

al Navigations, Voyages, Traffiques, and Discoveries of The Eng

Richard Hakluyt

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The Principal Navigations, Voyages, Traffiques, and Discoveries of The English Nation, v. 6

Richard Hakluyt

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- DEDICATION TO THE FIRST EDITION.
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The Principal Navigations, Voyages, Traffiques, and Discoveries
of The English Nation, v. 6
Madera, The Canaries, Ancient Asia, Africa, etc.

Produced by Karl Hagen kthagen@polysyllabic.com

** Transcriber's Notes **

The printed edition from which this e-text has been produced retains the spelling and abbreviations of Hakluyt's 16th-century original. In this version, the spelling has been retained, but the following manuscript abbreviations have been silently expanded:

—vowels with macrons = vowel + 'n' or 'm'

—q; =—que (in the Latin)

—y[e] = the; y[t] = that; w[t] = with

And the following substitutions have been made:

—I + reversed 'C' (for the number 500) = D

—CI + reversed 'C' (for 1000) = M

This edition contains footnotes and two types of sidenotes. Most footnotes are added by the editor. They follow modern (19th-century) spelling conventions. Those that don't are Hakluyt's (and are not always systematically marked as such by the editor). The sidenotes are Hakluyt's own. Summarizing sidenotes are labelled [Sidenote:] and placed before the sentence to which they apply. Sidenotes that are keyed with a symbol are labeled [Marginal note:] and placed at the point of the symbol, except in poetry, where they are placed at a convenient point.

** End Transcriber's Notes **

THE PRINCIPAL
NAVIGATIONS, VOYAGES, TRAFFIQUES
AND
DISCOVERIES
OF
THE ENGLISH NATION.

Collected by
RICHARD HAKLUYT, PREACHER.

AND
Edited by
EDMUND GOLDSMID, F.R.H.S.

VOL. VI

MADEIRA AND THE CANARIES; ANCIENT ASIA, AFRICA, ETC.

[Title Page to volume 2 of the original edition.]

THE SECOND VOLVME

OF THE PRINCIPAL

NAVIGATIONS, VOYAGES, TRAFFIQVES,

AND

DISCOUERIES

OF THE

ENGLISH NATION,

MADE BY SEA OR OUER-LAND,

TO THE SOUTH & SOUTH-EAST PARTS OF THE WORLD.

AT ANY TIME WITHIN THE COMPASSE OF THESE 1600. YERES:

DIUIDED INTO TWO SEUERALL PARTS:

WHEREOF THE FIRST CONTAINETH

THE PERSONALL TRAUELS, &c. OF THE ENGLISH, THROUGH AND WITHIN THE STREIGHT OF GIBRALTAR,

TO

Alger, Tunis, and Tripolis in Barbary, to Alexandria and Cairo in Aegypt, to the Isles of Sicilia, Zante, Candia, Rhodes, Cyprus, and Chio, to the Citie of Constantinople, to diuers parts of Asia Minor, to Syria and Armenia, to Ierusalem, and other Places in Iudea;

AS ALSO TO:

Arabia, downe the Riuer of Euphrates, to Babylon and Balsara, and so through the Persian Gulph to Ormut, Chaul, Goa, and to many Islands adioyning vpon the South Parts of Asia;

AND LIKEWISE FROM

Goa to Cambaia, and to all the Dominions of Zelabdim Echebar The Great Mogor, to the Mighty Riuer of Ganges, to Bengala, Aracan, Bacola, and Chonderi, to Pegu, to Iamahai in the Kingdome of Siam, and almost to the very Frontiers of China.

THE SECOND COMPREHENDETH

THE VOYAGES, TRAFFICKS, &c. OF THE ENGLISH NATION, MADE WITHOUT THE STREIGHT OF GIBRALTAR,

TO THE ISLANDS OF THE ACORES, OF PORTO SANTO, MADERA, AND THE CANARIES, TO THE KINGDOMES OF BARBARY, TO THE ISLES OF CAPO VERDE,

To the Riuers of Senega, Gambra, Madrabumba, and Sierra Leona, to the Coast of Guinea and Benin, to the Isles of S. Thome and Santa Helena, to the Parts about the Cape of Buona Esperanza, to Quitangone, neere Mozambique, to the Isles of Comoro and Zanzibar, To the Citie of Goa, Beyond Cape Comori, to the Isles of Nicubar, Gomes Polo, and Pulo Pinaom, to the maine Land of Malacca, and to the Kingdome of Iunsalaon.

BY RICHARD HAKLVYT PREACHER, AND SOMETIME STUDENT OF CHRIST CHVRCH IN OXFORD.

IMPRINTED AT LONDON BY GEORGE BISHOP, RALPH NEWBERY, AND ROBERT BARKER.

ANNO 1599.

DEDICATION TO THE FIRST EDITION.

TO THE
RIGHT HONOURABLE
SIR ROBERT CECIL KNIGHT,
PRINCIPALL SECRETARIE TO HER MAIESTIE, MASTER OF THE COURT OF WARDES AND
LIUERIES, AND ONE OF HER MAIESTIES MOST HONOURABLE PRIUIE COUNSELL.

Right Honorable, hauing newly finished a Treatise of the long Voyages of our Nation made into the Leuant within the Streight of Gibraltar, and from thence ouer-land to the South and Southeast parts of the world, all circumstances considered, I found none to whom I thought it fitter to bee presented then to your selfe: wherein hauing begun at the highest Antiquities of this realme vnder the gouernment of the Romans; next vnder the Saxons; and thirdly since the conquest vnder the Normans, I haue continued the histories vnto these our dayes. The time of the Romans affoordeth small matter. But after that they were called hence by forren inuasions of their Empire, and the Saxons by degrees became lords in this Iland, and shortly after receiued the Christian faith, they did not onely trauell to Rome, but passed farther vnto Ierusalem, and therewith not contented, Sigelmus bishop of Shireburne in Dorsetshire caried the almes of king Alfred euen to the Sepulcher of S. Thomas in India, (which place at this day is called Maliapor) and brought from thence most fragrant spices, and rich iewels into England: Which iewels, as William of Malmesburie in two sundry treatises writeth, were remaining in the aforsayd Cathedrall Church to be seene euen in his time. And this most memorable voyage into India is not onely mentioned by the aforsayd Malmesburie, but also by Florentius Wigorniensis, a graue and woorthy Author which liued before him, and by many others since, and euen by M. Foxe in his first volume of his acts and Monuments in the life of king Alfred. To omit diuers other of the Saxon nation, the trauels of Alured bishop of Worcester through Hungarie to Constantinople, and so by Asia the lesse into Phoenicia and Syria, and the like course of Ingulphus, not long afterward Abbot of Croiland, set downe particularly by himselfe, are things in mine opinion right worthy of memorie. After the comming in of the Normans, in the yeere 1096, in the reigne of William Rufus, and so downward for the space of aboue 300 yeeres, such was the ardent desire of our nation to visite the Holy land, and to expell the Saracens and Mahumetans, that not only great numbers of Erles, Bishops, Barons, and Knights, but euen Kings, Princes, and Peeres of the blood Roiall, with incredible deuotion, courage and alacritie intruded themselues into this glorious expedition. A sufficient prooffe hereof are the voiaiges of prince Edgar the nephew of Edmund Ironside, of Robert Curtois brother of William Rufus, the great beneuolence of king Henry the 2. and his vowe to haue gone in person to the succour of Ierusalem, the personall going into Palestina of his sonne king Richard the first, with the chialrie, wealth, and shipping of this realme; the large contribution of king Iohn, and the trauels of Oliuer Fitz-Roy his sonne, as is supposed, with Ranulph Glanuile Erle of Chester to the siege of Damiata in Egypt: the prosperous voyage of Richard Erle of Cornwall, elected afterward king of the Romans, and brother to Henry the 3, the famous expedition of Prince Edward, the first king of the Norman race of that name; the iourney of Henry Erle of Derby, duke of Hereford, and afterward King of this realme, by the name of Henry the 4 against the citie of Tunis in Africa, and his preparation of ships and gallies to go himselfe into the Holy land, if he had not on the sudden bene preuented by death; the trauel of Iohn of Holland brother by the mothers side to king Richard the 2 into those parts. All these, either Kings, Kings sonnes, or Kings brothers, exposed themselues with inuincible courages to the manifest hazard of their persons, liues, and liuings, leauing their ease, their countries, wiues and children; induced with a Zelous deuotion and ardent desire to protect and dilate the Christian faith. These memorable enterprises in part concealed, in part scattered, and for the most part vnlooked after, I haue brought together in the best Method and breuitie that I could devise. Whereunto I haue annexed the losse of Rhodes, which although it were originally written in French, yet maketh it as honourable and often mention of the English nation, as of any other Christians that serued in that most violent siege. After which ensueth the princely promise of the bountifull aide of king Henry the 8 to Ferdinando newly elected king of Hungarie, against Solyman the mortall enemye of Christendome. These and the like Heroicall intents and attempts of our Princes, our Nobilitie, our Clergie, and our Chialry, I haue in the first place exposed and set foorth to the view of this age, with the same intention that the old Romans set vp in wax in their palaces the Statuas or images

of their worthy ancestors; whereof Salust in his treatise of the warre of Iugurtha, writeth in this maner: Sape audiui ego Quintum maximum, Publium Scipionem, prater ea ciuitatis nostra praclaros viros solitos ita dicere, cum maiorum imagines intuerentur, vehementissime animum sibi ad virtutem accendi. Scilicet non ceram illam, neque figuram, tantam vim in sese habere, sed memoria rerum gestarum flammam eam egregijs viris in pectore crescere, neque prius sedari, quam virtus eorum famam et gloriam adaquauerit. I haue often heard (quoth he) how Quintus maximus, Publius Scipio, and many other worthy men of our citie were woont to say, when they beheld the images and portraitures of their ancestors, that they were most vehemently inflamed vnto vertue. Not that the sayd wax or portraiture had any such force at all in it selfe, but that by the remembring of their woorthy actes, that flame was kindled in their noble breasts, and could neuer be quenched, vntill such time as their owne valure had equalled the fame and glory of their progenitors. So, though not in wax, yet in record of writing haue I presented to the noble courages of this English Monarchie, the like images of their famous predecessors, with hope of like effect in their posteritie. And here by the way if any man shall think, that an vniuersall peace with our Christian neighbours will cut off the emploiment of the couragious increasing youth of this realme, he is much deceiued. For there are other most conuenient emploiments for all the superfluitie of euery profession in this realme. For, not to meddle with the state of Ireland, nor that of Guiana, there is vnder our noses the great and ample countrey of Virginia; the In-land whereof is found of late to bee so sweete, and holesome a climate, so rich and abundant in siluer mines, so apt and capable of all commodities, which Italy, Spaine, and France can affoord, that the Spaniards themselues in their owne writings printed in Madrid 1586, and within few moneths afterward reprinted by me in Paris, [Footnote: This no doubt refers to the "History of the West Indies," which appears further on in this edition.] and in a secret mappe of those partes made in Mexico the yeere before; for the king of Spaine, (which originall with many others is in the custodie of the excellent Mathematician M. Thomas Hariot) as also in their intercepted letters come vnto my hand, bearing date 1595, they acknowledge the In-land to be a better and richer countrey then Mexico and Nueua Spania itselfe. And on the other side their chiefest writers, as Peter Martyr ab Angleria, and Francis Lopez de Gomara, the most learned Venetian Iohn Baptista Ramusius, and the French Geographers, as namely, Popiliniere and the rest, acknowledge with one consent, that all that mightie tract of land from 67., degrees Northward to the latitude almost of Florida was first discovered out of England, by the commaundement of king Henry the seuenth, and the South part thereof before any other Christian people of late hath bene planted with diuers English colonies by the royal consent of her sacred Maiestie vnder the broad seale of England, whereof one as yet remaineth, for ought we know, aliuie in the countrey. Which action, if vpon a good and godly peace obtained, it shal please the Almighty to stirre vp her Maiesties heart to continue with her fauourable countenance (as vpon the ceasing of the warres of Granada, hee stirred vp the spirite of Isabella Queene of Castile, to aduance the enterprise of Columbus) with transporting of one or two thousand of her people, and such others as vpon mine owne knowledge will most willingly at their owne charges become Aduenturers in good numbers with their bodies and goods; she shall by Gods assistance, in short space, worke many great and vnlooked for effects, increase her dominions, enrich her cofers, and reduce many Pagans to the faith of Christ. The neglecting hitherto of which last point our aduersaries daily in many of their bookes full bitterly lay vnto the charge of the professors of the Gospell. No sooner should we set footing in that pleasant and good land, and erect one or two conuenient Fortes in the Continent, or in some Iland neere the maine, but euery step we tread would yeeld vs new occasion of action, which I wish the Gentry of our nation rather to regard, then to follow those soft vnprofitable pleasures wherein they now too much consume their time and patrimonie, and hereafter will doe much more, when as our neighbour warres being appeased, they are like to haue lesse emploiment then nowe they haue, vnlesse they bee occupied in this or some other the like expedition. And to this ende and purpose giue me leaue (I beseech you) to impart this occurrent to your honourable and prouident consideration: that in the yere one thousand fiue hundred eighty and seuen, when I had caused the foure voyages of Ribault, Laudonniere, and Gorges to Florida, at mine owne charges to bee printed in Paris, which by the malice of some too much affectioned to the Spanish faction, had bene aboue twentie yeeres suppressed, as soone as that booke came to the view of that reuerend and prudent Counseller Monsieur Harlac the lord chiefe Iustice of France, and certaine other of the wisest Iudges, in great choler they asked, who had done such intolerable wrong to their whole kingdome, as to haue concealed that woorthie worke so long? Protesting further, that if their Kings and the Estate had throughly followed that action, France had bene freed of their long ciuill warres, and the variable humours of all sortes of people might haue had very ample and manifold occasions of good and honest emploiment abroad in that large

