giuen them. The
Acolite, had the bearyng and the orde-
ryng of the Tapers, Candelsticks, and
Cruettes at the Altare: and therfore had
a Candlesticke, a Taper, and two emptie
Cruettes deliuered hym. The Subde-
acon, mighte take the offering, and handle
the Chalice, and the Patene, carie them
to the Altare, and fro the Altare, and giue
the Deacon wine and water, out of the
Cruettes. And therfore the Bishoppe de-
liuereth hym an emptie Chalice with a
Patene, and the Archdeacon one Cruet
full of wine, and another full of watre,

S. iij.

and

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and a Towelle. To the Deacons, is the
Preachyng of Goddes Gospelle to the
people committed, and to helpe the priest
in al holy ministracion. He hath the Go-
spelle booke deliuered hym, and a towell
hanged vppon his one shoulde, like a
yoke. The Priest hath power to conse-
crate the Lordes bodie, to praye for sin-
ners, and to reconcile the agayne to God
by Penauce entained them. He hath de-
liuered hym a Chalice with wine, the
Patene, with a singyng cake, a stole vpo
bothe shoulde, and a Cresset. What
Ornamentes the Bishoppe hath giuen
vnto hym, ye haue heard afore. He maie
not be made Bishoppe, but on the Son-
date about the. iiii. houre after Prime, be-
tweene the office of the Masse and the Go-
spelle: at the whiche tyme twoo Bishop-
pes, and a Metropolitane, laye their han-
des vpon his heade and a booke. The Bi-
shoppes in the firste Churche, did litle or
nothyng diffre from other Priestes, and
were ruled by the commune Counsailes
of the Churche, befoze that dissencion and
deuision entred among the people, cau-
sing theim in sondrie sortes, to cleane vni-
to sondrie names, every sorte as thei for-
tuned

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tuned to be conuerted and Chziffened of
a sondrie persone. As whom Paule Ba-
ptised, thei would be called Paulines.
Whom Appollo, Appollonians. Whom
Cephas, Cephites, and so of ocher. To
auoide therfore these breaches of con-
corde, and for an vniformitie, the holy fa-
thers ware dzuen to decree and stabliss
that as many as should afreward be ba-
ptised, should be called Chzistianes of
Chziste. And that ouer euery Countie or
Shiere, there should be sette one Pziese
or moe, acorpyng to the greatnesse of the
same, suche as ware best tried. Whiche
should haue to name, Duersears in En-
glishe: in Greke, Episcopj. Whom we cal
Bishopes, by chaungyng of. P. into. B.
and leauing out the. E. for thoznes, acor-
pyng to the nature of our tongue. These
might not then gouerne their Clergie,
and ocher their Diocesans, at their owne
pleasure, as thei did before: but acorpyng
to the decrees of the Churche of Rome,
and the holie Counsailes of the fathers
assembled. Then began thei firste (by the
suffraunce and helpe of deuoute princes)
to deuide all Chzistendome into Dioces-
ses, and the Diocesse into Conuocations

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or Chaptres, and those againe into Pa-
roches, and to set that goodly orde, that
yet continueth, aswell among the clergie
as the laietie. That the parishe should o-
beie their lawfull Person, the Person
the Deane: the Deane, the Bishoppe: the
Bishoppe, the Archebishoppe. The Arch-
bishoppe, the Primate or Patriarche:
the Primate or Patriarche, the Legate:
the Legate, the Pope: the Pope the ge-
neralle Counsaile: the generalle Coun-
saile, God alone.

For the fourthe Sacramente it is hol-
den, that every priestte rightly priested, ac-
cording to the keyes of the Church, ha-
ving an entente to consecrate, and obser-
vinge the fourme of the woordes: hath
power, of wheaten breade to make the
very bodie of Christe, and of wine to
make his very bloude.

Christe our Lorde hym selfe, the daye
before he suffred, kepte it solemply with
his disciples, and consecrated, and orde-
ned it continually to be celebrated, and
eaten in the remembraunce of him selfe.
And about this mattier a man had neede
of a great faythe. Firste to beleue the
breade to be chaunged into the body, and
the

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the wine into the bloude of Christe. Againe though he this be done every daye that yet Christ for all that should growe neuer a whitte the bigger for y^e making, nor the lesse for the eatinge. Thirdely that the Sacrament being denyded into many partes, Christ should yet remaine whole in every crumme. Fourthly that though he the wicked eate it, yet should not it be defiled. Fifthly that it bringeth to as many euyl as receiue it, death: and to the good euerlasting life. Sixthly that it tourneth not into the nature of the eater to his nourishment as other meate dothe: but turneth the eater contrariwise into the nature of it selfe. And yet being eaten, that it is rapte into heauen, but hurte or vntouched. Seuenthly that in so small a lyfe of breade and wine, the infinite, and incomprehensible Christe, God and manne shoulde be comprehended. Then, that one, and the self same bodye of Christe, at one very instaunte, shoulde be in many places, and of many menne receiued at ones, and in sondrye parcelles. Ninethly y^e though he the bread it selfe be chaunged into the very fleshe of Christe, and the wine into his bloude,

S. v. that

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that yet to all the senses thei remaine
bzeade and wine, and neither fleshe ne
blond. Further that all these comodities
cōteined in these verses folowing should
happen vnto those that worthely eate it.

It putteth in mynde and kindleth, en-
creaseth hope, and strengtheneth.

Mainteineth, clenseth, restoreth, giues
life, and vnireth.

Stablissheth beliefe, abates the foode of
sinne, and all vnclennes quencherh.

Finally, to be very profitable for the
saluaciō aswell of those liuyng as deade,
for whō it is specially offred by the priest
in the Masse. And therefore to haue to
name Eucharistia communio.

In the beginning of the Chzistiane
saithē (and yet amonge certeine schisma-
tiques as thei saye) one whole lofe was
consecrated, of suche bigguenesse, as whē
the Priest had broken it in a platter into
smalle pieces, it mighte suffice the whole
multitude that ware at the masse to par-
ticipate of. For in time passe the Chzisti-
anes came euery day to communicate by
a speciall commaundemente, and orde-
naunce. Afterwarde but ones in a weeke
and that on the Sunday. But whan it
began

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began to be skant well kepte vppon the
Sonday neither: then was it commaun-
ded that euery manne should receiue it
thrise in the yere, or ones at the leaste, at
euery Easter. And that euery christian
manne, when he stode in any daungier
of death, beyng whole of minde, should
receiue it as a walsfaring viande, to staye
him by the waye: with as good prepara-
tion of bodye and soule, as he possibly
mighte.

Matrimonie (whiche is the lawefuile
coupling of the manne and the woman)
broughte in by the lawe of nature, the
lawe of God, the lawe of all peoples, and
the lawe ciuile, is the true Sacrament.
The holy fathers woulde haue but one
marriage at ones, & that not in secreete but
with open solemnitie eyther in the churche,
or in the churche porche, and so that the
priest be called to the matter. Who shold
firste examine the man, and then the wo-
manne, whether thei bothe consent to be
married together. If thei be agreed (whi-
che is chiefly in this case requisite) he
taking them bothe by the right handes:
coupleth them together in the name of
the holy and vnsperable trinitie, the fa-
ther,

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ther, the sonne, and the holy ghoſte. And commaundeth, and exhorteſh them that thei alwaye remembryng this their coupling of their owne free wille & conſent: as longe as thei live, neuer forſake one another, but loue & honour one another, be debonaire and become one to another, giuing them ſelues to procreation, and not to lecherous luſte. And that thei honeſtly and diligently brynge vp, ſuche childzen as God ſendeth them of theyr bodieſ. After that he affiaunceth the both with one ringe. And ſprynckling holy water vpon them, reacheth them a ſkole, and leadeth them into the church. where (yf thei were not bleſſed afore) he bleſſeth them knieling beſore the altare. The woman hath on a redde fillet or frontelette, and ouer that a white veile, withoute the whiche it is not lawfull for her fro that daye ſorewarde, to go oute of doores abroad, or to ſitte by any manne. Twelue thinges ther be, whiche the holy fathers woulde haue to barre perſons from contracting of matrimonie, and to diſſeuer them agayne, yf thei be contracted. Error of perſon, that is to ſaye, miſtaking one for another. A betrowthing vpon a condition

condicion, Cōsanguinitie or kindred, An
opē crime Diuersitie of secte, Force, or cō-
strainte. Holy ordres, a Bōde or former
contracte, Commune or open honestie,
Affinitie, and Dishabilitie of engēdure.

The sixteth Sacramente is penaunce
or repentaunce, giuen of Chziste as it
ware for a wzacke boorde, wherby men
are p̄serued fro drowninge. Eche chz-
istian oughte vndoubtedly to beleue that
this consisteth in foure poyntes. To saie,
in Repētaunce of our sinnes, Canoncalle
cōfession, Absolucion, and Satisfaction,
or amendes. Firſte let him sorowe, not
with a lighte forthynkinge, but with a
moſte earnestte and bitter repentaunce in
the botome of his conscience: for the pur-
tie and innocencie that he had gotten ey-
ther by baptisme or by benefite of former
repentaunce, and now he hath eſcōnes
losse, and forgoone thzough the sinne. And
let him hope with this repentaunce, to be
reconciled to the fauour of God againe
And let him humbly, and truly with his
owne mouthe, confesse to a wise prieste,
in the ſteade of God: all those offences
wherwith he knoweth him ſelfe to haue
losse his innocencie and cleynesse, and to
haue

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hane prouoked the wrathe of **GD** a-
gainste him selfe. And let him assuredly
beleue that the same prieste, hath power
giuen him of **Ch**riste (as beinge his bi-
care, or deputie on earthe) to absolue him
of all his sinnes. Finally for satisfaction
or amendes making for the faulte: lette
him not with grudginge, but chierfully,
and gladly doe, what so euer he shalbe co-
maunded. Beleuig with vndoubted faith,
that he is absolued, and quyte of all, as-
sone as the priest in dewe forme of woꝝ-
des, hath pronounced the absolucion.