and fruitfull Continent of the West Indies. The application of which sentence vnto our selues I here omit, hastening vnto the summarie recapitulation of other matters contained in this worke. It may please your Honour therefore to vnderstand, that the second part of this first Treatise containeth our auncient trade and traffique with English shipping to the Ilands of Sicilie, Candie, and Sio, which, by good warrant herein alleaged, I find to haue bene begun in the yeere 1511. and to haue continued vntill the yeere 1552. and somewhat longer. But shortly after (as it seemeth) it was intermitted, or rather giuen ouer (as is noted in master Gaspar Campions discreet letters to Master Michael Lock and Master William Winter inserted in this booke) first by occasion of the Turkes expelling of the foure and twentie Mauneses or gouernours of the Genouois out of the Ile of Sio, and by taking of the sayd Iland wholie into his owne hand in Aprill, 1566. sending thither Piali Basha with fourescore gallies for that purpose; and afterward by his growing ouer mightie and troublesome in those Seas, by the cruell inuasion of Nicosia and Famagusta, and the whole Ile of Cyprus by his lieutenant Generall Mustapha Basha. Which lamentable Tragedie I haue here againe reuiued, that the posteritie may neuer forget what trust may bee giuen to the oath of a Mahometan, when hee hath aduantage and is in his choler.

Lastly, I haue here put downe at large the happie reuuing and much increasing of our interrupted trade in all the Leuant, accomplished by the great charges and speciall Industrie of the worshipfull and worthy Citizens, Sir Edward Osborne Knight, M. Richard Staper, and M. William Hareborne, together with the league for traffike onely betweene her Maiestie and the Grand Signior, with the great priuileges, immunities, and fauours obteyned of his imperiall Highnesse in that behalfe, the admissions and residencies of our Ambassadors in his stately Porch, and the great good and Christian offices which her Sacred Maiestie by her extraordinary fauour in that Court hath done for the king and kingdome of Poland, and other Christian Princes: the traffike of our Nation in all the chiefe Hauens of Africa and Egypt: the searching and haunting the very bottome of the Mediterran Sea to the ports of Tripoli and Alexandretta, of the Archipelagus, by the Turkes now called The white sea, euen to the walles of Constantinople: the voyages ouer land, and by riuer through Aleppo, Birrha, Babylon and Balsara, and downe the Persian gulfe to Ormuz, and thence by the Ocean sea to Goa, and againe ouer-land to Bisnagar, Cambaia, Orixa, Bengala, Aracan, Pegu, Malacca, Siam, the Iangomes, Quicheu, and euen to the Frontiers of the Empire of China: the former performed diuerse times by sundry of our nation, and the last great voyage by M. Ralph Fitch, who with M. Iohn Newbery and two other consorts departed from London with her Maiesties letters written effectually in their fauour to the kings of Cambaia and China in the yere 1583, who in the yeere 1591. like another Paulus Venetus returned home to the place of his departure, with ample relation of his wonderfull trauailes, which he presented in writing to my Lord your father of honourable memorie.

Now here if any man shall take exception against this our new trade with Turkes and misbeleeuers, he shall shew himselfe a man of small experience in old and new Histories, or wilfully lead with partialitie, or some worse humour. [Marginal note: 1. King. cap. 5., 2. Chron. cap. 2.] For who knoweth not, that king Solomon of old, entred into league vpon necessitie with Hiram the king of Tyrus, a gentile? Or who is ignorant that the French, the Genouois, Florentines, Raguseans, Venetians, and Polonians are at this day in league with the Grand Signior, and haue beene these many yeeres, and haue vsed trade and traffike in his dominions? Who can deny that the Emperor of Christendome hath had league with the Turke, and payd him a long while a pension for a part of Hungarie? And who doth not acknowledge, that either hath traueiled the remote parts of the world, or read the Histories of this latter age, that the Spaniards and Portugales in Barbarie, in the Indies, and elsewhere, haue ordinarie confederacie and traffike with the Moores, and many kindes of Gentiles and Pagans, and that which is more, doe pay them pensions, and vse them in their seruice and warres? Why then should that be blamed in vs, which is vsuall and common to the most part of other Christian nations? Therefore let our neighbours, which haue found most fault with this new league and traffike, thanke themselues and their owne foolish pride, whereby we were vrged to seeke further to prouide vent for our naturall commodities. And herein the old Greeke prouerbe was most truely verified, That euill counsaile proueth worst to the author and deuiser of the same.

Hauing thus farre intreated of the chiefe contents of the first part of this second Volume, it remaineth that I briefly acquaint your Honor with the chiefe contents of the second part. It may therefore please you to vnderstand, that herein I haue likewise preserued, disposed, and set in order such Voyages, Nauigations, Traffikes, and Discoueries, as our Nation, and especially the worthy inhabitants of this citie of London, haue painefully performed to the South and Southeast parts of the world, without the Streight of Gibraltar, vpon the coasts of Africa, about the Cape of Buona Speranca, to and beyonde the East India. To come more neere vnto particulars, I

haue here set downe the very originals and infancie of our trades to the Canarian Ilands, to the kingdomes of Barbarie, to the mightie riuers of Senega and Gambia, to those of Madrabumba, and Sierra Leona, and the Isles of Cape Verde, with twelue sundry voyages to the sultry kingdomes of Guinea and Benin, to the Ile of San Thome, with a late and true report of the weake estate of the Portugales in Angola, as also the whole course of the Portugale Caracks from Lisbon to the barre of Goa in India, with the disposition and qualitie of the climate neere and vnder the Equinoctiall line, the sundry infallible markes and tokens of approaching vnto, and doubling of The Cape of good Hope, the great variation of the compasse for three or foure pointes towards the East between the Meridian of S. Michael one of the Islands of the Azores, and the aforesaid Cape, with the returne of the needle againe due North at the Cape Das Agulias, and that place being passed outward bound, the swaruing backe againe thereof towards the West, proportionally as it did before, the two wayes, the one within and the other without the Isle of S. Laurence, the dangers of priuie rockes and quicksands, the running seas, and the perils thereof, with the certaine and vndoubted signes of land. All these and other particularities are plainly and truely here deliuered by one Thomas Steuens a learned Englishman, who in the yeere 1579 going as a passenger in the Portugale Fleete from Lisbon into India, wrote the same from Goa to his father in England: Whereunto I haue added the memorable voyage of M. Iames Lancaster, who doth not onely recount and confirme most of the things aboue mentioned, but also doth acquaint vs with the state of the voyage beyond Cape Comori, and the Isle of Ceilon, with the Isles of Nicubar and Gomes Polo lying within two leagues of the rich Island Sumatra, and those of Pulo Pinaom, with the maine land of Iuncalaon and the streight of Malacca. I haue likewise added a late intercepted letter of a Portugall reuealing the secret and most gainefull trade of Pegu, which is also confirmed by Cesar Fredericke a Venetian, and M. Ralph Fitch now liuing here in London.

And because our chiefe desire is to find out ample vent of our wollen cloth, the naturall commoditie of this our Realme, the fittest places, which in al my readings and obseruations I find for that purpose, are the manifold Islands of Iapan, and the Northern parts of China, and the regions of the Tartars next adioyning (whereof I read, that the countrey in winter is Assi fria como Flandes, that is to say, as cold as Flanders, and that the riuers be strongly ouer frozen) and therefore I haue here inserted two speciall Treatises of the sayd Countries, the last discourse I hold to be the most exact of those parts that is yet come to light, which was printed in Lantine in Macao a citie of China, in China paper, in the yeere a thousand fiue hundred and ninetie, and was intercepted in the great Carack called Madre de Dios two yeeres after, inclosed in a case of sweete Cedar wood, and lapped vp almost an hundred fold in fine Calicut cloth, as though it had bene some incomparable iewel.

But leauing abruptly this discourse, I thinke it not impertinent, before I make an end, to deliuer some of the reasons, that moued me to present this part of my trauailes vnto your Honour. The reuerend antiquitie in the dedication of their workes made choise of such patrons, as eyther with their reputation and credits were able to countenance the same, or by their wisdom and vnderstanding were able to censure and approue them, or with their abilitie were likely to stand them or theirs in steade in the ordinarie necessities and accidents of their life. Touching the first, your descent from a father, that was accounted Pater patria, your owne place and credite in execution of her Maiesties inward counsailes and publike seruices, added to your well discharging your forren employment (when the greatest cause in Christendome was handled) haue not onely drawen mens eyes vpon you, but also forcibly haue moued many, and my selfe among the rest to haue our labours protected by your authoritie. For the second point, when it pleased your Honour in sommer was two yeeres to haue some conference with me, and to demaund mine opinion touching the state of the Country of Guiana, and whether it were fit to be planted by the English: I then (to my no small ioy) did admire the exact knowledge which you had gotten of those matters of Indian Nauigations: and how carefull you were, not to be ouertaken with any partiall affection to the Action, appeared also, by the sound arguments which you made pro and contra, of the likelihood and reason of good or ill successe of the same, before the State and common wealth (wherein you haue an extraordinarie voyce) should be farther engaged. In consideration whereof I thinke myselfe thrise happie to haue these my trauailes censured by your Honours so well approued iudgement, Touching the third and last motiue I cannot but acknowledge my selfe much indebted for your fauourable letters heretofore written in my behalfe in mine, honest causes. Whereunto I may adde, that when this worke was to passe vnto the presse, your Honour did not onely intreate a worthy knight, a person of speciall experience, as in many others so in marine causes, to ouersee and peruse the same, but also vpon his good report with your most fauourable letters did warrant, and with extraordinarie commendation did approue and allow my labours, and desire to publish the same. Wherefore to conclude, seeing they take their life

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and light from the most cheerefull and benigne aspect of your fauour, I thinke it my bounden dutie in all humilitie and with much bashfulnesse to recommend my selfe and them vnto your right Honorable and faourable protection, and your Honour to the merciful tuition of the most High. From London this 24. of October. 1599.

Your Honours most humble to be commanded,

Richard Hakluyt preacher.

Naugations, Voyages, Traffiques, and Discoveries OF THE ENGLISH NATION, MADE TO THE ILANDS OF MADERA AND OF THE CANARIES.

The voyage of Macham an English man, wherein he first of any man discovered the Iland of Madera, recorded verbatim in the Portugall history, written by Antonio Galuano.

[Sidenote: Madera first discovered by one Macham an Englishman.] In the yeere 1344, King Peter the fourth of that name reigning in Aragon, the Chronicles of his age write that about this time the Iland of Madera, standing in 32 degrees, was discovered by an English man, which was named Macham, who sailing out of England into Spaine, with a woman that he had stollen, arriued by tempest in that Iland, and did cast anker in that hauen or bay, which now is called Machico after the name of Macham. And because his louer was sea sicke, he went on land with some of his company, and the shippe with a good winde made saile away, and the woman died for thought. [Sidenote: Macham made there a chapel, naming it Iesus chapell.] Macham, which loued her dearely built a chapell, or hermitage, to bury her in, calling it by the name of Iesus, and caused his name and hers to be written or grauen vpon the stone of her tombe, and the occasion of their arriuall there. And afterward he ordeined a boat made of one tree (for there be trees of a great compasse about) and went to sea in it, with those men that he had, and were left behinde with him, and came vpon the coast of Afrike, without saile or oare. And the Moores which saw it tooke it to be a maruellous thing, and presented him vnto the king of that country for a woonder, and that king also sent him and his companions for a miracle vnto the king of Castile.

In the yeere 1395. King Henry the third of that name reigning in Castile, the information which Macham gaue of this Iland, and also the ship of his company, mooued many of France and Castile to go and discover it, and also the great Canaria, &c.

In the yeere 1417, King Iohn the second reigning in Castile, and his mother Lady Katherine being Regent, one Monsieur Ruben of Bracamont, which was Admirall of France, demanding the conquest of the Ilands of the Canaries, with the title of King, for a kinsman of his named Monsieur Iohn Betancourt, after that the Queene hath giuen him them, and holpen him, he departed from Siuil with a good army. And they affirme also, that the principall cause which moued him to this, was to discover the Iland of Madera, which Macham had found, &c. *ibidem* pag. 2. of Anthonio Galuano. [Footnote: The romantic story of Machin or Macham has been recently confirmed by authentic documents discovered in Lisbon. The lady eloped with him from near Bristol. The name of Madeira is derived from its thick woods, the word being the same as the Latin Materies.]

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A briefe note concerning an ancient trade of the English Marchants to the Canarie-iland, gathered out of an olde ligier booke of M. Nicolas Thorne the elder a worshipfull marchant of the city of Bristoll.

[Sidenote: The English had an ordinary trade to the Canaries 1526.] It appeareth euidently out of a certaine note or letter of remembrance, in the custody of me Richard Hakluyt, written by M. Nicolas Thorne the elder a principall marchant of Bristoll, to his friend and factour Thomas Midnall and his owne seruant William Ballard at that time resident at S. Lucar in Andaluzia; that in the yeere of our Lord 1526 (and by all circumstances and probabilities long before) certaine English marchants, and among the rest himselfe with one Thomas Spacheford exercised vsuall and ordinary trade of marchandise vnto the Canarie Ilands. For by the sayd letter notice was giuen to Thomas Midnall and William Ballard aforesayd, that a certaine ship called The Christopher of Cadiz bound for the West Indies had taken in certaine fardels of cloth both course and fine, broad and narrow of diuers sorts and colours, some arouas [Transcriber's note: sic.] of packthreed, sixe cerons or bagges of sope with other goods of M. Nicolas Thorne, to be deliuered at Santa Cruz the chiefe towne in Tenerifa one of the seuen Canary-iland. All which commodities the sayd Thomas and William were authorised by the owner in the letter before mentioned to barter and sell away at Santa Cruz. And in lieu of such mony as should arise of the sale of those goods they were appointed to returne backe into England good store of Orchell (which is a certaine kinde of mosse growing vpon high rocks, in those dayes much vsed to die withall) some quantity of sugar, and certaine hundreds, of kid skinned. For the procuring of which and of other commodities at the best and first hand the sayd

Thomas and William were to make their abode at Santa Cruz, and to remaine there as factours for the abouesayd M. Nicolas Thorne.

And here also I thought good to signifie, that in the sayd letters mention is made of one Thomas Tison an English man, who before the foresayd yere 1526 had found the way to the West Indies, and was there resident, vnto whom the sayd M. Nicolas Thorne sent certaine armour and other commodities specified in the letter aforesayd.

* * * * *

A description of the fortunate Ilands, otherwise called the Ilands of Canaria, with their strange fruits and commodities: composed by Thomas Nicols English man, who remained there the space of seuen yeeres together.

Mine intent is particularly to speake of the Canaria Ilands, which are seuen in number, wherein I dwelt the space of seuen yeres and more, because I finde such variety in sundry writers, and especially great vntruths, in a booke called The New found world Antarctike, set out by a French man called Andrew Thenet, the which his booke he dedicated to the Cardinall of Sens, keeper of the great seale of France.

It appeareth by the sayd booke that he had read the works of sundry Phylosophers, Astronomers, and Cosmographers, whose opinions he gathered together. But touching his owne trauell, which he affirmeth, I refer to the iudgement of the expert in our dayes, and therefore for mine owne part I write of these Canaria Ilands, as time hath taught me in many yeres.

The Iland of Canaria.

The Iland of Canaria is almost equal in length and bredth, containing 12 leagues in length, touching the which as principall and the residue, the Spanyards holde opinion, that they discouered the same in their nauigation toward America, but the Portugals say, that their nation first found the sayd Ilands in their nauigation toward Aethiopia and the East Indies.

[Sidenote: English men at the first conquest of the Canaries.] But truth it is that the Spanyards first conquered these Ilands, with diuers English gentlemen in their company, whose posterity this present day inioyeth them. Some write that this Iland was named Canaria by meane of the number of dogs which there were found: as for example, Andrew Theuet sayth, that one Iuba carried two dogs from thence: but that opinion could I neuer learne by any of the naturall people of the countrey, although I haue talked with many in my time and with many of their children. For trueth it is, that there were dogs, but such as are in all the Northwest lands, and some part of the West India, which serued the people in stead of sheepe for victual. But of some of the conquerors of those Ilands I haue heard say that the reason why they were called the Canaria Islands is, because there grow generally in them all fouresquare canes in great multitude together, which being touched will cast out a liquor as white as milke, which liquor is ranke poison, and at the first entry into these Ilands some of the discouerers were therewith poisoned: for many yeeres after that conquest the inhabitants began to plant both wine and sugar, so that Canaria was not so called by sugar canes.

The people which first inhabited this land were called Canaries by the conquerors, they were clothed in goat skinnes made like vnto a loose cassocke, they dwelt in caues in the rocks, [Footnote: Many thousand persons, including a colony of free negroes, still reside in cave dwellings in the hill side.] in great amity and brotherly loue. They spake all one language: their chiefe feeding was gelt dogges, goates, and goates milke, their bread was made of barley meale and goates milke, called Gofia, which they vse at this day, and thereof I haue eaten diuers times, for it is accounted exceeding holesome.

Touching the originall of these people some holde opinion, that the Romans which dwelt in Africa exiled them thither, as well men as women, their tongues being cut out of their heads, for blasphemy against the Romane gods. But howsoeuer it were, their language was speciall, and not mixed with Romane speech or Arabian.

This Iland is now the principallest of all the rest, not in fertility, but by reason it is the seat of iustice and government of all the residue. This Iland hath a speciall Gouernour for the Iland onely, yet notwithstanding there are three Iudges called Auditours, who are superiour Iudges, and all in one ioyntly proceed as the Lord Chancellor of any realme.

To this city from all the other Ilands come all such by appeale, as haue sustained any wrong, and these good Iudges do remedy the same. [Sidenote: Ciuitas Palmarum.] The city is called Ciuitas Palmarum, it hath a

beautifull Cathedrall church, with all dignities thereunto pertaining. For the publike weale of the Iland there are sundry Aldermen of great authority, who haue a councell house by themselues. The city is not onely beautifull, but the citizens curious and gallant in apparell. And after any raine or foule weather a man may goe cleane in Veluet slippers, because the ground is sandy, the aire very temperate, without extreame heat or colde.

They reape wheat in February, and againe in May, which is excellent good, and maketh bread as white as snow. This Iland hath in it other three townes, the one called Telde, the second Galder, and the third Guia. It hath also twelue sugar houses called Ingenios, in which they make great quantity of good sugar. [Sidenote: The planting and growth of sugar canes.] The maner of the growth of sugar is in this sort, a good ground giueth fourth fruit nine times in 18 yere: that is to say, the first is called Planta which is layd along in a furrow, so that the water of a sluice may come ouer euery roote being couered with earth: this root bringeth fourth sundry canes, and so consequently all the rest. It groweth two yeeres before the yeelding of profit, and not sixe moneths, as Andrew Theuet the French man writeth.

[Sidenote: The making of sugar.] Then are they cut euen with the ground, and the tops and leaues called Coholia cut off, and the canes bound into bundels like faggots, and so are caried to the sugar house called Ingenio, where they are ground in a mill, and the iuyce thereof conueyed by a conduct to a great vessell made for the purpose, where it is boiled till it waxe thicke, and then is it put into a fornace of earthen pots of the molde of a sugar loafe, and then is it carried to another house, called a purging house where it is placed to purge the blacknesse with a certaine clay that is layd thereon. Of the remainder in the cauldron is made a second sort called Escumas, and of the purging liquor that droppeth from the white sugar is made a third sort, and the remainder is called Panela or Netas, the refuse of all the purging is called Remiel or Malasses: and thereof is made another sort called Refinado.

When this first fruit is in this sort gathered, called Planta, then the Cane field where it grew is burned ouer with sugar straw to the stumps of the first canes, and being husbanded, watred and trimmed, at the end of other two yeeres it yeeldeth the second fruit called Zoca. The third fruit is called Tertia Zoca, the fourth Quarta Zoca, and so orderly the rest, til age causeth the olde Canes to be planted againe.

[Sidenote: Wine.] This Iland hath singular good wine, especially in the towne of Telde, and sundry sorts of good fruits, as Batatas, Mellons, Peares, Apples, Oranges, Limons, Pomgranats, Figs Peaches of diuers sorts, and many other fruits; [Sidenote: Plantano.] but especially the Plantano which groweth neere brooke sides, it is a tree that hath no timber in it, but groweth directly vpward with the body, hauing maruelous thicke leaues, and euery leafe at the toppe of two yards long and almost halfe a yard broad. The tree neuer yeeldeth fruit but once, and then is cut downe; in whose place springeth another, and so still continueth. The fruit groweth on a branch, and euery tree yeeldeth two or three of those branches, which beare some more and some lesse, as some forty and some thirty, the fruit is like a Cucumber, and when it is ripe it is blacke, and in eating more delicate then any conserue.

This Iland is sufficiently prouided of Oxen, Kine, Camels, Goats, Sheepe, Capons, Hens, Ducks, and Pidgeons, and great Partridges. Wood is the thing that most wanteth: and because I haue particularly to intreat of the other sixe Ilands, I leaue further enlarging of Canaria, which standeth in 27 degrees distant from the Equator.

The Ile of Tenerif.

The Iland of Tenerif standeth in 27 degrees and a halfe from the equator, and is distant from Canaria 12 leagues Northward. This Iland containeth 17 leagues in length, and the land lieth high in forme of a ridge of sopen lande in some part of England, and in the midst of the sayd place standeth a round hill called Pico Deteithe, situated in this sort. The top of this pike conteineth of heighth directly vpward 15 leagues and more, which is 45 English miles, out of the which often times proceedeth fire and brimstone, and it may be about halfe a mile in compasse: the sayd top is in forme or likeness of a caldron. [Footnote: The Peak of Teneriffe is 12,182 feet high.] But within two miles of the top is nothing but ashes and pumish stones: yet beneath that two miles is the colde region couered all the yere with snow, and somewhat lower are mighty huge trees growing called Vinatico, which are exceeding heauy and will not rot in any water although they lie a thousand yeeres therein. Also there is a wood called Barbusano, of like vertue, with many Sauine trees and Pine trees. And beneath these sorts of trees are woods of Bay trees of ten and 12 miles long, which is a pleasant thing to trauell thorow, among the which are great numbers of small birds, which sing exceeding sweet, but especially one sort that are very litle, and of colour in all respects like a Swallow, sauing that he hath a little blacke spot on his breast as broad as a peny. He singeth more sweetly than all the rest, but if he be taken and imprisoned in a cage, he liueth but a small while. [Sidenote:

Lime.] This Iland bringeth fourth all sorts of fruits, as Canaria doth: and also all the other Ilands in generall bring fourth shrubs or bushes, out of the which issueth a iuice as white as milke, which after a while that it hath come out waxeth thicke, and is exceeding good birdlime, the bush is called Taybayba. This Iland also bringeth fourth another tree called Drago, which groweth on high among rocks, and by incision at the foot of the tree issueth out a liquor like blood, which is a common drug among Apothecaries. Of the wood of this tree are made targets greatly esteemed, because if any sword or dagger hit thereon, they sticke so fast that it is hard plucking them out.