The seuenth, and the laste Sacramēt
is the laste enoynting, by an oyle that is
made to this vse, by the bisshope in euery
diocesse, by an yereley custome vpo mā-
dythursdaie, like as the chrysmatoꝝy oyle
is. And this by the precepte of sainte Ja-
mes the Apostle, and by the ordinaunce
of Felix the fourthe Pope after Sainte
Peter: was giuen only to them that laie
in dyeng, being of full age, and requy-
ring it. Thei vse to enoynte with a pre-
scripte fourme of woꝝdes, and with of-
ten inuocation of saintes: those partes
of the bodie, wher our five wittes or sen-
ses: the hearing, seying, smelling, tasting
and

and touching, beare moste stroke, & with
 whiche man is iudged chiefly to sinne.
 That is, the eares, the eyes, the noethzil
 les, the mouth, the handes, and the fete.
 Wherby the holy fathers would vs to be
 leue, that there was not onely purchased
 cleane forgiveness of all smaller offen
 ces, or venialle sinnes: but also either pre
 sente recourse, or a ripper and gentler
 deathe. All the feastes and holydaies,
 throughout the yere, whiche the church
 hath commaunded to be obserued & kept:
 beginne at the Aduente, or appoche of
 Christe our Lorde. Whiche Peter the
 Apostle instituted to be obserued in De
 cembre, with fasting and prayer, thre we
 kes and a haulfe before Christemas, whē
 we close by the last. viii. daies of that mo
 neth, with great ioye and feast. Thei de
 uided the yere into two & fiftie wekes,
 and. xii. seueral monethes. The monethes
 commonly into. xxx. daies. The firste daye
 of January the church recordeth howe
 Christe was circumcised accordinge to
 Moyses lawe. The. iiii. daye after, howe
 he was worshipped of the thre Sages,
 with thre sondry presentes: and howe be
 inge baptised of John in Iordaine the
 floude,

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floude, he laide the foundation of the
newe Lawe. The seconde of febzuarie,
how his mother vnspotted, obeyeng the
maner of her cōtry: brought him into the
temple, and suffred her self to be purified
or clenfed, whiche we calle churching of
childe. In memorie wherof the church
bleth that daye, solempne procession, and
halowing of candles. The five and twen
tieth of Marche, howe y^e aungel brought
woorde to the virgin Marie, that Christ
shoulde be bozne of her, being conceived
in her wombe, by the overshadowing of
the holy gholste. At the which time they
willed vs to faste the fourtie daies that
he fasted him selfe, being with vs vppon
earth, and to renewe the remembraunce
of his passion, and deathe, whiche he wil
lingly susteined to deliuer vs fro y^e yoke
and bondage of the deuell. The laste day
of that faste, which oftentimes falleth in
Aprille, to celebzate the highest feast in
all the yere: in remembraunce howe he
ouercame deathe, descended into helle,
banquished the deuell, and returned a
gaine on liue, and appeared in glorious
wyse vnto his scholers, or disciples.
In Maye, howe all those his scholers lo
king

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king vpo him, he by his owne vertue and
might, stied vp into the heauens. At the
whiche time, by the ordinaunce of sainte
Mamerte, bisshope of Mienne: there be
made ganginges with the lesse Letanies
from one Church to another, all Chri-
stendome ouer. In June, and sometime in
Maie, how the holy gholte, promised to
the disciples, giuen from aboue, appered
to them like glowing tongues: and gaue
them to vnderstande, & to speake the ton-
ges of al naciōs. The eight date folowing,
Trinitie Sondate. The fifteth date afre
that, how Christe in his laste supper, for
a continuall remembraunce of himself,
instituted the moste holosome Sacramēte
of his bodie and bloud, vndze the fourme
of breade and wine, leauyng it to be sene
and eaten of his. The fueteneth of July,
how the blessed Apostles, acordyng as
they were cōmanded, the twelue pers
afre the Ascencion of their Master into
heauen: wente their waies into the vni-
uersalle worlde, to preache vnto all peo-
ple. The departyng of Christes mother
out of this life, the fueteneth date of Au-
guste. And her Natiuitie, theight of Se-
ptembze. And thone and twentie of No-
uembze,

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Decembze, how she from thze yeres of age
(at the whiche tyme she was presented to
the temple) untill she was mariage able,
remained there seruing God til a peace
And theight of Decembze, how she was
of her parentes begotten, that longe a-
foze had bene barretne. The second daie
of Iulie, how Elisabethe passyng the
Mounteines, visited her kindeswoman.

There ware also certeine holie daies
appointed to the . xij. Apostles. To cer-
teine Martyres, Confessours, and Vir-
gines. As the folwze and twentieth of Fe-
buarie to saincte Matthe. To saincte
Marke the Euangeliste, the . xxv. of A-
prille. Upon the whiche daie, Gregoris
ordeined the greate Letanies to be songe
The firste of Maie is hallowed for Phi-
lippe and James the moze. The . xxix. of
Iune, for Petre and Paule: & the . xxxij.
of the same, for the Nativite of . S. Iohn
Baptiste. The . xxv. of Iuly, for James
the lesse. For Bartholomewe the folwze
& twentieth of August. For Mathewe, the
one and twentieth of Septembze. And the
eight and twentieth of Octobze, for Simo
and Jude. The last of Nouembze, for . S.
Andzeus. The one and twentieth of De-
cembze,

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sembze, for sainte Thomas. And the. viij.
and twentie of the same moneth for Iho
the Euangeliste. The date before, for Ste-
phin the first Martire. And the daie after
for the Innocentes. The tenth of August
for saint Laurence. And the thre & twen-
tie of Aprille, for sainte George. Of all
the Confessours, there are no moe that
haue holidaies appointed, but S. Mar-
tine and sainte Nicholas. The firste, on
the eleuenth of Nouembze: and the other
the sixteth of Decembze. Katherine the
virgine, the five and twentie of Nouem-
bze, and Marie Magdalene the twentie
and two of Iuly. There is also vnder the
name of sainte Michael alone, the. xxiij.
of Septembze: a holy daie for all blessed
Angelles. And one other in commune for
all the saintes, and chosen of G D D, the
firste of Nouembze.

That would also that euery seuenthe
daie, should be hallowed of the Christia-
nes, by the name of Sondate, as the Ie-
wes doe their Sabboth: resting from all
worldly woorkes, and being onely occu-
pied with praising of G D D, and the de-
uine Seruice in the Church. To learne
by the Priestes preaching, the Gospelle
L. ij. and

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And the commaundementes of our faith.
And by what meanes so ever we thinke
in our conscience we haue prouoked the
wrathe of God against vs all the wieke
afoze: that, this daie to amende, to sette
eliere, and aske pardone for. In time past
every Thursdaie also was kepte as the
Sondae. But because we mighte see
therein, somewhat to gratefie the Hea-
then (whiche that daie kepte solumpne ho-
lie daie, to Jupiter their Idolle) it was
laied doune againe. More ouer the cler-
kes and the people, vsed bothe Thursdaie
and Sondae before Masse, to go round
aboute the Church a Procession, and
the Prieste, to sprinckle the people with
holy watre. Agapitus instituted the one,
and the other. The Thursdaie, in remem-
braunce of Christes Ascencion, and the
Sondae, of his glorious Resurrection:
whiche we celebrate fro Sondae to Son-
dae continually, ones every eight daies.
The night afoze every ordenary holidae
or feastefull daie: the whole clergie, and
the people, ware bounde to kieve Vigile
in every church. That is to saie, to wake
all nighte, in deuine seruice and praier.
But upon consideracion of many flaun-
derous

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derous crimes and offences, that were by diuers naughtie and malicious persones committed, by the oportunitie of the darke: this maner was taken awaie, and ordeined that the daie before the feaste, should be fasted, whiche yet keepeth stille the name of Vigile. The fathers decreed that the church in the whole yere should reue the memorie of fīue thynges.

fro the Sondate called Septuagesima (because there are seuentie daies, betwene that and the octauaes of Easter) thei would vs to reue the memorie of Christes fasting, Passion, Death & Burialle. The miserable falle also of our first parentes, and those extreme errours of mankinde, by the whiche thei were ledde awaie fro the knowledge and worshippe of one verie G D: to the wicked supersticion and honour of Idoles and deuilles. And further, the greuous and intollerable bondage that the people of Israell suffered vnder the Pharaos of Egypte. Upon whiche consideracion, the bookes of Genesis and Exodus be redde in the serutce of the church. Whiche sheweth then in all her demeanour, and apperailpng, heauinesse and sorowe.

L. iij. From

Asie.

From the octauaes of Easter, to the octauaes of Whitsontide, Chzistes Resurrection, and Ascencion, with the comynge of the holy Ghoste. And together with that, the redemption, reconciliaciō, and at onement of mankinde with God the father, throughe Iesus Chziste: and the restorpyng agayne of the childezen of Israell, to the lande of beheste. Wherein was pzefigured our reconciliacion and redemption aforesaid. For that cause is all the seruice out of the newe Testamēt, and al thinges done with ioie & gladnes.

From the octauaes of Whitsontide, till Aduente, xx. wickes space, and moze, thet would haue to bee celebrated the conuersacion of Chziste here in the worlde, with his miracles and woozkes of wonder. And ouer and beside that, the longe pilgrimage that mankinde, by longe reuolucion maketh, from one generacion to another, from the tyme of our redemption, saluacion and sauyng, vntill the laste date of time. Wherefore durynge this while, vpon consideration of the diuerse happe and hasarde, wherewith the Church is tossed, like a Shippe in the troubled Seas, she neither greatly resisseth,
ne

ne soroweth, but redeth greate change
of bookes, out of the olde and newe Te-
stamente: to the ende she maie walke the
warelier, and the better winde her self
out of the stormes, that are ready to as-
saile her.

From Aduente to Christmas, to re-
membze the tyme from Moles, to the
commynge of Messias. In the whiche
mankinde certefied of saluacion, bothe
by the lawe and the Prophetes, awaited
with mosse earnestte desires for his com-
ming, and the kingdome that he shold haue
Wherefore thei ordeined that the Pro-
pheties should be redde, and fasting erec-
tified. That the church the better enstru-
ed, and abled by these, mighte the wor-
thelie receiue the Birthe daie of Christ
her Lorde (whiche euer falleth the fo-
werth wieke after) and from thens holde
on with feaste, and continuall gladnesse,
vntill Septuagesima. Remembryng that he
was now come: whiche should bee the
salutour of the worlde. Their oratories
Temples, or places of prayer (whiche we
calles Churches) might not be built with-
out the good will of the Bishoppe of the
Diocese. And when the Tymbe was re-
L.iii. by

Asie.

to be framed, and the foundation digged: it beheaded them to sende for the Bishoppe, to hallowe the firste corner stone of the foundatio, and to make the signe of the crosse therupon, and to laie it, and directe it iuste East and Weste. And then might the Masons sette upon the rest, but not afoze. This Church did thei blesse to builde, after the facion of a crosse, and not unlike the shape of a manne. The Chauncelle (in the whiche is contained the highe Altare and the Quire) directe full into the East, representeth the heade. And therfore ought to be made somewhat rounde, and muche shorter then the body of the church. And yet upon respecte that the head is the place for the eyes, it ought to be of more lighte, and to bee separate with a partition, in the steade of a necke, from the body of the Church. This partition the Latine calleth Cancell: and out of that cometh our terme, Chauncelle. On eche side of this chauncelle peradventure (for so fitteth it beste) should stand a Turret, as it ware for two eares. And in these the Belles to be hanged, to calle the people to Service, by daye and by night. Andze one of these Turrettes, is there commonly

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Aste.