This is the most fruitfull Iland of all the rest for corne, and in that respect is a mother or nurse to all the others in time of need. [Sidenote: Orchel good for dying.] There groweth also a certaine mosse vpon the high rocks called Orchel, which is bought for Diars to die withall. There are 12 sugar houses called Ingenios, which make great quantity of sugar. There is also one league of ground which standeth between two townes, the one called Larotaua, and the other Rialeio, and it is thought that the like plot of ground is not in all the world. The reason is, that this one league of ground produceth sweet water out of the cliffes or rocky mountaines, come of all sortes, fruites of all sortes, and excellent good silke, flaxe, waxe, and hony, and very good wines in abundance, with great store of sugar and fire wood. Out of this Iland is laden great quantities of wines for the West India, and other countreys. The best groweth on a hill side called the Ramble.

There is in that Iland a faire citie, standing three leagues from the sea, nere vnto a lake called Laguna, wherein are two faire parish churches, there dwelleth the gouernour who ruleth all that Iland, with iustice. There are also aldermen for the publike weale, who buy their offices of the king: the most of the whole inhabitants of this city are gentlemen, merchants, and husband men.

[Sidenote: Santa Cruz.] There are foure other townes called Santa Cruz, Larotaua, Rialeio, and Garachico. In this Iland before the conquest dwelt seuen kings, who with all their people dwelt in caues, and were clothed in goat skines, as the Canaria people were, and vsed such like order of diet as they had. Their order of buriall was, that when any died, he was carried naked to a great caue, where he was propped vp against the wall standing on his feet. But if he were of any authority among them, then had he a staffe in his hand, and a vessell of milke standing by him. I haue seene caues of 300 of these corpses together, the flesh being dried vp, the body remained as light as parchment. These people were called Guanches, naturally they spake another language cleane contrary to the Canarians, and so consequently euery Iland spake a seuerall language.

Note (gentle reader) that the Iland of Canaria, the Ile of Tenerife, and the Ile of Palma appertaine to the king of Spaine, vnto whom they pay fifty thousand duckats yeerely for custome and other profits. All these Ilands ioyntly are one bishopricke, which pay to the bishop twelue thousand duckats yeerely. And thus I conclude of the Ile of Tenerife, which standeth in 27 degrees and a halfe, as I haue before declared.

Gomera.

The Iland of Gomera standeth Westward from Tenerife in distance sixe leagues: this is but a small Iland containing eight leagues in length. It is an Earledome, and the Lord thereof is called the earle of Gomera. But in case of any controuersie the vassals may appeale to the kings superior Iudges which reside in Canaria.

This Iland hath one proper towne called Gomera, which hath an excellent good port or harbour for ships, where often times the Indian fleet takes refreshing for their voyage.

There is also sufficient graine and fruit for the maintenance of themselues.

There is one Ingenio or Sugar-house, with great plenty of wine and other sorts of fruits, as Canaria and Tenerife hath.

This Iland yeeldeth no other commodity but onely orchell; it standeth in 27 degrees distant from the Equator toward the pole Arcticke.

The Ile of Palma.

The Ile of Palma standeth twelue leagues distant from the Ile of Gomera Northwestward. This Iland is fruitfull of wine and sugar: it hath a proper city called the city of Palma, where is great contraction for vines, which are laden for the West India and other places. This city hath one faire church, and a gouernour, and aldermen to maintaine and execute iustice. It hath also another prety towne, called S. Andrewes. It hath also foure Ingenios which make excellent sugar, two of the which are called Zauzes, and the other two, Tassacort.

This Iland yeeldeth but little bread-corne; but rather is thereof provided from Tenerife and other places.

Their best wines grow in a soile called the Brenia, where yeerely is gathered twelue thousand butts of wine like vnto Malmsies. This Iland standeth round, and containeth in circuit neere fiue and twenty leagues. It hath plenty

of all sorts of fruits, as Canaria and Tenerif haue, it standeth in twenty seuen degrees and a halfe.

The Iland of Yron, called Hierro.

This Iland standeth ten leagues distant from the Iland of Palma Westward: it is but a little Iland, which containeth sixe leagues in circuit, and hath but small extension. It appertaineth to the earle of Gomera. The chiefest commodity of this Iland is goats flesh and orchell. [Sidenote: The onely vineyard in Hierro planted by Ioh. Hill of Taunton.] There is no wine in all that Iland, but onely one vineyard that an English man of Taunton in the West cuntry planted among rocks, his name was Iohn Hill.

This Iland hath no kind of fresh water, but onely in the middle of the Iland groweth a great tree with leaues like an Oliue tree which hath a great cisterne at the foot of the sayd tree. This tree continually is couered with clouds, and by meanes thereof the leaues of the said tree continually drop water, very sweet, into the sayd cisterne, which commeth to the sayd tree from the clouds by attraction. And this water sufficeth the Iland for all necessities, as well for the cattell, as for the inhabitants. [Footnote: In connection with this fable, it is interesting to see what is said by Le Maire, who visited these Islands in 1682. "As I had been told of a wonderful tree in Ferro, whose long and narrow leaves were always green, and furnished all the inhabitants with water, I wished to find out if it were true. I asked if, as I had heard, such a heavy dew fell on this tree that it dropped clear water into stone basins placed expressly to receive it. There was enough of it for the islanders and their cattle, Nature repairing by this miracle the defect of not providing pure water for this isle. The inhabitants confirmed my belief that this was a pure fable. There were some, however, who said that there might have been such a tree, but it could never have furnished the quantity attributed to it." [See VOYAGE TO THE CANARIES, etc, page 21, reprinted In *Bibliotheca Curiosa*.]] It standeth in 27 degrees.

The Iland of Lanzarota

The Iland of Lanzarota standeth eighteene leagues distant from grand Canaria Southeastward. The onely commodity of this Iland is goats flesh and orchell. It is an earldome, and doth, appertaine to Don Augustine de Herrera, with title of earle of Fortaentura and Lanzarota. But the vassals of these earldomes may in any cause of wrong appeale to the Kings Iudges, which reside in Canaria, as I haue sayd before: because although the king hath reserued to himselfe but onely the three fruitful Ilands, called Canaria, Teneriff and Palma, yet he also reserued the rod of Iustice to himselfe, because otherwise the vassals might be euil intreated of their Lords.

From this Iland do weekly resort to Canaria, Tenerif, and Palma, boats laden with dried goats flesh, called Tussetta, which serueth in stead of bacon, and is very good meat. This Iland standeth in 26 degrees, and is in length twelue leagues.

The Ile of Forteuentura.

The Ile of Forteuentura standeth fifty leagues from the promontory of Cabo de Guer, in the firme land of Africa, and foure and twenty leagues distant from Canaria Eastward. This Iland doth appertaine to the lord of Lanzarota. It is reasonable fruitfull of wheat and barley, and also of kine, goats, and orchel: this Ile is fiteene leagues long and ten leagues broad. On the North side it hath a little Iland about one league distant from the maine Iland, betweene both of the which it is nauigable for any ships, and is called Graciosa.

Both Forteuentura and Lanzarota haue very little wine of the growth of those Ilands. It standeth in 27 degrees.

Thus much haue I written of these seuen Ilands by experience, because I was a dweller there, as I haue sayd before, the space of seuen yeeres in the affaires of master Thomas Locke, master Anthonie Hickman, and master Edward Caselin, who in those dayes were worthy merchants, and of great credite in the citie of London.

A description of the Iland of Madera.

The Iland of Madera standeth in 32 degrees distant from the equinoctinall line, and seentie leagues from the Ile of Tenerif Northeastward and Southwest from Hercules pillars. This Iland was first discovered by one Macham an Englishman, and was after conquered and inhabited by the Portugall nation. It was first called the Iland of Madera, by reason of the great wilderness of sundry sortes of trees that there did growe, and yet doe, as Cedars, Cypres, Vinatico, Barbuzano, Pine trees, and diuers others, and therefore the sayd Iland continueth still with the same name. Howbeit they hold opinion, that betweene the sayd Iland, and the Ile of Palma is an Iland not yet discovered, which is the true Iland Madera called saint Brandon. This Iland yeeldeth a great summe of money to the king of Portugall yeerely: it hath one faire citie called Fouchall, which hath one faire port or harbour for shippes, and a strong bulwarke, and a faire Cathedrall church, with a bishop and other dignities thereunto appertaining. There is also iustice and gouernment according to the Portugall vse. But causes of appellation are

remitted to the citie of Lisbonne in Portugall to the kings superior iudges there. This Iland hath another towne called Machico, which hath likewise a good road for ships, which towne and road were so called after the name of Macham the Englishman, who first discovered the same. There are also sixteene sugar houses called Ingenios, which make excellent good sugar.

There is besides the goodly timber before declared, great store of diuers sortes of fruites, as Peares, Apples, Plummes, wild Dates, Peaches of diuers sortes, Mellons, Batatas, Orenge, Lemmons, Pomgranates, Citrons, Figges, and all maner of garden herbes. There are many Dragon trees, such as grow in the Canarie Ilands, but chiefly this land produceth great quantitie of singular good wines which are laden for many places. On the North side of this land three leagues distant from the maine Iland standeth another litle Iland called Porto santo: the people thereof liueth by husbandrie, for the Iland of Madera yeeldeth but litle corne, but rather is thereof prouided out of France and from the Iland of Tenerif. On the East side of the Ile of Madera sixe leagues distant standeth another litle Iland called the Desert, which produceth onely Orchell, and nourisheth a great number of Goates, for the prouision of the maine Iland, which may be thirtie leagues in circuit: and the land is of great heighth where the foresayd trees growe. It is woonder to see the conueyance of the water to the Ingenios by Mines through the mountaines.

In the mid way betweene Tenerif and the Iland of Madera standeth a litle solitarie Iland called the Saluages, which may bee about one league in compasse, which hath neither tree nor fruit, but is onely food for Goates.

**THE FARDLE OF FACIONS CONTAINING THE AUNCIENTE MANERS,
CUSTOMES, AND LAWES, OF THE PEOPLES ENHABITING THE TWO
PARTES OF THE EARTH, CALLED AFFRICKE AND ASIE.**

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1555.

[This work was not included in the 1598–1600 edition of Hakluyt's Voyages. It, however, formed part of the supplement issued in 1812.]

TO THE
RIGHTE HONOURABLE
THE ERLE OF ARUNDEL,
KNIGHT OF THE ORDRE,
AND

LORDE STEWARDE OF THE QUIENES MAIESTIES MOST HONOURABLE HOUSEHOLDE

Aftre what time the barrein traueiles of longe seruice, had driuen me to thinke libertie the best rewarde of my simple life, right honorable Erle and that I had determined to leaue wrastlyng with fortune, and to giue my self wholie to liue vpon my studie, and the labours of my hand: I thought it moste fitting with the dutie that I owe to God and manne, to bestowe my time (if I could) as well to the profite of other, as of myself. Not coueting to make of my floudde, a nother mannes ebbe (the Cancre of all commune wealthes) but rather to sette other a flote, where I my self strake on ground. Tournng me therefore, to the searche of wisdome and vertue, for whose sake either we tosse, or oughte to tosse so many papers and tongues: although I founde aboute my self, verie litle of that Threasure, yet remembred I that a fewe yeres paste, at the instance of a good Citezein, (who might at those daies, by authoritie commaunde me) I had begonne to translate, a litle 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 Printing, that after I had wraسته a space, with sondrie Printes, I rather determined to lose my labour of the quartre tanslacion, then to be shamed with the haulf. And throwing it a side, entended no further to wearie my self therewithall, at the leaste vntill I mighte finde a booke of a better impression. In searching whereof at this my retourne to my studie, although I found not at the full that, that I sought for: yet vndrestanding among the booke sellers (as one talke bringes in another) that men of good learning and eloquence, bothe in the Frenche and Italien tonge, had not thought skorne to bestowe their time aboute the translacion therof, and that the Emperours Maiestie that now is, vouched saulfe to receiue the presentacion therof, at the Frenche translatoours hande, as well appereth in his booke: it kindled me againe, vpon regard of mine owne profite, and other mennes moe, to bring that to some good pointe, that earst I had begonne. For (thought I) seing the booke hath in it, much pleasant varietie of thinges, and yet more profite in the pitthe: if it faile to bee otherwise rewarded, yet shal it thankfully of the good be regarded. Wherefore setting vpon it a fresshe, where the booke is deuided according to thaunciente diuision of the earth into thre partes, Affrique, Asie, and Europe: hauing brought to an ende the two firste partes, I found no persons in mine opinion so fitte as your honour, to present them vnto. For seing the whole processe ronnethe vpon gouernaunce and Lawes, for thadministracion of commune wealthes, 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 wisdome, that hath bene highe Mareshalle in the field abroad, deputie of the locke and keie of this realme, and a counsaillour at home, of thre worthie princes. Exercised so many waies in the waues of a fickle Commune wealthe: troubled sometime, but neuer disapointed of honourable successe. To your good Lordeshippe then I yelde and committe, the firste fructes of my libertie, the firste crophe of my labours, this first daie of the Newe yere: beseching the same in as good parte to receiue it, as I humblie offre it, and at your pleasure to vnfolde the Fardle, and conside the stuffe. Whiche euer the farder in, shall sieme I truste the more pleasaunte and fructefulle. And to conclude, if I shall vndrestande, that your honour delighteth in this, it shal be a cause

sufficiente, to make me go in hande with Europe, that yet remaineth vntouched. Almightye God giue vnto your Lordeshippe prosperous fortune, in sounde honour and healthe.