Commonly a baulte, whose doore openeth into the quiere. And in this are laid vp, the hallowed vesselles and ornaments, and other vtenfiles of the church. We calle it a vestrie. The other parte oughte so to be fitted, that hauing as it ware on eche side an arme, the reste maye resemble the bodye with the fete stretched in breadthe, and in lengthe. On eche side of the bodye the pillers to stonde. Upon whose coronettes or heades the baulte or rophe of the church maye rest. And to the foote beneth, altars to be ioyned.

Those altars to be ordzely allway covered with two altar clothes, and garnished with the crosse of Chziste, or some litle cofre of reliques. At eche ende a candlesticke: and a booke towarde the myddes. The walles to be parieted without, and within, and diuersly painted. That ther also should haue in euery parisshe a faire sounde stone, made holowe, and fitte to holde water: in the whiche the water consecrate for baptisme, may be kept for the chzistening of childzen. Upon the right hande of the highe altar, that ther should be an almorte, either cutte into the walle, or framed vpon it: in the whiche

I. b. the

Asie.

the thet woulde haue the Sacrament of
the Lordes bodye, the holy oyle for the
sicke, and the Chzismatozie, alwaie to be
locked. Furthermoze thet woulde that
ther should be a pulpite in the middes of
the church, wherein the pzieste maye
stonde vpon sondates and holidayes, to
teache the people those thinges that it be-
houeth them to knowe. The Chauncelle
to serue onely for the pziestes, and clere-
kes. The rest of the tēporalle multitude
to be in the body of the church. Seperate
norwithstonding, the men on the ryghte
side, and the women, on the lefte. And
eche of them to be sobze and honest in ap-
parelle and behauour. Whatsoeuer is co-
trary to good facion or chzistiane religio-
on, with greate diligence to shonne it. It
was the maner in the first church, both
amonge men and women to lette their
heare growe, to shewe out their naked
skinne, and very litle or nothing to diffe-
re in apparelle. Sainct Peter put first or-
dze, that women should couer their hea-
des, and menne rounde their heare, and
either of them to go in seueralle and son-
dye apparelle. Mozeouer that to euery
church, shold be laid out a churchyard,
of

Asie.

of the grounde adioyning, in the whiche
all chzisten mennes bodies mighte in-
differently be bewzied. The same to be
consecrate, oz halowed by the bishoppe,
and to enioye all the priuilegies that the
churche may enioye.

The funeralle for the deade, thei kepe
not in euery place ylike. Some mourne
and kepe dirige and Masse seuen daies
continualle together, some .ix. some .xxx.
oz fourtye some, fiftie, and a hundzed,
and other a whole yere, wrapped vp in
blacke. The counseile of Toledo ordeined
that the cozps beinge firste washed, and
then wrapped vp in a shiete, shoulde be
caried forth with singing by meinne of
his owne condicion oz sozte, clerkes by
clerkes, and laye menne of laye menne.
And afire what time the priest hath sen-
sed the cozps, thzowen holy water vppon
it, & said certeine prayers, to laye it into
the grane with the face vpwarde, and the
heade into the weaste. Then to thzowe in
the earth again, and in token that ther is
a chzistia ther bewried, to sette vp a crose
of wodde, garnished with ybie, cipres, oz
laurrelle. These be the ordzes and facions
of the Chzistiane religion.

FINIS.

the first of these is the fact that the
the second is the fact that the
the third is the fact that the
the fourth is the fact that the

the fifth is the fact that the
the sixth is the fact that the
the seventh is the fact that the
the eighth is the fact that the

the ninth is the fact that the
the tenth is the fact that the
the eleventh is the fact that the
the twelfth is the fact that the

the thirteenth is the fact that the
the fourteenth is the fact that the
the fifteenth is the fact that the
the sixteenth is the fact that the

the seventeenth is the fact that the
the eighteenth is the fact that the
the nineteenth is the fact that the
the twentieth is the fact that the

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The treatise of Josephus, conteyning the
ordres, and Lawes of the
Iewes commune
wealthe.

To the Reader.



This lytle treatise,
good Reader, haue I
translated out of a La
tine texte, laid worde
for worde, answere
ringe to the Greeke
(for in that tonge Iosephus compiled it)
as nere as it was possible. And looke
howe scrupulous myne Authour was in
matching the latine: so scrupulous haue
I also bene in deuising myne englyshe.
Remembryng alway, that thoughe in o
ther wrystinges of mennes deuyse, an
enterpretour maye, eyther to giue lighte
to the sentence, or to obserue the natu
rallye phrased of the tonge that he enter
preteth

Asie.

pretect in (specially wher ther lieth,
matier of impoztaunce oz controuerſie)
vſe a moze libertie of woordes and ſen-
tence: yet in theſe holy wꝛitings deliue-
red vs fro G D D , in them I ſaye, and
euery bꝛaunche of them , we oughte ra-
ther to ſhonne then to ſeke ſuche libertie,
as muche as we maye. Studienge nowe
not ſo muche to flouriſhe in painted pen-
ning, as ſobꝛely, and ſenſibly to giue the
meaninge of thoſe infinite thꝛeaſoures,
with ſuche woordes as falle moſte ſeling-
lie foꝛ them, conne thei neuer ſo roughe
in the proſe, oz be they neuer ſo ſimple
and harde framing with our phꝛaſe. If
my doinges therfoze herin ſhall ſeme to
the in certeyne places, moze Grekiſhe
then Englyſhe, oz liker the maner of
the Latine then of our owne londe:
impute it to the reuerence that
I owe to theſe maner
of Authours.

The



He Moses had
 governed the Is-
 raelites, by the
 space of fortye
 yerres, but .xxx.
 daies lackyng:
 He asssembled the
 people harde vpon
 Jordane,
 where the conne
 now stondeth, that is called Abila (so na-
 med of the plentie of Abeles, therabout
 growing) and all the people being gathe-
 red together, he spake vnto them in this
 wise. Fellowes & companions of my long
 trauelles, forasmuche as it pleaseth God
 that I departe this life, and myne age is
 now comen to the nombze of an hundred
 and twentie yerres: and for that I can be
 no helpe, ne aide vnto you, in y^e thinges ye
 shal haue to do on the other side Iordaine
 (the Lorde restraynyng me) I thought it
 not mete, no not euen now at the laste
 tyme, to slacke myne endeavour towarde
 you for the aduancemēt of your wealth
 But to studie how to purchase aswell to
 you

Asie.

you eternalle enioyng of prosperitie, as
to my self perpetuall memorie & moest
you, when ye shall haue obtained plentie
of al blessednesse. So to then, after what
time I shall haue declared, how bothe ye
your selues maie be blessed, and leaue vn
to your posteritie an everlasting possessi
on of the same, I will so departe this life.
And truly I am worthe me thinke to
be credited, and believed of ye, bothe for
the earnest sticking in your quarelle son
drie tymes heretofore, and also for that
the soules of men brought vnto the laste
caste are then most streightly allied and
knitte with all vertue.

A good man
at no time dis
sembleth, and
muche lesse
when he lieth
at the poyncte
of deathe.

O Israelites, a fauourable G D D,
is the onely cause of all the good thinges
that men possesse. And he alone can giue
vnto the worthy, and take fro the wicked.
If ye shewe your selues towarde him,
suche as he requireth, and such as I per
fectely knowinge his wille and pleasure
admonyshe ye to be: he shall neuer with
drawe himself from you, neither shal ye
at any time cease to be blessed, & honora
ble ouer all. Psea the wealth that ye now
posse, shall remaine sure your owne:
and that that is promised ye in time to
come,

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Asie.

come, shall speedely be giuen ye. So that
ye obeie the thinges, whiche God would
ye to obeie: and preferre no trade of Ci-
uile order or gouernaunce, befoze the la-
wes that I presently giue you: ne strait
vnto straunge maners, contempnyng
the loue and feare, whiche ye now haue
vnto the Lorde. And in folowynge these,
ye shal be of all menne moste strong and
baltiaunte in fight, and vanquishable to
none enemye. Neither is it mete that they
should feare any manne: for whose helpe
God hath armed hymself to battaile.

Great rewardes are laied befoze ye
for vertue: if durynge your life she dwelle
continually in you. For firste, she her self
of all goodnes is the best: and purchaseth
haboundaunce of all other thynges that
good are. She cruelly, bled among ye, shal
giue vnto you a blessed life: make ye to
be prassed aboue all fozeine nations, and
cause ye to be renouned among those that
shal be after your daies. All these thinges
maie ye obtaine, if ye bee obedience and
kepe well the lawes whiche I haue giuen
ye from the mouthe of God, and exercise
your mindes in the vnderstanding of the
As for my self, I departe gladd of your
A. J. prosperitie,

Asie.

prosperitie, commendynge ye to the rule
of sobze discretion, and to those honeste
ordres and Lawes, that I leaue among
ye: and to the vertue of your chieftaines,
to whom the aduancement of your co-
modities and profites shalbe committed.
God also, that hetherto hath gouerned
you, & by whose wille I haue bene your
profitable minister: shall not yet cease to
prouide for ye. But euen as long as ye
your selues shall wishe to haue him your
gouernour & helper (continuyng in your
earneste zeale of vertue) so long shall ye
be sure that he wille foresee to deliuer ye
from daunger. And the high Priestesse E-
leasar, and Iosua, the counsaile, and the
Officers of the Tribes: shall declare and
open vnto you, what is beste to be done.
Whiche if ye followe, ye shall haue bles-
sed wealth amonge you. Obeye ye them
therefore withoute grudge. vnderstan-
dyng, that the menne whiche praise wor-
thely canne obeye: shall also haue knowe-
ledge howe praise wortheily to rule, if thei
shal ones come to that prerogative of di-
gnitie. And iudge it to be franke libertie,
not to repine against the thynges: wher-
vnto your Capiteines shall require ye.

ffor

Asie.