Your Lordshippes moste humblie at commaundemente,

WILLIAM WATREMAN.

The Preface of the Authour.

I haue sought out at times, as laisure hath serued me, Good reader, the maners and facions the Lawes, Customes and Rites, of all suche peoples, as semed notable, and worthy to be put in remembrance, together with the situation and description of their habitations: which the father of Stories Herodotus the Greke, Diodorus, the Siciliane, Berosus Strabo, Solinus, Trogus Pompeius, Ptolomeus, Plinius, Cornelius the still, Dionysius the Africane, Pomponius Mela, Casar, Iosephus, and certein of the later writers, as Vincentius, and Aeneas Siluius (which afteward made Pope, had to name Pius the seconde) Anthonie Sabellicus, Ihon Nauclerus, Ambrose Calepine, Nicholas Perotte, in his cornu copia, and many other famous writers eche one for their parte, as it were skatered, and by piece meale, set furthe to posteritie. Those I saie haue I sought out, gathered together, and acordyng to the ordre of the storie and tyme, digested into this litle packe. Not for the hongre of gaine, or the ticklyng desire of the peoples vaine brute, and vnskilfulle commendacion: but partly moued with the oportunitie of my laisure, and the wondrefull profits and pleasure, that I conceiued in this kinde of studie my self, and partly that other also delightyng in stories, might with litle labour, finde easely when thei would, the somme of thynges compiled in one Booke, that thei ware wonte with tediousnes to sieke in many. And I haue shocked them vp together, as well those of aunciente tyme, as of later yeres, the lewde, as well as the vertuous indifferentlie, that vsing them as present examples, and paternes of life, thou maiest with all thine endeuour folowe the vertuous and godlie, and with asmuche warenes eschewe the vicious and vngodly. Yea, that thou maiest further, my (reader) learne to discerne, how men haue in these daies amended the rude simplicitie of the first worlde, from Adam to the floud and many yeres after, when men liued skateryng on the earthe, without knowlege of Money, or what coigne ment, or Merchauntes trade: no maner of exchange, but one good tourne for another. When no man claimed aught for his seueralle, but lande and water ware as commune to al, as Ayer and Skie. When thei gaped not for honour, ne hunted after richesse, but eche man contented with a litle, passed his daies in the wilde fieldes, vnder the open heauen, the couerte of some shadowie Tree, or slendre houelle, with suche companion or companions as siemed them good, their diere babes and children aboute them. Sounde without carcke and in rest full quietnesse, eatyng the fructes of the fieldes, and the milke of the cattle, and drinking the waters of the christalline springes. First clad with the softe barcke of trees, or the faire broade leaues, and in processe with rawe felle and hide full vnworkemanly patched together. Not then enuironed with walles, ne pente vp with rampers, and diches of deapthe, but walking at free scope emong the wanderyng beastes of the fieldes, and where the night came vpon them, there takyng their lodgyng without feare of murtherer or thief. Mery at the fulle, as without knowledge of the euilles that aftre ensued as the worlde waxed elder, through diuers desires, and contrarie endeuours of menne. Who in processe for the insufficiencye of the fructes of the earthe, (whiche she tho gaue vntilled) and for default of other thynges, ganne falle at disquiete and debate emong themselues, and to auoied the inuasion of beastes, and menne of straunge borders, (whom by themselues thei could not repelle) gathered into companies, with commune aide to withstande suche excursions and violence of wrong. And so ioyning in confederacie, planted themselues together in a plotte, assigned their boundes, framed vp cotages, one by anothers chieque, diked in themselues, chose officers and gouernours and deuised lawes, that thei also emong themselues might liue in quiete. So beginning a rough paterne of townes and of Cities, that aftre ware laboured to more curious finesse.

And now ware thei not contented, with the commodities of the fieldes and cattle alone, but by diuers inuencions of handicraftes and sciences, and by sondrie labours of this life, thei sought how to winne. Now gan thei tatempte the sease with many deuices, to transplante their progenie and ofspring into places, vnenhabited, and to enioye the commodities of eche others countrie, by mutuall traffique. Now came the Oxe to the yoke, the Horse to the draught, the Metalle to the stampe, the Apparel to handsomenes, the Speache to more finesse, the Behaiour of menne to a more calmenesse, the Fare more deintie, the Buildyng more gorgeous, thenhabitours ouer all became milder and wittier, shaking of (euen of their owne accorde) the bruteshe outrages and stearne dealinges, that shamefully mought be spoken of. Nowe refrained thei from sleayng one of a nother, from eatyng of ech others flesh, from rape and open defiling of mother, sister, and daughter indifferently, and fro many like

abominacions to nature and honestie. Thei now marieng reason, with strength: and pollicie, with might: where the earthe was before forgrowen with bushes and wooddes, stuffed with many noisome beastes, drowned with meares, and with marshe, vnfitte to be enhabited, waast and vnhandsome in euery condition: by wittie diligence, and labour, ridde it from encombraunce, planed the roughes, digged vp trees by the rootes, dried away the superfluous waters, brought all into leauelle, banished barreinesse, and vncovered the face of the earth, that it might fully be sene, conuerted the champeine to tillage, the plaines to pasture, the valley to meadow, the hilles thei shadowed with wooddes and with Vines, Then thruste thei in cultre and share, and with wide woundes of the earthe, wan wine and corne plenteously of the grounde, that afore scarcely gaue them Akornes and Crabbes. Then enhabited thei more thicke, and spred themselues ouer all, and buylte euery where. Of Tounes, thei made cities, and of villages, Tounes, Castles vpon the rockes, and in the valleis made thei the temples of the goddes. The golden graueled springes, thei encurbed with Marblo, and with trees right pleasauntlie shadowed them aboute. From them they deriued into cities and Tounes, the pure freshe waters, a great distaunce of, by conduite of pipes and troughes, and suche other conueyance. Where nature had hidden the waters, out of sighte, thei sancke welles of greate deapth, to supplie their lackes. Riuers, and maigne floudes, whiche afore with vnbrideled violence, oftymes ouerflowed the neighboured aboute, to the destruction of their cattle, their houses, and themselues: thei restrained with bancques, and kept them in a course. And to the ende thei might not onely be vadable, but passed also with drie foote, thei deuised meanes with piles of Timbre, and arches of stone, maulgre the rage of their violent streames, to grounde bridges vpon them. Yea, the rockes of the sea whiche for the daungier of the accesse, thoughte themselues exempte from the dinte of their hande, when thei perceiued by experience, thei ware noyous to sailers, with vnspeakeable labour did thei ouerthrowe and breake into gobettes. Hewed out hauens on euery strond, enlarged crieques, opened rodes, and digged out herborowes, where their shippes mighte ride saulfe fro the storme. Finally thei so laboured, beautified, and perfeighted the earthe, that at this daie compared with the former naturalle forgrowen wastenesse, it might well sieme not to be that, but rather the Paradise of pleasure, out of the whiche, the first paternes of mankinde (Adam and Eue) for the transgression of Goddes precept, ware driuen.

Men also inuented and founde many wittie sciences, and artes, many wondrefull workes whiche when by practice of lettres, thei had committed to bookes, and laied vp for posteritie, their successours so wondered at their wisedomes, and so reuerenced their loue and endeouours (whiche thei spied to be meant toward them, and the wealth of those that shuld folow of them) that thei thought them not blessed enough, with the estate of men mortalle, but so aduanced their fame, and wondered at their worthinesse, that thei wan them the honour and name of Goddes immortall.

Tho gan the Prince of the worlde, when men so gan to delight in thadournyng of the worlde, to sowe vpon the good siede, the pestilente Dernell, that as thei multiplied in nombre, so iniquitie might encrease, to disturbe and confounde this blessed state.

First, therefore when he had with all kinde of wickedness belimed the world, he put into their heades, a curious searche of the highest knowledge, and suche as depended vpon destenie of thynges. And so practised his pageauntes, by obscure and doubtfully attempted Responcions, and voices of spirites, that after he had fettred the worlde in the trauers of his toies, and launced into their hartes a blinde supersticion, and feare: he trained it whole to a wicked worship of many goddes and Goddesses, that when he ones had wiped cleane out of mynde the knowledge and honour of one God euerlastyng, he might practise vpon manne, some notable mischief. Then sette he vp pilgrimages to deuilles, foreshewers of thynges, that gaue aduerisemente and answeere to demaundes in sondrie wise. In the Isle of Delphos one, in Euboea another, at Nasamone a thirde, and among the Dodonians, the famous okes, 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 vp men to do the honour (Helas) due onely to God. As to Saturne in Italie, to Iupiter in Candie, to Iuno in Samos, to Bacchus in India, and at Thebes: to Isis, and Osiris in Egypte: in old Troie to Vesta: aboute Tritona in Aphrique, to Pallas, in Germanie and Fraunce to Mercurie, vnder the name of Theuthe: to Minerua at Athenes and Himetto, to Apollo in Delphos, Rhodes, Chio, Patara, Troade and Tymbra. To Diane in Delos and in Scythia, to Venus in Paphos, Ciprus, Gnydon, and Cithera. To Mars in Thracia, to Priapus in Lampsacho of Hellespontus, to Vulcane in Lypara and Lennos, and in diuers other places to sondrie other, whose remembraunce was then moste freshe in the memorie of their people, for the benefaictes and merueilous inuencions bestowed among them.

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Afterward, also when Iesus Christe the verie sonne of the almightie father, shewyng hymself in the fleshe of our mortalitie, was conuersaunte in the worlde, pointyng to the same, as with his finge, the waie to immortalitie, and endelesse 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 scolers into the vniuersall worlde, to condemne Superstition and all errour of wickednes, with the moste healthsome woorde: to plante true Religion, and geue newe preceptes, and directions of the life, and had now set the matier in suche forwardnesse and pointe, that the Gospell beyng generally of all nacions receiued, there lacked but continuaunce to perfecte felicitie: The deuell eftesones retournyng to his naturall malice, desirous to repoesse that, that constrainedly he forsooke, betraypyng again the curious conceipte of man, some he reuersed into their former abuses and errours, and some with newe Heresies he so corrupted, snarled, and blynded, that it had bene muche better for them, neuer almoste to haue knowen the waie of truthe, then after their entraunce, so rashely and maliciously to haue forsaken it.

At this daie in Asia the lesse, the Armenianes, Arabians, Persians, Sirians, Assirians and Meades: in Aphrique, the Egipcians, Numidians, Libiens, and Moores. In Europe, the whole cuntrye of Grecia, Misia, Thracia, and all Turquie throwyng awaie Christe, are become the folowers and worshippers of Mahomet and his erroneous doctrine. The people of Scithia, whom we now cal Tartares (a greate people and wide spread) parte of them worshippe the Idolle of their Emperour Kamme, parte the Sonne, the Moone, and other Starres, and part according to the Apostles doctrine, one onely God. The people of Inde, and Ethiope, vnder the gouernaunce of Presbiter Ihon perseauer in Christiane godlinesse, howbeit after a sort, muche different from ours.