For now ye take this to be libertie. If ye
maie hurte those that haue done good vnto
you: and sette nought by them, whiche
are your welwillers and friendes. The
whiche cuill, if ye shall from hencefurthe
auoide: the worlde shall go the better
with you. Beware I require you, that ye
neuer entrepryse suche outrage against
them, as ye haue ofte attempted against
me. For ye knowe that I haue bene ofte-
ner in halsarde of my life, throughte you,
then by mine enemies. Wherein I would
ye should not thinke, that I meane in a-
ny wise to attrwighte ye, or taunte ye. For
lothe would I be, by this my rehersalle
of thinges paste, to leaue in your mindes
any displeasure against me, now, at my
departing. Seing that euē then, when ye
thus dealte with me: I shewed none an-
gre against ye. But by this, to giue ye
warnyng that ye bpzightly behaue your
selues herafter, and offre no iniurie to
your superiours for riches sake. Where-
of ye shall haue plentie, beyng ones pas-
sed Iordane, and haupng achieved Cha-
naan. But if throughte these, vertue shall
become contemptible and fulsome vnto
you, ye shall lose also the fauour of God.

M. ij.

Who

Aste.

Who becomen your enemye, ye shall also
lose the lāde whiche ye shall possesse: with
shame enough ouercomen of your ene-
mies in the fielde. And being skatered the
worlde ouer, ye shall be as thralles and
bondemen, in euery coaste and countrie,
by Sea and by lande. And as for the re-
membꝛaunce, and repentaunce of the la-
wes not obserued: shall then, when ye
shalbe fallen into those euilles, stande ye
to none effecte. Wherefoze, if ye entende
to conserue these lawes: leaue ye not an
enemye on liue, when ye shall haue van-
quished them. But iudge it necessary for
your welfares, to destroye theim euery
mothers childe. Lette if thei be suffred to
liue: ye take saour in their maners,
and coꝛrupte your owne countrie disci-
pline & oꝛdenaunces. I counsaile ye also
that ye be we downe their groues, throwe
downe their Altares, and what so euer
Churches thei shall haue: and abolishe
with fire, the memorialle of theim, and
their people. ffor by that, and none other
meanes, shall ye stablishe your selues a
sure quiete, in your blisse. And that your
nature leade ye not to the worse, for lacke
of knowledge of the bettre: I haue bothe
made

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Asie.

He vnto you Lawes, as I learned the
the mouthe of the lozde, & also an orde
publique discipline. Acordyng to the
cenaunces whereof, if ye shall directe
your liues, ye shalbe iudged of all people
the moste happie.

Hauyng spoken these thynges, he de-
liuered vnto the the lawes, and the orde
of their comune wealth, wrytte in a boke.
But thei vniuersally wepte, and greatly
lamented the departure of their capitein
that so fast appzoched. Remembzring what
daungiers and careke, he had suffered for
their sauſtie: & muche distrustyng what
shoulde afterwarde come of theim. As the
people that neuer was like to haue suche
a gouernour again. And muche fearyng
least God would withdraue his tendre-
nes towarde theim: when there lacked a
Moses to entreate. And thei bewailed
with greate repentaunce, the thynges,
whiche in their angre thei had done vnto
hym in the deserte. So that the teares of
the people, their dole, and sobbyng com-
plaintes: ware greater then could be re-
comforted with woordes. Although Mo-
ses did what in hym lay, to perswade the
that there was no cause why thei shoulde
M.iii. bewaille

Asie.

betwaille hym: But rather remembre
put in vse the ordze of the cōmune wel
that he had giuen theim. And so he disso
ued the assemble.

These woordes
as he spokē
in the person
of Josephus

Now then asire what tyme I shall
haue shewed ye the ordze of the commune
wealth, miete for the worthines and ver
tue of Moses, and shall haue described
thesame, that it maie appere vnto al men
(beyng willing to reade) what our state
hath bene in times paste: I will procede
to the declaracion of the other thynges.
With suche faith, that I neither wille
penne any thyng other wise then he lefte
it, ne adde (either for setting out of the
matier, or other wise) any tittle of myne
owne. Saupng onely those that he lefte
written by pecce meale, as he receiued the
at the mouthe of God: we haue framed
toguether into one ordenarie creatise.
Wherof I thought good to giue warnig,
least some of our bloude happnyng vpon
these, might by occasion saie that we had
swarued from the truthe.

The lawes then pertainyng to the in
stitucio of our citie, are suche as followe.
But suche as he lefte vs cōmune among
our selues: those haue I deferred vntill

I

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Asie.

I putte furthe my booke, De moribus & A booke of
caulis, whiche I haue purposed God wil- Josephus
lyng, to go in hande with next afire this. so named.

*What time then ye shall haue achie- Moses speas
ued the land of Chanaan, and as menne keth againe.
that haue founde laisure to ble their goo-
des, shal determine from thencefurthe to
bulde cities: if ye shall accomplishe these
thinges, ye shali bothe haue done a thing
acceptable vnto God, and shall winne to
your selues a grounded wealth.

See that there be one holte citie, in the
mooste goodlie place of all the lande of
Chanaan. See that ther be but one chur-
che in it, and one altare: of stones neither
squared noz karued, ne yet framed by
Masonzie, but handesomely heaped to-
gether, as thei be gathered. And lette the
same be so plastered ouer, that it maie
appere to the sighte, a plaine and comely
Altare. But se there be none ascence ther
vnto by staires, but onely a faire vp go-
yng, by a slope banque of Turfes. In a-
ny other of your cities, se there neither be
Churche, ne Altare. For God is but one,
and the people of the Hebzees but one:
Whosoever shal haue spokē villanie a- Blasphemye
gainst God, let hym be stoned, and han-
ged

A. iiii.

ged

ged fro moztwe till nighte, and vilely be
belozied, withoute anye solempnitie.
Thise a yere the people shal assēble into
the cite where the churche is: fro farre,
and nere, through the whole lande that
the Hebzeues shal possesse. Bothe to re-
mēdre thanckes to G D D, for that he shall
hane sent them: & to make supplicatiō for
thinges that are to come. And further,
so thende that with often haunteynge one
with another, and festing together: there
maie be a friendship engēdzed emongest
theim. For truely it is miēte that menne
of one nacton, and bloude, and coupled
in one trade of lawes: should be acquain-
ted one with another (as by suche fellow-
shippett shal come to passe) and that thei
should cause a remembraunce to remaine
one of another emōgest them with suche
repaire, and cōpanieng together. With-
out the whiche ye shall seme one to ano-
ther moſte ſtraunge.

Ye shall also reſerue aparte, a tenth
of all the fructes of the earthe: beside the
tenth appointed to be giuen to the prie-
ſtes, and Leuites. The whiche ye shall
ſelle eche man at home in his countrie.
But the profecte comyng thereof, ſhalbe
ſpente

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Asie.

spent vpon the feastes, and sacrifices to be
made in y^e holy cite. For so is it mete that
men take parte of the fructes comming
of the londe whiche the Lord shall giue
them, to the honour of the giuer. The
price that commeth of the commune har
lot, shalt thou not conuerte vnto the vse
of Sacrifice. For God delighteth not in
the fructes of any kinde of iniquitie: and
nothing is moze abhominable then such
lewdenes of the body. Likewise yf anye
manne require eyther thy dogge for the
folde, or for the chace to lime his bitch,
the price comming therof shalt thou not
conuerte to the sacrifice of the Lord. No
man shall rayle against those that other
citties holde for their goddes. Neither
shall ye spoyle or robbe, churche or cha
pell of any foreine Idolle, ne take away
any gifte consecrate to them. See that
none of you be apparelled with a gar
mente of linnen and wollen meinte: for *Linse wolse.*
that apperteineth onely to the prestes.

And when the multitude shalbe assēbled
into the holy cite, to celebrate the senēth
peres sacrifices, at suche tyme as the feast
of the Bowthes draweth nigh: lette the
byschoppe, standing in some place alofte

Al. v.

made

Asie.

made for the purpose, fro whence he may
wel be harde, recite the lawes vnto them
all. w^{ch} holdinge neither woman, ne
childe: no not the bondeman from hea-
ring of them. For it behoueth them to
haue them w^{riten} in their hartes & min-
des: that thei may be kepte, neuer to pe-
rishe. For by that meanes shall it come
to passe that thei shall not offende, when
thei shall haue none ignoraunce to excuse
them in the ordinaunces and lawes: and
the lawes shall haue y^e greater authoritie
vppon the offendours, in that thei haue
warned them afore of the penaltie, and
by hearing haue grauen in their mindes
what thinges thei commaunde. That
thei maye haue the effecte of their mea-
ninge, euen dwelling within them. The
whiche neglected: thei shall offende, and
be the cause of their owne euilles. Yea,
and let the very children learne the law-
es fro their y^{outhe}, as being a most good
lye discipline, and the cause of blessed
wealthe. Twise a daye also, bothe in the
morning, and at the houre of bedtime, let
them testifie to the Lord, his counteous
goodnes from the time of their deliue-
raunce oute of Egypte. Forasmuche as
thanckes

3107
Asie.

thackes giuinge of very nature is dewe:
and is had aswell to yelde recōpence for
the benefites past, as to allure the like
in time afterwarde. Let them also write
vpon their doozes, eche most notable be-
nefite receiued of God: and what soeuer
may set forth his power and fauour to-
warde them. Lette them beare them for
broches on their cappes, and bzafelettes
on their armes, and let them shew them
to all menne: that goddes tendzenes to-
warde thē may on euery side be apparāt.

Lette there be chosen for euery citie,
seuen rulers, exercised in all vertue, and
in the waye of equitie. And to euey
of those let ther be giuen two ministers,
of the Tribe of the leuites. And let those
whiche are appointed to ministrate the
lawes to the citie: be had in all honour,
and reuerence. So that no man be bolde
to speake any wordes of dishonestie, the
being present: ne to behaue him self ma-
lapertly. That this their reuerence to-
warde men of dignitie: may make them
more fearde to offende against God. And
let the iudges haue power to pronounce
their sentēce, excepte any man can shewe
that they are corrupted with mony to
peruerte

Asie.

peruerthe the lawe: or can bring any other cause to conuince them not to haue iudged a righte. For it is not mete that such shoulde sitte in iudgement, as will leane to lucre or dignitie: but suche as preferre equitie befoze all other thinges. For so might God seme to be smallie reputed amonge you, and to be iudged of lesse authoritie then thet: to whose sentence ye shoulde yelde your consente, for feare of power. The power of G D D is equitie. He then that beareth in anye point with them that are of power, for dignities sake: enhaunfeth their power aboue the power of G D D.

But if the iudges be not able to determine, in some case brought afoze the (as amonge men it oftentimes happeneth) let the remitte y whole cause to y holy cite. And let the highe priest, the prophete and the counsell assembled, giue their sentence. Cleaue not to the Testimonie of one witness. But of thre, or twaine at the leaste: suche as haue so liued, that for their honestie thei maye be reputed credite worthy. The woman shal not be admitted as a witness, for the lightenes, and dishonest boldenes of that kinde. No the bondema shall

Shall haue no voice in matter of witnes,
for that he lacketh the francque noble-
nes of minde: & either for lucre or feare,
is like to testifie vntuthes. If any shalbe
giltie of false witnes, conuicted therof:
let him suffre the same that the personne
shoulde haue suffred againsts whome he
wytressed.

If ther shall haue bene in any place a
murder committed, and neither the do-
er can be founde, ne anye man suspected
vpon malice to haue done it: lette serche
be yet made for the doer with al diligēce,
appoynting rewarde to him who so euer
shall detecte him. But if then neither, no
mā shal disclose it: the officers of the tow-
nes nerte vnto the place wher the mur-
dre was done, shall mesure the distaūce
fro the plote where the deade lieth. And
looke what towne shalbe founde nerte
therunto, the rulers of the same shall
leade a boughte colwe into a balley and
place, neither fitte for ploughe ne plante,
and shal cutte in two the senowes of the
beaste in the houghes. And the priestes
and leuites, and the counseille of that
towne: wasshinge ouer the heade of the
ore, shall with loude voice protest that
their

Asie.

they neiſther dīd ſe, ne ware preſent at the
die. And to deſire God to forbear his
wraſhe, and that neuer theſe happen ſo
heinous a die in the lande agayne.

At this preſent ye are not gouerned by
any kinge, or any one man alone: but by
a nombre of the beſte, choſen out among
ye. The whiche of all gouernaunces is
the beſte: and to liue vnder it, paſſing all
other liues. No liſte ye nor then for any
other trade of comune wealth, but be ye
cōtēted with this: accōptinge your lawes
for your lordes, & doyng al thinges acōz
dīg vnto the. For god is ſufficiēt enough
to be your ruler. But if ye ſhal be at any
time deſirous to haue a king ouer ye: let
him be of your bloude, and ſuche a one
as eſtiemeth righteouſnes, and all other
vertues. And let him nat ſticke to his
owne wiſedome, but orde all matters of
waight by the lawes, and the lord. And
let him do nothinge withoute the hyghe
prieſt, and the ſentence of the counſeille.
Neiſther let him be giuen to many mari
ages, ne to ſeke aboundaunce of money
and hozſes. Whiche hauing obteined, he
maye ware full of the lawe, and vtterly
contempne it. And if ye perceiue that he
buſily

busily seketh suche thinges : lette him be
cutte shorter, that his power encrease
not moze thā is expediet for you. It shal
be lawfull for no man to remoue þe boude
either of his owne londe, or of other men
nes, with whome ye haue peace. But let
it be sene to, that they maye continue in
their seades, as the sure markes of god,
there placed for euer. For therof com
me the warres, and sedition: when the
conetious manne will encroche beyonde
his boundes. Psea who so thus ouerlea
peth the boude, will n gretly sticke to
ouerleape also the law.

He that planteth an horteuarde, if the
sette s bring frute befoze the fourth pere:
let him neither yelde vnto God the first
linges thereof, ne occupie them to his
owne vse. For thei are comen in vndue
time, and soner then their nature permit
teth. And be nether miete for God, ne the
owner. But in the fourthe frute haruest
(for then are thei seasonable) lette him
beare the whole gather into the holy city,
and let them be spente together with the
tenth of all other frutes: festing with his
frindes, the fatherles childe, and the wi
dow. And in the .v. pere, he shall haue li
berty

Asie.

bertie to take to him self the pzofectes of
his plantes. Lette not the vineyarde be
planted oꝛ solwen wth aught elles. foz
it is enoughe foz the ground to neurthe
the vine, & to be free fro the labour of the
ploughe. Let the ground be tyllled with
oren, and let none other beaſte be yoked
with them. Pea let the ploughe be hande
ſomed foz them alſo, acording to their ſoz
tes. Lette your ſiede be moſte piked and
cleane, pure, and bunningled: noꝛ lette
them not be ſolwen by two oꝛ by thꝛe ſoz
tes together. foz nature liketh not ſuche
felowſhip of ſondꝛy kindes. Neither ſhal
ye put to your cattaille a male of aduer
ſe, oꝛ contrarꝝ kinde. foz it is to be fea
red, leſt therby the unkindlie couplings
againſt kinde, paſſe alſo at lengthe vnto
men: beginning at thinges of ſmalle re
garde, and ſo crieping on further. Let
tes ther is nothing to be ſuffr. d foz other
to ſolowe: wherof mighte pꝛocede anye
chaunge of your ſtate. But it behoueth
you (foꝛasmuche as the lawes haue takē
charge of the weightꝝer thinges) to ſoze
ſee with all diligence, that nothinge be
blame woꝛthy in theſe ſmaller. The thac
reapeth his coꝛne, and gathereth it into
theſe:

Alte.

These: shall not glene vp the eares as he
goeth. Pea, let him leaue some of the ga-
uelles vngathered: that the niedie maie
finde and be relieved by. The clusters of
grapes also, by chaunce (as it happeth)
ouerlene in the gatherynge: shalte thou
leaue to the pooze. See also of thine
Dre gather, that thou leaue somewhat to
theim that haue not of their owne. For
there cometh not so greate profite to the
owners by the nighe gatherynge: As
there shall come good wille, at the hande
of the pooze. And the goodnes of the lozde
shall encrease the goodnesse of the soile,
that the frutes maie abounde: if menne
shal not onely haue regard to their owne
pruate profite, but also to the sustenta-
tion of other. Thou shalt not mowseale
thine Dre in the flooze, whilest he trea-
deth the eares. For it is vnniete to shutte
them fro the frute: that haue holpen and
laboured for the obteynynge thereof. Nei-
ther shall ye prohibite the waifarng ma
to taste of the frutes that be ripe: but ye
shall suffre him to eate his fille (as if the
ware his owne) whether he be an indwel-
ler of the lande, or a foreiner. Reioysynge
in so sufferynge hym to take his pleasure,
X. s. of

Asie.

of suche as be ripe, but none shall he carpe
awaie. Neither shall the Grape gather-
ers, forbidde suche as thei miete: to eat
of the Grapes thei beare to the Masse.
For vnfitting it is, to grudge the giftes
whiche the lord hath giuen to the main-
tenaunce of our life: to suche as desire to
take pleasure of their seasonablenes, be-
yng now at the highest, and sone ready
to decaie, as it pleaseeth God to ordeine.
For, if any man of a shamefaced main-
delines, for lacke of audacitie, shal strain
courtesie to take thein, gettely prouoke ye
thē. If thei be Israelites, in the name of
company or matter for your bloudes sake.
But if thei be foreiners, as willing them
to take part of suche ghestan commodities
as God hath giuen ye, for the time of the
pere. For it is not to bee iudged as cosse,
that thou sufferest a man to take of gentle-
nes: God sending ye plentie and enough
of all good thinges. Not for your owne
vse & welfare alone: but also that ye make
liberally giue vnto many. To theend that
he mighte this waie declare vnto other,
his fauour and plentious hande toward
you in suche largenes: That of the ouer-
plus, ye make also participate vnto many
And

327
Asie.

And he that shall do contrarie herevnto,
let there bee giuen vnto hym by the com-
mune Sergeaunt of the baite. xxxij. Stri-
pes with a waker. And lette hym suffre
this moste dishoneste punishmente, for
as muche as where he was free by nature,
he hath diminished his owne dignitie, in
becomyng slaue vnto lucre. And a good-
ly thing is it, and cōueniente for you that
haue suffered miserie in Egipte, and in
your passyng the wildernes: to regarde
theim that suffre the like. And seying that
ye by the mercifull prouision of G^{OD},
haue obtained plentie: to geue parte of
thesame vnto the nedie, moued with like
pitie and mercie.

Beside the two tenthes whiche I haue
commaunded ye perely to paie (the one
to the Leuites, and the other to the lea-
singes) lette there be a thirde tenthe al-
so giuen the thirde yere, to be distributed
to all widowes and fatherles that lacke.
The firste of all ripe thynges that shall
happen to euery manne to come forth:
let them beare into the house of the lord
And there (hauyng giuen thanckes vnto
G^{OD}, for the grounde that bare them,
whiche he gaue them to possesse: and the
X.ij. holie

Asie.

holle Sacrifices beyng finished: let them
giue the firste handseale of the thynges
that the lawe commaundeth them to bring,
to the Priestes. And when any man that
haue thus done with his frutes, and ti-
thes, aswell pertainyng to the Levites,
as other: and shall haue banquetted with
his firstlynges acordingly, and is aboute
to retourne home to his owne: then stan-
ding against the Tabernacle of witnesse
let hym giue thanckes vnto God, that he
hath vouchedaunle to deliuer them from
the oppressions of the Egyptians, and to
giue them a good lande and a large to
occupie, and vse to their commoditie and
pleasure. And protestyng that he hath yel-
ded his tithes acording to the Lawes of
Moses: let hym beseeche God to be alwa-
yes mercifulle and fauourable to hym.
And that it maie please his goodnesse, to
continue indifferently to the vniuersalle
nombe of the Israelites: those benefites
and commodities, that he hath alreadye
giuen them, and to heape vnto the what
to ever more ouer maie be giuen.

Let suche as are come to yeres of ma-
riage, marie with maidens free borne,
and of good parentage or honeste stocke.
And

Asie.

And who so refuseth to mary with a maiden, let hym not couple to hym one that hath liued with another manne: neither suche a one as hath forsaaken her former housebande. But lette not the free bozne couple with the bond, although some one amonge ye sieme forced thereto, with seruencie of loue. For it is mete that menne should brydle their desire: and it maketh for your honour. Furthermore, let there be no mariage made with the commune harlotte: whose Matrimoniall Sacrifices God wil not admit, for the dishoneste reproche of her body. For by this meanes the natures of your childe shall be disposed to honest courage, and towarde to all vertue: if thei shall not be begotten of dishoneste marriages, neither of the luste of engendrure with those that are bonde.

If any man hauyng betrouthed hym self to one whom he taketh for a maiden, shall afterwarde finde her to bee none: it shall be lawfull for hym before a Iudge to accuse the wenche, vsyng suche proues as he can alledge. And the father or brother of the maide, or he that shall seme next of her kynde, shall defende her. And if it shall be Iudged that the maide hath

X. lii. not

Asie.