The sincere and true faithe of Christ, wherewith in time it pleased God to illumine the worlde, remaineth in Germanie, Italy, Fraunce, Spaine, Englande, Scotland, Ireland, Denmarke, Liouon, Pruse, Pole, Hungarie, and the Isles of Rhodes, Sicilie, Corsica, Sardinia, with a fewe other. This bytter enemie of mankinde hauyng thus with his subtilties, inueiled our mindes, and disseuered the christian vnion, by diuersitie of maners and facions of belief, hath brought to passe thorough this damnable wyckednes of Sacrifices, and Rites, that whilest euery people (vndoubtedly with religious entent) endeuour them selues to the worshippe of God, and echeone taketh vpon him to be the true and best worshipper of him, and whilest echone thinke them selues to treade the streight pathe of euerlastyng blessednes, and contendeth with eigre mode and bitter dispute, that all other erre and be ledde farre a wrie: and whilest euery man strugglethe and striueth to spread and enlarge his owne secte, and to ouerthrowe others, thei doe so hate and enuie, so persecute and annoy echone an other, that at this daie a man cannot safely trauaill from one cuntrye to another: yea, thei that would aduenture saufely or vnsaufely, be almost euery where holden 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 written or reported of them, shalbe compted and refused as lyes. And yeat this maner of knowledge and experience, is of it self so pleasant, so profitable and so praise worthy, that sundrie (as it is well knowen) for the onely loue and desire thereof, leauing their natieue cuntrye, their father, their mother, their wiues and their children, yea, throwyng at their heles their sauftie and welfare, haue with greate troubles, vexations, and turmoilynges taken vpon them for experience sake, to cutte through the wallowyng seas, and many thousande miles, to estraunge theimselfes fro their home, yea, and those men not in this age alone, but euen from the firste hatchyng of the worlde haue been reputed and founde of moste wisdomes, authoritie, and good facion, sonest chosen with all mennes consent, bothe in peace and warre, to administre the commune wealth as maisters and counsaillours, Iudges and Capitaines. Suche ware thancient sages of Grece and of Italy, Socrates, Plato, Aristotle, Antisthenes, Aristippus, Zeno, and Pythagoras, who through their wisdomes and estimacion for trauailes wan them greate nombres of folowers, and brought furthe in ordre the sectes named Socratici, Academici, Peripateci, Cynici, Cyrenaici, Stoici, and Pythagorici, echone chosyng name to glorie in his maister. Suche ware the prudente lawemakers of famous memorie, Minois and Rhadamanthus emong the Cretenses, Orpheus emong the Thraciens, Draco and Solon emong the Athenienses, Licurgus emong the Lacedemonians, Moses emong the Iewes, and Zamolxis emong the Scythians, and 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 Brachmanni, the Gymnosophites and the priestes of Egipte, with whom thei had for a space bene conuersant. Like glorie, by like trauaill happened to the worthies of the worlde, as to Iupiter of Crete (reported fiue times to haue surueied the whole worlde) and to his twoo sonnes Dionisius (otherwise called Bacchus) and Hercules the mightie. Likewise to Theseus and Iason, and the rest of that voiage. To the vnlucky sailer Vlisses, and to the banished Eneas, to Cyrus, Xerxes, and Alexander the Greate, to Hanniballe and

Mithridate, kyng of Pontus, reported able to speake fiftie sondrie languages, to Antiochus, the greate and innumerable Princes of Roome, bothe of the Scipioes, Marii, and Lentuli. To Pompeius the greate, to Iulius Cesar, Octavian, and Augustus, to the Constantines, Charles, Conrades, Henrickes, and Frederickes. Whiche all by their exploictes vpon straunge nacions, haue gotten their immortal and euerlastyng renoume. Wherefore, seyng there is in the knowledge of peoples, and of their maners and facions, so greate pleasure and profite, and euery man cannot, yea, fewe men will, go traueile the countries themselues: me thinkes gentill reader, thou oughtest with muche thanke to receyue at my hande these booke of the maners and facions of peoples most notable and famous, togyther with the places whiche thei enhabite: And with no lesse cherefulnes to embrace theim, then if beyng ledde on my hande from countrey 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 withdrawe the, if any cankered reprehendour of other mens doynge shall saie vnto the: It is a thyng hath bene written of, many yeares agone, and that by a thousand sondry menne, and yet he but borowyng their woordes, bryngeth it foorthe for a mayden booke, and naimeth it his owne. For if thou well considre my trade, thou shalt fynd, that I haue not only brought thee other mennes olde store, but opened thee also the treasury of myne owne witte and bokes, not euery where to be found, and like a liberall feaster haue set before thee much of myne owne, and many thynges newe. Farewell and thankfully take that, that with labour is brought thee.

The Fardle of Facions, conteining the aunciente maners, customes and lawes,
of the peoples enhabiting the two partes of the earth, called Affricke
and Asie.

Affrike.

The first Chapter.

The true opinion of the deuine, concernyng the beginnyng 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 goodlinesse and beautie thereof, call Mundus, and we (I knowe not for what reason) haue named the worlde: the sixth daie, to the entent there mighte be one to enioye, and be Lorde oer 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 drawing out of his side the woman, whilst he slept, to thende he should not be alone, knitte her vnto hym, as an vnseparable compaignion, and therwith placed them in the moste pleasaunt plot of the earth, fostered to flourishe with the moisture of floudes on euery parte. The place for the fresshe grienesse and merie shewe, the Greques name Paradisos. There lyued they a whyle a moste blessed life without bleamishe of wo, the earth of the own accorde bringing forth all thing. But when they ones had transgressed the precepte, they ware banysshed that enhabitaunce of pleasure and driuen to shift the world. And fro thenceforth the graciousnes of the earth was also abated, and the francke fertilitie therof so withdrawen, that labour and swette, now wan [Footnote: *Wan* and *won* were used indifferently. Thus in Drayton's *Polyolbion*, xi., p. 864 we find—"These with the Saxons went, and fortunately *wan*,

Whose Captain Hengist first a Kingdom here began."

And in the same page:

"As mighty Hengist here, by force of arms had done,

So Ella coming in, soon from the Romans won

The counties neighb'ring Kent."]

lesse a great deale, then ydle lokyng on before tyme had done. Shortly crepte in sickenes, and diseases, and the broyling heate and the nipping cold began to assaile their bodyes. Their first sonne was Cayin, and the seconde Abell, and then many other. And as the world grewe into yeares, and the earth began to waxe thicke peopled, loke as the nombre did encrease, so vices grew on, and their lyuing decaided euer into woors. For giltelesse dealyng, wrong came in place, for deuoutnesse, contempte of the Goddes, and so farre outraged their wickednes, that God skarcelly fyndyng one iuste Noha on the earth (whom he saued, with his housholde, to repayre the losse of mankind and replenysshe the worlde) sente a floude vniuersall, which couering all vnder water, killed all fleshe that bare lyfe vppon earth, excepte a fewe beastes, birdes, and wormes that ware preserued in the misticall arke. In the ende of fiue Monethes aftre the floude began, the Arque touched on the mountaines of Armenia. And within foure Monethes aftre, Noas and all his beyng restored to the earth, with Goddes

furtheraunce in shorte space repeopled the worlde. And to thende the same myghte euey wheare again be enhabited, he dispersed his yssue and kyndredes into sondrie coastes. After Berosus opynion he sent Cham otherwyse, named Cameses and Chamesenuus with his ofspring, into Egipte. Into Lybia and Cirene, Triton. And into the whole residewe of Affrike the ancient Iapetus called Attalus Priscus, Ganges he sent into Easte Asia with certeine of the sonnes of Comerus Gallus. And into Arabia the fertile, one Sabus, surnamed Thurifer. Ouer Arabia the Waste he made Arabus gouernour, and Petreius ouer Petrea. He gaue vnto Canaan, all that lyeth from Damasco to the outemost bordre of Palestine. In Europe he made Tuisco king of Sarmatia, from the floude of Tanais vnto the Rhene. And there were ioyned vnto him all the sonnes of Istrus, and Mesa, with their brethren, fro the mounteyne of Adula to Mesemberia pontica. Archadius and Emathius gouerned the Tirianes, Comerus Gallus, had Italie and Fraunce, Samoths, Briteigne and Normandie, and Inbal, Spayne. That spiedie and vnripe puttyng forthe of the children from their progenitours, before they had throughly learned and enured them selues with their facions and maners, was the cause of all the diuersitie that after ensued. For Cham, by the reason of his naughty demeanour towarde his father, beyng constrayned to departe with his wyfe and hys chyldren, planted him selfe in that parte of Arabia, that after was called by his name. And lefte no trade of religion to his posteritie, because he none had learned of his father. Whereof it came to passe, that when in processe of tyme they ware increased to to many for that londe: beyng sent out as it ware, swarme aftre swarme into other habitations and skatered at length into sondrie partes of the worlde (for this banysshed progeny grewe aboue measure) some fel into errorrs wherout thei could neuer vnsnarle [Footnote: *To snarle*, to entangle; hence, *to unsnarle*—to disentangle. “And from her head ofte rente her snarled heare.” *Spencer, Faerie Queene*, iii., xii., 17. “You snarle yourself into so many and heynouse absurdities, as you shall never be able to wynde yourself oute.”— *Cranmer's Answer to Bp. Gardiner*, p. 168. “Supposed to be formed from *snare*.” [Nares.] themselves. The tongue gan to altre and the knowledge of the true God and all godlie worsshippe vanished out of mind. Inso muche that some liued so wildely (as aftre thou shalt here) that it ware harde to discern a difference betwixte them and the beastes of the felde. Thei that flieted into Egipt, wonderyng at the beautie and course of the Sonne, and the Moone, as though there had been in them a power diuine, began to worship them as Goddes: callyng the lesse, Isis and the bigger Osiris. To Iupiter also thei Sacrificed, and did honour as to the principall of life. To Vulcan for fire, to Pallas, as Lady of the skie, to Ceres as gouerneresse of the arth, and to sondry other for other sondry considerations. Neyther staid that darkenesse of iniquitie in Egipte alone, but where so euer the progeny of Cham stepte in from the begynnnyng, there fell true godlines, all oute of minde and abondage to the deuell entred his place. And there neuer was countrie, mother of moe swarmes of people, then that part of Arabia, that he, and his, chase to be theirs. So greate a mischief did the vntymely banishement of one manne, bring to the whole. Contrarily the progenie of Iapheth, and Sem, brought vp to full yeres vndre their elders, and rightly enstructed: contentyng them selues with a litle circuite, straid not so wide as this brother had doen. Whereby it chaunced that the zeale of the truthe, (I meane of good liuyng and true worsshippe of one onely God) remained as hidden in one onely people, vntill the tyme of Messias.

The seconde Chapitre.

The false opinion of the Philosophre concernyng the begynnnyng of man.

But the aunciente Philosophers, whiche without knowledge of God, and his truthe, many yeres ago, wrate vpon the natures of thinges, and thistories of times had another opinion of the originall of man. For certain of them, belieued the worlde euer to haue been, and that euer it should be, and man together with it to haue had no beginnyng. Certaine 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 growing on betwixte these meynthe bodies, the worlde to haue begon in suche ordre as we see. The aire by nature to be continually mouyng, and the moste firie parte of thesame, for the lightnesse thereof, moste highe to haue climbed. So that sonne and Moone, and the planetes all, participatyng of the nature of that lighter substaunce: moue so muche the faster, in how muche thei are of the more subtile parte. But that whiche was mixed with waterie moisture, to haue rested in the place, for the heauinesse thereof, and of the watery partes, the sea to haue comen: and the matier more compacte to haue passed into a clamminesse firste, and so into earth. This earth then brought by the heate of the sonne into a more fastenesse. And after by the same power puffed and swollen in the vppermoste parte, there gathered manye humours in sondry places, which drawing to ripenesse enclosed them selues in slymes and in filmes, as in the maresses of Egipt, and other

stondynge waters we often se happen. And seynge the heate of thaier sokynly warmeth the cold ground and heate meint [Footnote: Mingled.—A word of Chaucer's time. "And in one vessel both together meint." *Fletcher's Purple Island*, iv., st. 21.] with moisture is apt to engendre: it came to passe by the gentle moisture of the night aire, and the comforting heate of the daie sonne, that those humours so riped, drawyng vp to the rinde of thearth, as though their tyme of childbirth ware come, brake out of their filmes, and deliuered vpon the earth all maner of liuing thinges. Emong whiche those that had in them 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, thei drewe 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 that ware already brought furthe, (saie thei) mainteined, and encreased by mutuelle engendrure, the varietie, and nombre. And they are of opinion that in the same wise, men ware engendred in the beginning. And as nature putte them forth emong other beastes, so liued they at the first an vnknown lyfe wyldely emong them, vpon the fruites, and the herbes of the fieldes. But the beastes aftre a while waxing noysome vnto them, they ware forced in commune for eche others sautie to drawe into companies to resiste their anoyauce, one helping another, and to sieke places to make their abiding in. And where at the firste their speache was confuse, by litle and litle they sayed it drewe to a distinctnesse, and perfeigthe difference: in sorte that they ware able to gyue name to all thinges. But for that they ware diuersely sparckled in diuers partes of the worlde, they holde also that their speache was as diuers and different. And herof to haue afteward risen the diuersitie of lettres. And as they firste assembled into bandes, so euery bande to haue broughte forthe his nation. But these men at the firste voide of all helpe and experience of liuyng, ware bittrely pinched with hongre and colde, before thei could learne to reserue the superfluous plenty of the Somer, to supply the lacke of Winters barreinesse, whose bitter blastes, and hongrie pinynges, consumed many of them. Whiche thing when by experience dere bought, thei had learned: thei soughte bothe for Cauces to defende them fro colde, and began to hurde fruites. Then happe found out fire, and reason gaue rule of profite, and disprofite, and necessitie toke in hand to sette witte to schoole. Who gatheryng knowledge, and perceiuyng hymself to haue a helpe of his sences, more skilful then he thought, set hande a worke, and practised connyng, to supplie all defaultes, whiche tongue and lettres did enlarge and distribute abrode.