's some
ake compt,
oute tenne
sterlyng.

not offended, lette her remaine with her
accuse, now hauyng no power to putte
her from hym, excepte she giue vnto him
greate and vehement causes, suche as cā
not be gaineſaid. But if he haue laied
this crime vpon her, of an vnshamefaced
boldenes, and without cause: let hym re-
ceiue for punishment. xxxij. stripes, and
paie vnto the father ſixtie * Shillings. But
if he shall conuince the maiden, to haue
lost her maidenheade: if she be one of the
communaltie, let her be stoned, for that
she did not prudently defende her Virgi-
nitye, vntill her lawfull marriage. But if
she bee a Priestes daughter, lette her bee
burnte quicke. If any manne haue twoo
wines, and the one is with him in greate
estimacion and fauour, either for loue, or
beaultie, or other cause: and the other in
woorse condicio or state: If the child borne
of the beloued (beyng younger then the
child tofore borne of the other) would en-
ioye the prerogatiue of age, for the same
faueur of his father to ward his mother:
and so enioye a double parte of his fa-
thers substance (acoꝝdꝝyng to that I haue
appoynted in the Lawes) let hym not be
suffered so to doe. For it sitteth not with
equitie

Asie.

equitie, that the elder should be putte before the inheritaunce of his father, because thother passeth him, by the mothers side.

Who so defloureth a maide, betrouthed to another, she beyng afoze perswaded, and consentyng to thesame: let the bothe dye together. Because thet are bothe indifferently wicked. He for his perswasion of the maide, to suffre so filthie a dishonour, and to pzeferre that wickednes before lawful marriage: and she for that she consented to abandon her bodie to dishonestie, either for pleasure or lucre sake. But if the manne haue done this dede, haupng gotten her alone in some place where she could haue no defendour, lette him alone die. Who so defloureth a Virgine not yet betrouthed to another, lette thesame marie her. But if the father be not contented to knitte her with hym, let the transgressour paye fine [¶] Sicles, as a dime tared for the iniurie done.

The Sicle
is iudged. ii
s. sterling.

He that will be deuozced fro his wife, dwellyng with hym, for what so euer cause it be (as there happen many vnto men) let him confirme by wryting, that he neuer had diede of matrimonie with her. That is to saie, that he neuer carnally
K. iiii. knewe

Asie.

knewe her, and so shall she receiue power
to dwel with another, whiche afoze ware
wickednes. And if also she agree not wel
with the seconde, or that he beyng deade,
the former would marie her againe: let
it not be lawfull for her to retourne vnto
him. The housebande of one that lacketh
issue beyng deade: let his brother marie
the widowe. And the child betwene them
borne, let hym nourishe vp to the succe-
ssion of the enheritaunce, namyng hym
afre the name of the dead. For if ye shall
doe thus, it shall make muche for your
commune wealthe, in that the name of
the kindredes shall neuer be extincte: and
the possessions shal alwaies remaine vn-
to the bloud. And it shall be a comforte of
sorowe vnto the woman, now dwelling
with the nexte kindesman of her former
housebande. But if the brother wille not
marie her, let the widowe befoze the Se-
nate or counsaile, thus testifie. That where
she was willyng to remaine stille in the
lignage, and to beare children by him, he
will not admit her. But rather findeth in
his harte to offende against the name &
memorie of his brother. And the Coun-
saile demaunding for what cause he abhor-
reth

Asie.

reth the marriage: whether he shall thewe
 a cause of weight, or of no weight, lette
 them encline therunto . . . But as for
 the widowe of his Brother, plucking of
 his shoes, and spitting in his face: lette
 her laye vnto him that he is worthe
 to suffre this ignominie at her hande,
 for that he hath founde in his harte
 to hindze and empaire the name, and
 memoriable of the deade . . . And lette
 him thus departe out of the senate, ha-
 ving this reproche during his lyfe: and
 let her mary to whome soeuer she wille,
 that shall afterwarde require her. If a-
 ny manne shall haue taken prisoner in
 the warres, a mayden, or married womā,
 and be desirous to haue her fellowshipe
 of bodie: let him not touche her bedde, or
 body, before that she (being tonsed, and
 hauing taken on her mourning wiebe)
 haue bemoaned her kinsfolke, and fre-
 endes that perished in the warre. That
 when she shall haue satisfied and appea-
 sed the dolour that she conceiued for the:
 she may then conuerte her selfe to the ba-
 quet and marriage. For it is a goodly and
 a decent thing, for a mā that goeth about
 to get him selfe an honeste wife: to seke
 X. b. how

Asie.

how to cure her greued minde: and not
to neglecte her fauour, in pursuing only
his owne pleasure. And thirty daies be-
inge ones passed thus (for that is enough)
to those that are of discretio to be mourner
euen their derest beloued) let her then go
to and mary. But if he, at the first hauing
satisfied his luste, ware full of her, and re-
fuse her to wyfe: let him not haue power
to make her bonde, but lette her go where
she wille at free libertie.

If ther shalbe founde any younge men
contempninge their parentes, or not vel-
dinge due honour vnto them, either of
shamefacednes or sette purpose of des-
pighte: firste for that the parentes are
wonte to be fittest iudges ouer their chil-
dren, lette theyr fathers, with woordes
correcte them. Sayeng that thei soynd
not matrimonie betwene their mothers
and the, for pleasures sake, or to encrease
their substance in layeng eche others
goodes together in commune: but to op-
teine children that mighte nourishe the
in their age, & minstre vnto them what
thei lacke. After thou warte ones come in
to this worlde, we diligently brought y vp
with gladnes, & greate thakes vnto god
for

Aſie.

for the, ſparinge nothinge that mighte
 ſerue in any wyſe to make for thy laus-
 tie, profite, and i. ſtruction in all honeſte
 knowledge. Nowe therfore (for that it is
 mete for men to beare with the faulces
 of youthe) lette it ſuffice the hether to
 haue neglected thy dewe reuerence vnto
 vs: and come againe nowe into the right
 waye. Coſidering that God him ſelf hat-
 nouſly taketh y that is comitted againſt
 the father: for that he him ſelfe beinge
 father of all mankinde ſeemeth to be of-
 fended whē offence is comitted againſt
 thoſe that beare the name of father with
 him: and can not haue of their childzen
 that whiche is dewe vnto them. And the
 law againſt all ſuche is an vnmmercifulle
 iudge: the whiche we wiſſhe childe thou
 ſhouldeſt not proue. And if by theſe admo-
 nitiōs, the lewdenesse of the younge man
 ſhalbe redreſſed and amended: lette them
 be quyte of reproche for their miſdeme-
 anour, and offences. For by this meanes
 bothe the lawe maker ſhal become com-
 mēdable, and the fathers fortunat: whi-
 che ſhall neither ſee ſonne ne daughter
 puniſhed. But if the parentes wooordes,
 and good enſtruction to amende, ſhal not
 auaile

Asie.

shame, but that thei wyll with continual dishonours, and outrages against them, make the lawes their implacable enemies, lette him be broughte forth of the Citie by the parentes them selues, and the multitude folowing, and lette him be stoned to death. And when he hath lye[n] all the daye, for all menne to loke vpon: lette him be buried in the nighte. So let them also be handeled that are condempned of any capitall crime by the lawe, after what sorte so euer it be. Lette euery the very enemye be engraued, and lette no cozps lie withoute buriall. For that were a punishment beyonde conscience. It shall not be lawfull for ye to make any lene to any of the Hebrues, either for vsury or gaine. For it is not sittinge that menne of one lignage should seke gaine with that, that God sente them. But to iudge it rather gaine, to haue holpe his necessitie, and to thincke that he shall so bothe deserue his thancke, and be requyred of God for his gentlenesse. Thei that haue borrowed eyther siluer, or any parcell of moyste frutes, or dyed: let the (referringe the matter to their conscience that lent them) paye againe their lenders with

Asie.

With good will, and gladnesse: thinking
that the thing so restored is laide vp eunt
in theirowne house and custodye. And
that it shalbe at all times ready agayne
for then when thei lacke it. But yf they
shalbe shameles in profering, & payenge
it hme againe: lette them not so muche
as go home for a gauge, before sentence
be giuen vppon them by the iudge.

And as for the gauge lette them requyre
it of some neighbour abroad, and let the
debtour him self without contradition,
brynge it to the creditour nowe enterpry-
sing vpon him with the aide of the lawe.
And if he that hath gauged be a manne
of substance: lette the creditour kepe the
gauge vntle the restitution of the lone be
made. But if he be poore, let him rede-
liuer it before the sonne set. Specially, if
the pledge be a garmente, that he maye
haue it to slepe with, acording to goddes
tendrenesse that naturally pitieth the
poore. As for his querne or any toole of
his. shalte y not take to pledge: lest the
shoulde also be disfurnished of the instru-
mentes pertaininge to the necessitie of
their liuinge, and so be dzyen for needi-
nesse to greater inconuenience.

Let

Asie.

Let him that hath robbed a man be pun-
nished with deathe. But lette him that
shall haue picqued either Golde or siluer
paye the double. Who so euer shall haue
slayne the thiefe in the robbing of his
house, lette him be unpunished. But
though he be ware but vndermininge is
house, or making his entry therinto.

He that hath stolen any maner of beaſt
let him restore the value. iiii. folde. But
if the same be a labouringe oxe: he shall
restore the value. v. folde. And he that
shall not be able to paye the somme due
for the damage: shall be bonde into them
to whome the beaſte stolen shall be kno-
wen to appertene. A manne solde vnto
his kindeſman, shall be bonde to him ſire
yeres, and the ſeuenth yere he shall be free
again. But if he shall fortune to haue a
childe by some bondewoman ther, and
for the loue and fauour of her, and his
childe, be content to serue ſtill: lette him
be made free in the yere of Iubiley (whi-
che is the ſuetyeth yere) & be deliuered
with his wiſe and children free also.

If any manne shall finde in the hogue
way, either golde or siluer, let him ſhewe
the place where he founde it, and ſeking
after

Asie.

astre him that losse it, restore it him a-
 gaine. Judginge the profighte which re-
 doundeth vnto him by another mannes
 losse, not to be good. Likewyse shall be
 done with any kinde of cattelle that a
 man shal fortune to fynde a straye in a-
 ny place. And if the owner of the same
 shall not straight waye be knowen, lette
 him kepe it with him at home saulfe. Pro-
 testinge G D D, that he entended not to
 tourne aside, or hide out of the waye, any
 thing that is another mannes. Lette it
 not be lawfull for any man to passe by a
 beast in any sorte euil bestadde, or fallē
 in the myze: but let him helpe and relieue
 it, iudginge it to be his owne propre
 grief. Let them also shew the waye vnto
 them that are ignoraunte, and not go a-
 boute to make them selues game in set-
 tinge them wronge, and so hinderinge
 their comoditie. In like maner lette no
 man saye euil against him that is absent
 or deafe. A man hurte in a fraye where
 ther was no weapon vsed: shal incōtinēd
 be reuenged, he that hurte him beynge
 made to suffice the like. But if he shalbe
 caried home vpon the hurte, and astre he
 hath lien sicke a good space, shal fortune
 to

Asie.

to die therof, lette him that hurte him be unpunished. But if he recouer, and haue spent muche in his sickenes, lette him the repaie vnto him the whole charges aswell of his lping, as to the Whislen, and Surgien. He that shall haue with his foote striken a woman with childe: if the woman therupon be vntimely disburdened: the iudge shall set a forfeyte of money vpon his heade. As one that hathe diminished the people in so marringe the frute in the mothers wombe. And he shall giue also priuately a piece of money to the husbande of the womā so grieved. But if she die of the stripe: let him die also, according to y^e lawe that punisheth life for life.

No Israelite shall haue any medicine of death, ne otherwise made to do anye maner of hurte. And if ther be any one founde to haue, lette him die for it: suffering the same, he mente vnto them, for whose destructiō y^e medicine was prepared. Who so maimeth let him suffer the like, beyng deuyued of the same mēbre, that he him self deuyued the other of. Excepte the maymed be content to receiue recompence in money: wherin the lawe permitteth him to valewe the recōpence him

...sie.

his self, except he therein to muche errede.
 The Meate that nourisheth with the hozne
 shall the owner kille. And if it shall for-
 tune suche Meate to haue slaine in the
 floore, any man with his stroke, let him
 be stoned to death, not so muche as iud-
 ged to be mannes meate. P^rea, if the ow-
 ner be tried to haue knowen in the beast
 this prop^reticke afoze, and not to haue take
 hiede to him, he kept him bp: let him also
 die himself, as the cause of the mannes
 death thus slaine. If the Meate shal haue
 slaine a bonde seruante, the Meate shal
 be stoned to death, and the owner of him
 shall paie vnto the Master of the ser- Sixty pounds
 uaunte, thirtie ~~+~~ Shiles. But if it shall for- sterling.
 tune one Meate, thus to be stricken of a-
 nother, so that the one die therof: let them
 bothe be solde, and the owners diuide
 the p^rices euen betwene theim bothe.
 Who so maketh a welle or pitte, lette
 theim bee circumspecte and take good
 heede, to keepe it couered. Not to with-
 holde the watre, or commoditie of the
 from any manne, but to the ende that
 no manne by falling in, take hurte. And
 if it fortune any beaste of any mannes,
 by suche default of leauing open the place

P. J. to

Asie.

to falle in, and be marred: let him in wh^o
the faulte is, paie the worth of the beaste
to the owner. Let them be sensed also a-
bout, to keepe of suche thinges as other-
wise by sliding or rolling, might perishe.

Who so euer hath taken any thing of a
nother mānes to keepe: let him keepe it eue
as a relique. And let no persone consente
to defraude any manne of thing so betak-
ken to his truste. Neither manne nor
woman, no though he might gaine by it
thousandes of poundes: as beyng sure
that no witnesse could charge him with
all. For out of all peradventure, it beho-
ueth euery man to deale iustly, euen for
conscience sake: as hauing himself a full
witnesse against himself. Let euery man
therefore doe those thinges, that make
cause him to be praised of other: hauyng
before him principally the reuerence of
God. From whom no lewdenesse can be
bidden. But if it shall fortune this man
so put in truste, to lose the thing comitted
to his custodie, and cannot be founde to
meane any practise of knauery, or deceipt
in the matier: Let him go vnto the seuen
Judges, and there sweare by God that
nothing therof was losse by his wille, or
through

Alie.

throughe his defaulte, nor no piece of it occupied for him, and so let him depart acquitted therof. But if he haue occupied neuer so litle a part of the thinge, so deliuered to his custodie, and haue so lost the same: lette him be condemned to make recōpence for the whole that he receiued.

Like as I haue saied for the faulte keeping of thinges, if any manne shall withholde the hire of the labouryng manne, that toileth and drudgeth with his body: let hym remembze that the wages of the poore, ought not to be kepte backe. As the thing whiche god hath giue him (knowe thou well) in steade of lande and other possessions. Furthwith therfore contēte him, without delate the same daie. For God wille not haue the labourer defrauded of the profite of his labours.

Punishe not the sonne, for the fathers faulte: but let the childe rather that are founde vertuous, be tended and pitied for that thei haue so leude fathers or mothers, and not hated because their parentes be vicious. No, the naughtines of the sonne, is not to be imputed to the parentes neither: consideryng that young men will doe many thinges, contrarie to the
P. ij. discipline

Asie.

discipline of their parentes, vppon a selfe
willed wilfulnesse, that thincketh skorne
to be taught. Also the redgeling or guele
persone, lette him be abhorred, and his
compaignie shonned of al menne: as one
whose manhode is (as a manne would
saie) curtalled or clipped awaie, and the
fruite of engendzure, whiche God gaue
vnto man for the encrease of our kinde,
for his parte destroyed. Psea, let them bee
hunted out of all mennes compaignie, as
murderers of mākinde, in taking awaie
that, that should haue bene the cause of
issue afterwarde. For why, it is euidente
that because thei had losse tofore al man-
lines of minde: therefore thei likewise be
came conforable of bodie. So shall ye
also doe with what so euer thing it bee,
that seemeth monstrous to the beholders
It shall not be holden lawfull among ye,
to guelde manne, woman, or beaste. And
now let these bee as statutes and lawes,
peaceable and quietlie to ioine ye into
one commune wealthe. And the tendre-
nes of God, when he shall see it without
sedition: shall aduaunce and enhaunce it.
Let the time neuer be sene, that shall al-
ter any one of these, and chaunge them
into

Asie.

Into contrarie. But forasmuche as there
is no remedie, but that menne shall falle
into busines and troubles, either willing-
lie or vnwillinglie: Lette vs also deuise
somewhat in that behaulfe, that thzough
foresighte of thinges, miete to be done: ye
maie haue wholesome remedies, when
nede is, and not be driven to sieke reme-
die at vnsette steein, when the daungier
lieth in your lappes. But that ye maie
posseste and enioie the lande, that **GOD**
hath giue ye, banishyng sluggardise, and
kiewing your mindes in continuall exer-
cise, to the pzactise of vertue and manhod
euen whē ye haue gotten it, that ye maie
liue there, without the incursions of straū-
gers, and without any ciuile discencion,
to bere ye or trouble ye. Thzoughe the
whiche ciuile discorde, if ye shall falle to
doynge thinges contrarie to your foze-
fathers, and lette flippe their ozdernaunces
and rules: or shall not continue in the la-
wes, whiche the Lorde deliuereth vnto
you, moste assuredly good for what so e-
uer affaires of warre ye shal haue, either
now in your time, or your children aftrē
you: the Lorde shall thzowe the breakers
of the same, cleane out of his fauour and

P. iij. protection.

Asie.

protection.

When ye are in minde to warre bpore
any people, and to shewe your force bpore
them: sende firste your Herald vnto the
though thei be neuer so muche bent to be
your enemies. For before ye lift vp wea-
pon against theim, it behoueth ye to vse
communication with theim, declaring
that although ye haue an armie of great
power, and horses, harneis, and weapons
and (that whiche farre passeth all these)
God your fauourer & helper: yet by your
good willes ye woulde haue no warre
with the. Neither that it ware any plea-
sure to you, to enriche your selues with
the spoile of their substance: but rather a
thing that ye hate, if it make otherwise be
If thei shall leane vnto you, then it beco-
meth ye to kieve peace: Thynking with
your selues, that thei are your bettres in
strêgth. But if thei wille endamage you
then leade ye your armie against theim,
vsyng God for your heade capiteine and
gouernour: but for your chiefeine vnder
him, make ye some one of passyng wise-
dome and courage. For where there are
many gouernours, beside the hinderance
that it causeth when a mannes necessitie
moueth

Asie.

moneth him to vse spiede: it is wonte also
not to be verie prosperous to theim that
vse it. Lette your armie bee piked of the
strongest, and hardiest of courage: leaste
sournynge their backes when it cometh
to stripes, thei profite moze your enne-
mies then you.

Thei that late haue builded, and not
yet taken one yeres commoditie of the
same, and thei that haue planted either
vineyarde oz hoztepard, and not receiued
as yet any fruides therof: lette theim bee
suffred at home. Like wise those that are
trouthplite, & towarde mariage, oz suche
as are newly married: leaft vpon longing
afte their desires, thei be to tendze ouer
their liues. And sparing theim selues to
enioie their pleasure, thyncke backe for
the nones, and abasse the courage, vppon
regard of their wiues. And when ye shal
be assembled into campe, lette it be fore-
sene that nothing bee done out of course,
to muche against curtesie. And when ye
shall besiege any foztresse oz toune of de-
fence, and lacke Limbre for the making
of your engines and deuises: pille ye
not the countrie, cutting doune the trees
about the citie oz foztresse, what so euer

Asie.

It be: but sparingly vse the. Remēbring
that the earthe bringeth thein furthe for
the commoditie of manne: and that thei
would laie to your charge, if thei coulde
speake, that vnderferuedly ye hurte them.
As no whitte occasion of the warre, and
those that gladly would haue giue place,
and passed into some other quartre, if it
had bene possible for them. Whē ye shall
haue ouercomen thein in the fielde: Lea-
ue as many as stande in the battaile a-
gainst ye. The residue reserue ye to paie
tribute vnto ye: the Cananites excepted,
for those it behoueth ye to destroe euery
mothers sonne. And haue ye a specialle
regarde in the skirmishe or battaile, that
no woman, either vse the appareille of
menne, or any manne, the appareille of
women. Suche then was the orde of the
commune wialthe that Moses left. Be-
side these he deliuered thein lawes in wri-
ting fouretie yerres afore, of the whiche
we will treate in another booke.

Afre this in the daies folowynge (for
he euery daie continually preached vnto
thein) he deliuered them pzaiers of bles-
sing and banning: the one for the fulfil-
lers, the other for the trangressours of
the

the lawe. Therewith he vnto the y berles
that he lefte in the byble, consistnge eche
one of .xii. measures the piece: and contet
ning y forwarning of chinges to come,
acording to the whiche all chinges haue
happened, and happē at this present. So
to the pointe, that it can not be said that
he missed the truthe in any thing.