Thei that had this opinion of the originall of manne, and ascribed not the same to the prouidence of God, affirmed the Etopiens to haue bene the firste of all menne. For thei coniectured that the ground of that countrie lyng nierest the heates of the Sonne must needes first of all other waxe warme. And the earth at that tyme beyng but clammie and softe, through the attemperaunce of that moysture and heate, man there first to haue bene fourmed, and there to haue gladlier enhabited (as natieue and naturall vnto him) then in any other place, when all places ware as yet straunge, and vnknown, whiche aftre men soughte. Beginnyng therfore at them, after I haue shewed how the worlde is deuided into thre partes (as also this treatise of myne) and haue spoken a litle of Aphrique, I wyll 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 Orosius writeth) are of opinion, that the circuite of the earth, bordered about with the Ocean Sea: disroundyng hym self, shooteth out thre corner wise, and is also deuided into thre seuerall partes, Afrike, Asie, and Europe. Afrike is parted from Asie with the floude of Nilus, whiche comyng fro the Southe, ronnethe through Ethiope into Egipte, where gently sheadyng hymself ouer his bancques, he leaueth in the countrie a marueilous fertilitie, and passeth into the middle earth sea, with seuen armes. From Europe it is separate with the middle earth sea, whiche beginnyng fro the Ocean aforesaied: at the Islande of Gades, and the pileurs of Hercules, passeth not tenne miles ouer. But further entryng in, semeth to haue shooued of the maigne lande on bothe sides, and so to haue won a more largenesse. Asie is deuided from Europe, with Tanais the floude, whiche comyng fro the North, ronnethe into the marshe of Meotis almoste midwaie, and there sincking himself, leaueth the marshe and Pontus Euxinus, for the rest of the bounde. And to retourne to Afrike again, the same hauyng Nilus as I saied on the Easte, and on all other partes, bounded with the sea, is shorter then Europe, but broader towarde the Ocean, where it riseth into mountaigne. And shoryng towarde the Weste, by litle and litle waxeth more streighte, and cometh at thende to a narowe pointe. Asmuche as is enhabited therof, is a plentuous

soile, but the great parte of it lieth waste, voide of enhabitauntes, either to whote [Footnote: Too hot.] for menne to abide, or full of noisome and venemous vermine, and beastes, or elles so whelmed in sande and grauell, that there is nothing but mere barreinesse. The sea that lieth on the Northe parte, is called Libicum, that on the Southe Aethiopicum, and the other on the West Atlanticum.

At the first the whole was possesst by fower sondrie peoples. Of the whiche, twaine (as Herodotus writeth) ware founde there, tyme out of minde, and the other twaine ware alienes and incommes. The two of continuance, ware the Poeni, 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 Aegipcienes, if it be true that thei report of themselues. At the beginnyng thei were sterne, and vnruely, and bruteshely liued, with herbes and with fleshe of wilde beastes, without lawe or rule, or facion of life, roilyng and rowmyng vpon heade, heather and thether without place of abode, where night came vpon them, there laiying their bodies to reste. Afterwarde (as thei saie) Hercules passyng the seas out of Spaine, into Libie (a countrie on the Northe shore of Afrike) and bringyng an ouerplus of people thence with hym, somewhat better facioned and manered then thei, trained them to muche more humanitie. And of the troughes [Footnote: Ships.] thei came ouer in, made themselues cotages, and began to plante in plompes [Footnote: Clumps, bodies.] one by another. But of these thinges we shall speake here aftre more at large.

Afrike is not euery place a like enhabited. For toward the Southe it lieth for the moste part waste, and vnpeopled, for the broilyng heate of that quate. But the part that lieth ouer against Europe, is verie well enhabited. The frutefulnessse of the soile is excedyng, and to muche merueillous: as in some places bringyng the siede with a hundred folde encrease. It is straunge to beleue, that is saied of the goodnesse of the soile of the Moores. The stocke of their vines to be more then two menne can fadome, and their clousters of Grapes to be a cubite long. The coronettes of their Pasnepes, and Gardein Thistles (whiche we calle Hortichokes) as also of their Fenelle, to be twelue Cubites compasse. Their haue Cannes like vnto those of India, whiche may contein in the compasse of the knot, or iointe, the measure of ij. bushelles. 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, hauyng leaues like the Cypres, but of all other the moste noble Citrus, wherof the Romaines made great deintie. Affrike hath also many sondrie beastes, and Dragones that lye in awaite for the beastes, and when thei se time, so bewrappe and wreathe them aboute, that takyng fro them the vse of their ioynctes, thei wearie them and kille them. 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 Asses with hornes, Hienas Porpentines, wilde Rambes, a beast engendered of the Hiene and the Woulfe named Thoas, Pantheres, Storckes, Oistruthes, and many kindes of serpentes, as Cerastes, and Aspides, against whom nature hath matched the Ichneumon (a verie little beast) as a mortall enemie.

The. iiij. Chapitre.

Of Ethiope, and the auncient maners of that nation.

Two countreies there ware of that name Ouerlanders, and Netherlanders. The one pertaynyng to Aphrique, the other to Asie. The one whiche at this daie is called Inde, hath on the east the redde sea, and the sea named Barbaricum, on the northe it toucheth vpon Egypte, and vpon that Libie that standeth on the vtter border of Afrike toward the sea. On the west it is bounded with the other Libie that standeth more into the mayne londe. The residue that runneth toward the south, ioyneth vpon the netherland Ethiope, whiche lyeth more southerly, and is muche greater. It is thought that these Ethiopes toke name of Ethiopus Vulcanes sonne, that (as Plinie saieth) was gouernour there. Or els of the Greke wordes aythoo and ops, whereof the former signifieth to broyle, or to bourne vp with heate, and the other, in the eye or sight. Whiche sheweth in effecte, that the countreie lyeng in the eye of the Sonne, it must nedes be of heate almost importable. 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 middes grauell and sande, and on the easte waste 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 homeborne people. Neuer vnder the bondage of any: but euer a free nacion. The first wae of worshipping God (say thei) was deuised and taught emonge them: with the maners and ceremonies there to appertinent. They had two kyndes of letters, one, whiche ware knowen onely to their priestes for matters of Religion, whiche they called misticall, and another for the vse of the people hidden from none. Yeat ware not their Letters facioned to ioyne

together in sillables like ours, but Ziphres, and shapes of men and of beastes, of heades, and of armes, and artificers tooles, which signified in sondrie wise echone accordyng to his propertie. As by the picture of an hauke swiftenes and spiede, by the shape of a crocodile [Transcriber's note: 'crocoiled' in original] displeasure or misfortune, by the figure of an eye, good watche or regarde, and so forthe of other. Emong their priestes, loke whome they sawe startle aboute as haulfe wood, [Footnote: Mad, from the Saxon *wod*. See "Two Gentlemen of Verona," ii., 3, and "Mids. N. Dr.," ii., 3.] him did iudge of all othermooste holy, and making him their king, they fall downe and worship him, as though there ware in him a Godhead, or as though 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 thorde of the contry. He his selfe maye neither punishe or guerdon any manne. But loke vpon whome he wyl haue execution done, he sendeth the minister appoincted for the purpose, to the person with a token of deathe: whiche when he hath shewed, the officier retourneth, and the persone what soeuer he be, incontinent fordoeth him self. So greatly ware they giuen to thee honour of their kynges, suche a feruencie had they towarde them, that if it fortuneth the king through any mishap, to be maymed or hurte in any parte of his bodye, as many as ware towarde him, namely of householde, voluntarily woulde giue them selues the lyke hurt, thincking it an vnfitting [Transcriber's note: original 'unsitting'] thing the kynge to lacke an eye or the vse of a legge, and his frindes neither to halt, ne yet to lacke parte of their sight. Thei say it is the manier also, that when the king dieth, his frindes should wilfully dispatche them selues and die with hym, for this compte they glorious and a testimony of very friendship. The moste part of them, for that they lye so vnder the Sonne, go naked: couering their priuities with shiepes tayles. But a feawe of them are clad with the rawe felles [Footnote: Skin. "To feed on bones, when flesh and fell is gone." *Gasc. Steel Glass* (Chalm. Poet.), ii., 556, etc.] of beastes. Some make them brieches of the heares of their heades vp to the waeste. They are comonly brieders and grasiers in commune together. Their shepe be of very small body, and of a harde and roughe coate. Their dogges also are neuer a whitte bigger, but thei are fierce and hardie. They haue good store of gromel and barly, wherof they vse to make drincke. All other graine and fruites thei lacke, excepte it be dates whiche also are verye skante. Some of them lyue with herbes and the tender rootes of cannes or Riedes. Other eate flesshe, milke, and chese. Meroe, was in time past the heade cite of the kyngdome, whiche stondesth in an Isle of the same name facioned like a shielde, stretching it self thre thousand furlong alongest by Nilus. Aboute that Islande 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 writeth that thethiopians named Macrobij, do more estieme latten then thei do golde whiche thei put to nothyng that thei compt of any price. In so muche that the Ambassadors of Cambises, when thei came thether, found the prisoners in the gaole fettred and tied with Chaines of golde. Some of them sowe a kinde of graine called Sesamus, and other the delicate Lothom. Thei haue greate plenty of Hebenum, a woode muche like Guaiacum, and of Siliquastrum. Thei hunte Elephantes and kyll them to eate. There be Lions, Rhinocerotes, Basiliskes, Pardales, and Dragones, whiche I said enwrappe thelephauntes, and sucke them to death, for their bloude. There be found the precious stones called the Iacinte, and the Prasne. There is also cinamome gathered. Thei occupie bowes of woode seasoned in the fire, of foure cubites long. Women be trayned also to the warres, and haue for the moste parte a ring of latton hanging throughe their lippe. Certeine of them worshippe the Sonne at his vprijste, and curse him moste bitterly at his doune gate. Diuers of them throwe their dead into Riuers, other cofer them vp in earthen cofres, some enclose them in glasse, and kepe them in their houses a yeare, and in the meane season worship them deuoutly, and offre vnto them the first of all their encrease. In the naming of a newe king, they giue their voice chiefly to him that is moste goodly of stature, moste conning in brieding of cattle, and of strength and substance passing the reast. The lawe hath bene, that the priestes of Memphis shoulde haue the auctoritie to sende the Kinge the token of deathe, and to set vp another in the place of the deade, whom 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 vncerteine. 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.