These bookes deliuered he vnto the pzt
estes, and the Arcke. In the which he left
the ten articles of the lawe, whiche we
commonly calle the .x. cōmaundementes
writen in two tables, and the Taberna
cle also. And he gaue a lesson to the peo
ple, that when thei had conquered the
lande, and ware satled in the same: they
should not forgettethe iniury of the Ama
lechites, but that thei should make a voy
age against them, and take reuenge vp
on them, for the damage and displeasure
thei did them, when thei ware in the de
serte. And that when thei should enioye
the contrie of Canante, and should haue
destroyed the whole multitude of it (as
it behoued, and was miete for them) thei
should buylde bp an altare looking to
warde, the Caste in some place, not farre
from the citie of y Sichemites, betwene

Asie.

the two mounteines. Gariseo on the right hande, and Gibalo on the left hãde. And that thei should place their whole multitude vppon those two mounteines beinge deuided into two equalle partes. That is to say on eche hille. vi. tribes, with the leuites, and pziestes and all. And that thei first, that ware in the mounte Garisfin, should wyshe all felicitie, and blessednes vnto those that ware deuoute in the religion of G D D, and the keeping of the lawes, & the we not at their hieles those thinges that Moyses had taughte them. And that then the other in Gibalo, aftr what time thei had luckely giuen their good consent vnto the: should also wishe like prosperitie, and like blessednes to the like doers, answerably to the former. Wherunto the firste should againe giue like lucky consente, with praisinge them. That done he willed them in like sorte to do with the cursinges, answering one another, &c. the establisshing of the lawes that should be giuen them. And that the maner and discipline of this blessinge, and cursing, mighte neuer falle oute of vse: he wate them out the order of bothe with the praiers, and curses therto ap-
pertinent

pertinente . The whiche also when he died he wzate vppon eche syde of the aulter, where he entoynded also the people to make the sacrifice standinge, that the Latine calleth Sacrificium Solidum, and after, not to offre that daye anye moze sacrifice . For why he said it was not lawfull. Thus I saye did Moyses institute these thinges, and the people of the Debzues from daye to daye obserued them forthe on.

The nexte daye calling the whole multitude together, in so muche that there was netther woman noz childe, ne bonde body absente: he charged them wondzefully soze to take hede to the lawes, and not to trasgresse them. But that as men that diligently waied goddes minde and wille: thei should spare none that offeded against them, neither for kindredes sake, ne for feare. Nor yet as thincking any o-ther cause to be moze to be weighed, then the obseruacion of the lawes . But rather yf any one manne of their kindered or any whole citie, would go about to dis- turbe, or abrogate the ordinaüces of their commune wealthe: that thei should take vengeance vpon them, bothe by officer,
and

Asie.

and without. And that if in suche case he
fortuned them to haue the better of suche
aduersary to the lawe: that thei shoulde
utterly destroy him or them, not leauing
an aggruelet of a pointe for the memo-
rial of such hopeloste persones, if it ware
possible. And in case thei ware not able to
reuenge for lacke of power: that yet they
shoulde so worke, that thei myghte well
shewe that those thinges ware done full
euill against their wille. And the multi-
tude forsothe did sweare. He taught the
to, howe their sacrifices mighte be made
more acceptable vnto God, and how thei
shoulde when they sette forth to the war-
res chole their lucke by stonē lottes
as I haue shewed afoze. Iosua also pro-
phesied, Moyses yet beyng presente a-
mong them. And Moyses thus wayeng
all those thinges that he had done for the
people, bothe concerning warre, and peace
in makinge them lawes, and teachinge
them an ordre of a commune wealth, by
the whiche if thei directed their steppes,
thei mighte enioye a prosperous blessed-
nes: signified vnto them, that God had
giue knowledge that thei shoulde in time
to come forlake his lawes and cerema-
nies:

Asie.

ties: and therfore suffre muche afflictions
and aduersitie. In sorte that their londe
shoulde be euen filled with their ennemi-
es. Their Cities, and towne beaten
downe smothe to the grounde, the Tem-
ple burned, and they themselves beyng
solde, shoulde serue as thralles vnto men
that shoulde take no pittie of their calamiti-
es. And that whē they suffered these thin-
ges they shoulde sore repent thē of their
transgressions, but then in vaine. God
notwithstanding that scourged, and made
ye shal restore ye againe vnto your 'cite-
zins, bothe their Cities, and the Tem-
ple. And the losse of these quoth he shall
happen ofte ner then ones or twyse.

Then Moyses encouraging Iosua to
marche out with the armie against the
Canaanites (as one assured to haue God
his ayder in all his entreprises) and pra-
enge for prosperous lucke, and successe,
for all the whole multitude, saith. See-
inge that I must departe vnto our fore-
fathers, and God hath appointed this
the daye of my departure vnto them: I
openly confesse before ye all yet beyng a-
liue, and present with you: the thanckes
that I owe vnto him, and now giue him,
not

Asie.

not onely for the regarde that he alwayes
had to ye, to tourne fro ye that that was
euill, and to giue vnto ye that that was
good: but also that it pleased him to suc-
coure me when I had neede of his hel-
ping hande, in all my cares and troubles
of minde, for your reformation, and a
mendment into better, and shewed him
selfe tendre vnto vs in all our affaires.
And rather that it pleased him to take in
hande his selfe to leade in, and let out, be-
singe me as a lieutenante, and mini-
stre of the benefites, wherwith he would
blesse your people. For the whiche now
at my leave taking, I thoughte it conue-
nient, and sitting with my duety, first to
praysse and magnifie together with you,
the mighty power of **GD**, the whiche
shal also shewe him selfe carefulle for you
in times to come. And he, yea euē he shal
yelde againe to you a thankefulness, of
his gentlenes, for your thankefulness of
duetie: wher throughe he shal make you
confesse in conscience, that ye are for his
bounteousnes bounde to reuerence, wor-
shippe, and honour him, and to haue his
lawes in price. Sothe those whiche he
hath giuen you, and yet hereafter shal,
that

Asie.

that ye maye kepe him fauourable vnto
you: of all stores the moſte goodly trea-
ſure. for manne him ſelfe that is a lawe
maker, becommeth a bitter ennemye,
when he ſeeth his lawes broken, ſette at
nought, and throwen vnder foote.

But be not ye in wille diere brethren,
for the tender loue of G D D, to proue
what maner of one he is, when he begin-
neth to kindle into wrath for the con-
tempte of the lawes, whiche he gaue vnto
you, as the maker of them all. Moſes
ſpeaking theſe wordes, euin to the laſt
farewell of his life, and prophecieng the
deſcenties of euery ſeueral tribe, with
manye wordes of good fortune and
chaunce: the whole multitude braſte out
into teares, ſo that the women alſo wrin-
ginge their handes, and throwinge their
armes abroad, ſhewed the ſtronge ſorrowe
that thei felte for his death now at hande.
Pea the children cryenge, and ſobbinge
aboue the reſt, as leſſe able to brydle their
grief and lamentacion, declared by their
pietifull wailinges that thei vnderſtoode,
the wonderfull vertue of him, and the
excellencie of his doynges, aboue the
course of their age. And to ſaye all, the ſor-
rowes

Asie.

rowes of the younger, and the elder;
traue as it ware in balaunce, for the
maistry, accordyng as they diuersely felte
in their minde. For the one, knowing by
experience what a gouernour, and chief-
teine they losse: lamented their lacke for
the time to come: and the other bothe so-
rowed for that, and also and yet moze, be-
cause he was beraste them before they had
well tasted his piercesse wyledome.

A manne mighte gesse the greatnesse of
the lamentacion, and mone of the multi-
tude: by that that happened vnto Moyses
him selfe. For where he had almoste
assured him selfe all the daies of his lyfe,
that his departure out of this worlde
should neuer any whytte trouble him (as
the thing that he muste necessarily suffre
by the wil of God, and natures lawe) yet
was he by the compassion of the dolour
of the people compelled to let falle the teares.
And govyng forth together to the
place wher he should departe fro them,
they all folowed him, howling for sorowe.
And those that ware farthest of, Moyses
commaunded with the beckenyng of his
hādes to staye stil ther aloofe. And those
that ware niterer, with comfortable woordes,
des,

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Asie.

des, he entreated that thei woulde not
bring afire him their teares any nigher
to make his farewell moze dolorous.

And thei thinkinge it miete to geue him
place therin, that he mighte departe his
owne way as him seemed best: tourned
their heades into eche others bosome &
sobbed vp their sorowes with many salt
teares among them selues, & with many
a longe eye afire Moyses. Who was ac-
companied to the place only with the fa-
thers of the Counselle, the highe prieste
Eleasarus, and Josua now chiefeine.

And when he was comen to the moun-
teigne named Abary (a very highe hylle
ouer against Jericho, geuing a goodlye
vnto those that are on it, into the pleasant
londe of the Cananites, farre and wyde
about, he willed the counseil to departe.
And as yet takinge leaue of Eleasarus
and Josua, and talkinge with them, he
banished in a nooke of the hille, beyng
soudenly ouerrasse with a cloude. He
wasate neuerthelesse in the holpe booke
(whiche we calle the byble) that he was
dead. Fearinge lesse thei should take vp
on them to saye that he departed quicke
vnto God, for the incomparable vertue
z. l. that

Asie.

that was in him. He liued in all, a hundred and twenty yeres. Of the which he continued. xl. in his gouernaunce, lacking but one moneth. He tooke his leaue the laste moneth of the yere called of the Macedonies & winter, and of the Jewes Adar, in the chaunge of the mone. And he excelled in witte all the menne that euer were, and did all that he did with goodly aduilement & discretio. He was eloquent, and faire spoken in bettering his mynde to the people. But so bzodlinge his affections that a man woulde haue thoughte ther had bene none in him. But that he knewe rather the name of them, by that he sawe them in other: then the working of the, by aught that he felte in him self. A chieftaine with the best, and moste expert, but suche a Propete as none was againe: so that what soeuer he spake, god him selfe mighte haue bene thoughte to haue spoken it. After he was thus with drawen from this worlde, the people bewailed him thirtie daies. With suche mone, as neuer had bene sene so great amonge the Hebrues for any mishappe. And not onely thei that had had experience of him, were soze that thei lacked him

Asie.

him: but thei also that redde his lawes
 were muche kindled with the desire
 of him, as folkes gessinge by the
 woꝝke, what excellencie was
 in the woꝝkeman. Let
 this then suffice afre
 this maner to haue
 declared the pas-
 sage of Moises
 fro this
 lyfe to euerlastinge
 immortali-
 tie.

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