But at this daye as myne Authour Sabellicus saieth that he learned of those that are enhabitantes in that cuntry: The King of Ethiope (whom we commonly calle Pretoianes or Presbiter Ihon) is a man of suche power, that he is reported to haue vndre him thre skore and two other kinges. If the heade Bysshoppess of the Realme desire to do, or to haue aughte done, al is referred vnto him. Of him be giuen al benefices, and spiritual promocios, which prerogatiue the Pope hath giuen, to the maiestie of kinges. Yet is he him selfe no priest, he

hath any maner of ordres. There is of Archebisshoppes (that is to say of superiour and head bisshoppes) a great nombre, whiche haue euery one vndre them at the least twenty other. The Princes, Dukes, Earles, and head Bishoppes, and suche other of like dignitie, when they come abrode, haue a crosse, and a basine of golde filled full of earthe caried before them: that thone [Footnote: The one.] maye put them in remembrance that earth into earth must again be resolued, and the other renewe the memory of Christes suffering. Their priestes to haue yssue, mary one wyfe, but she ones beyng dead, it is vnlawfull to mary another. The temples and churches ther, are muche larger, much richer, and more gorgeouse then ours, for the moste part voulted from 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, Calaguritani, Augustines, and Machareanes, whiche are bound to no colour but weare some suche one as Tharchebysshoppe shall allowe. Next vnto the supream and souereigne GOD, and Mary the virgin his mother, they haue moste in honour Thomas sirnamed Didimus. This King, of all other the worthiest, whome they call Gias (a name giuen him of his mightiness and power) is of the bloud of Daud, continued from one generation to another (as they are perswaded) by so many yeres of succession. And he is not as the moste of the Ethiopians are, blacke, but white. Gamma the chiefe citie, and as we terme it the chambre of the king, stondest not by building of masonrie, and carpentrie as ours, but strieted with tentes and paulions placed in good ordre, of veluet and saten, embrauded with silkes and purples of many diuers sortes. By an auncient ordre of the realme, the king liueth euer in presence and sighte of his people, and neuer soiourneth within the walles aboute two daies. Either for that they iudge it an vncomely thing, and a token of delicate slouthfulness, or elles for that some law doth forbid it. His army in the warres is ten hundred thousande men, fiue hundred Elephantes, and horses, and Cameles, a wonderfull number, and this is but a meane preparacion. Ther are througheout the whole nacion certeine houses and stockes, that are pencionaries at armes, whose issue is as it ware branded with the marcke of the crosse, the skinne beyng pretely slitte. Thei vse in the warres, Bowe, Pique, Habregeon, and helmette. Their highest dignitie is priesthode, the next, thordre of the Sages, whiche thei cal Balsamates, and Tamquates. They attribute moche also to the giltesse and vprihte dealing man, whiche vertue they estieme as the firste staier to climbe to the dignitie of the sages. The nobilitie hath the thirde place of dignitie, and the pencionaries aforesaid, the fourthe. When 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 occupy none, but iudge accordyng to reason and conscience. If any man be conuict of adulterie he forfeiceth the fourtieth parte of his goodes, but thadulteresse is punished at home, accordyng to the discretion of the partie offended. The men giue dowrie to those whom thei mary withal, but not to those that thei purchase besides. Their womens attire 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, sliued, and close rounde aboute of al maner of colours, sauing only blacke for that in that contry is proper for morning. They bewaile their dead xl. daies space. In bancquettes of honour, in the place of our fruite (which the latine calleth the seconde boorde) they serue in rawe flesshe very finely minced and spiced, whervpon the gestes fiede very licouricely. [Footnote: Gluttonously, daintily. (N. Wiley's Dictionary, 1737).] They haue no maner of wollen webbe, but are eyther cladde in sarsenettes, or in linnen. One maner of speache serueth not througheout the whole contry, but sondry and diuerse, aswel in phrase as in naming of thinges. Thei haue twice in the yere haruest, and twice in the yere somer. These Ethiopians or Indianes excepted, al the reste of the people of Libia Westward, are worshippers of Mahomet, and liue afre the same sorte in maner, that the Barbariens do in Egipte at this present, and are called Maures, or Moores, as I thincke of their outleapes and wilde rowming. For that people 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 seruice, and religion broughte in, and so many newe names giuen vnto contries) then the Sarasens ware.

The v. Chapter

Of Aegipte, and the auncient maners of that people.

Aegipte is a Countrie lying in Affrike, or as some hold opinion, borderyng thervpon, so named of Aegiptus, Danaus brother, where afore it was called Aeria. This Aegipte (as Plinie recordeth in his fiueth boke) toucheth on the East, vpon the redde Sea, and the land of Palestine; On the West fronteth vpon Cirene, and the residue of Afrike. On the South it stretcheth to Aethiope: And on the Northe is ended with the sea, to whom it giueth name. The notable Cities of that Countrie, were in tyme past, Thebes, Abydos, Alexandrie, Babilon, and Memphis, at this daie called Damiate, alias Chairas or Alkair, and the seate of the Soldan, a citie of notable largenesse. In

Aegipt as Plato affirmeth, it was neuer sene rain. But Nilus supplyng that defaulte, yerely about saincte Barnabies tide, with his ouerflowynges maketh the soile fertile. It is nombred of the moste parte of writers, among the Islandes: For that Nilus so parteth hymself aboute it, that he facioneth it triangle wise.

The Aegiptians firste of all other, deuised the names of the twelue Goddes, builte vp Altares, and Images, erected Chappelles and Temples, and graued in stone the similitude of many sondrie beastes. All whiche their doynge, dooe manifestly make, that thei came of the Aethiopes, who (as Diodore the Sicilian saieth) were the firste inuentours of all these. Their women in old tyme, had all the trade of occupieng, and brokage [Footnote: To *broke* i.e. to deal, or transact business particularly of an amorous character. (See Fansh. Lusiad, ix., 44; and Daniel, Queen's Arcadia, iii., 3.)] abroad, and reuelled at the Tauerne, and kepte lustie chiere: And the men satte at home spinnyng, and woorkyng of Lace, and suche other thynges as women are wonte. The men bare their burdeins on the heade, the women on the shulder. In the easement of vrine, the men rowked [Footnote: To bend.] doune, the women stode vprihte. The easement of ordure thei vsed at home, but commonly feasted abroad in the stretes. No woman tooke ordres, either of God or Goddesse. Their maner of ordres, is not to make seuerally for euery Goddesse and God, a seuerall priest, but al at a shuffe, in generall for all. Emong the whiche, one is an heade, whose sonne enheriteth his rounge 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, shaue their heades, and let theyr beardes growe, but Thegiptians shaued their beardes and let their heades grow. They wrought their doughe with their fiete, and their claye with their handes. As the Grecians do beleue, this people, and their ofspring, are they that vsed circumcision. Thei ordre their writyng from their right hande towarde their left, contrary to vs. It was the maner emong 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 vsed in commune. Their priestes, euery thirde daye shaued their bodies, that there might be none occasion of filthinesse when they shold ministre or sacrificie. Thei did weare garmentes of linnen, euer cleane wasshed, and white: and shoes of a certeine kinde of russes, named Papyrus, whiche aftre became stuffe, to geue name to our paper. They neither sette beane their selues, ne eate them where soeuer they grewe: ne the priest may not loke vpon a beane, for that it is iudged an vncleane puls. They are wasshed euery daye in colde water thrise, and euery nighte twice. The heades of their sacrifices (for that they vsed to curse them with many terrible wordes) did they not eate, but either the priestes solde them to such strangiers as had trade emong them, or if there ware no suche ready in time, they threwe them in to Nilus.

All the Egiptians offer in sacrifice, neither cowe, ne cowe calfe, because they are hallowed to Isis their goddesse, but bulles and bulle calues, 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 liue also with fissue, either dried in the Sonne and so eaten rawe, or elles kept in pikle. They fiede also vpon birdes, and foules, firste salted, and then eaten rawe. Quaile, 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 woode, or drawen with the pencille as niere to the vine as is possible, of a cubite, or two cubites long at the moste. Who shewyng it aboute to euery of the gestes, saieth, loke here: drinke and be mery, for aftre thy death, suche shall thou be. The yonger yf they miete their auncient, or better vpon the way, giue them lace, going somewhat aside: or yf the aunciente fortune to come in place where they are sitting, they arise out of their seate, wherein they agre with the Lacedemoniens. When they miete in the waye, they do reuerence to eche other, bowing their bodies, and letting fall their handes on their knees. They weare long garmentes of linnen, hemmed about the skirtes beneth, which the call Casiliras: ouer the which they throwe on another white garment also. Wollen apparelle thei neither weare to the churche, ne bewry any man in.

Nowe for asmoche as they afore time that euer excelled in anye kinde of learning, or durste take vpon them, to prescribe lawe, and rule of life vnto to other, as Orpheus, Homeire, Museus, Melampode, Dedalus, Licurgus, Solon, Plato, Pithagoras, Samolxis, Eudoxus, Democritus, Inopides, and Moses the Hebrue, with manye other, whose names the Egiptians glorie to be cronicled with them: trauelled first to the Egiptians, to learne emongest them bothe wisdom, and politike ordre (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, and sondry more haue borrowed of them, and translated vnto other. For (as Philip Beroalde writeth in his commentary vpon Apuleius booke, entituled the Golden Asse) the moste parte of the deuices that we vse in our

Christian religion, were borrowed out of the maner of Thegiptians. As surplus and rochet, and suche linnen garmentes: shauen crownes, tournings at the altare, our masse solempnities, our organes, our knielinges, crouchinges, praiers, and other of that kinde. The kinges of Egipte (saieth Diodore the Sicilian in his seconde booke) liued not at rouers [Footnote: From the expression *to shoot at rovers*, i.e., at a mark, but with an elevation, not point blank.] as other kinges doe, as though they lusteth were lawe, but bothe in their monie collections, and daily fare and apparell, followed the bridle 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, and 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 hym 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 appointed houres, both of the daie and the night, in the whiche the kinge mighte lawfully doe, what the Lawe did permit. In the morning, assone as he was ready, it behoued him to peruse al lettres, supplicacions, and billes: that knowing what was to be done, he might giue answer in tyme: that all thinges might rightlie, and ordrely be done. These being dispatched, when he had washed his bodie among the Pieres of the Realme, he put on some robe of estate, and Sacrificed to the goddes. The maner was, that the Primate, or head of the spirituality (the beastes appointed for the sacrifices being brought harde to the altare, and the Kyng standing by) should with a loude voyce, in the hearing of the people, wysshe to the king (that bare him selfe iustlye toward his subiectes) prosperous healtie, and good fortune in all. And should further particularly recite the vertues of the king, his deuoutnes and reuerence toward God, and clemency toward men. Commende him as chaste, iuste, and vpright: of noble and great coinage, sothfaste, liberal, and one that well bridede al his desires. Punishing thoffendour vnder his desertes, and rewarding the well doer aboue his merites. Making a processe of these, and such other like: in the ende with the rehersalle of the contrary vices, he cursed the wicked and euil. Then absolving the King of his offences, he laied all the faulte vpon the ministres, and attendauntes, that 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 thervnto: as also to frame his maners and doinges vnto vertue, and not to giue eare to that, that leude men should counsaile him, but to followe those thynges that led vnto honour and vertue. In thende, whan the King had sacrificed a bulle, the priest declared certain preceptes and examples of excellent, and moste worthy men: written in their holy scripture. To thende that the Kyng admonished by the example of them, might ordre his gouernaunce iustlye, and godly, and not geue hym selfe to couetous cloinyng, [Footnote: Probably from the old French, *enclouer*, to glut, or surfeit.] and hourdyng of trespase. He neither satte to iudge, ne toke his vocacion, ne walked abroad, ne washed at home, ne laye with his Quiene, ne finally did any maner of thing, but vpon the prescripce of the lawe.

Their fare was but simple, nothing but veale, and goose, and their wine by measure appointed. So that thone should nether 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 prescribed them by a discrete Phisicen to preserue helthe, then by a politique Lawyer. It siemeth wondrefull that the Egiptians mighte not rule their owne priuate life, but by the Lawes. But it semeth more wonderfull that their King had no liberty of him selfe, either to sitte in iudgement, to make collections of money, or to punish any man, vpon wilfulnes, stoute stomacke, angre, displeasure, or anye vniuste cause: But to be holden vnder lawe as a commune subiecte, and yet not to be agreed therewith, but to thincke them selues moste blessed in obeyeng and folowyng the lawe, and other in folowing their lustes moste vnhappy, as being led by them into many daungiers, and damages. For suche oftentimes, euen when they know them selues to do euill, either ouercome with malice, and hatred, or some other mischief of the minde, are not able to witholde them selues from the euille. But they which by wisdom and discretion, gouerne their liues, offende in fewe thinges. The kinges vsing suche an equitie, and vprightnes toward their subdites, are so tendred againe of them, that not onely the priestes, but all the Egiptians in generall, haue more care for the health and the welfare of the King, then for their wiues, their children, or any other princes.

He that to his death continueth in this goodnesse, him being dead, do they in general lamente. They teare their clothes, they shut vp the churche doores, they haunte no place of wonte commune concourse, they omytte all solempne holy daies: and girding them selues vnder the pappes with brode Ribbond of Sarsenet, two or thre hundred on a company, men and women together, renewe euery daye twice, thre skore and xii. daies together, the buriall bewailing, casting dirte on their heades, and singing in rithme the vertue of the Kinge. They absteyne from

al flesshe of beastes, all meates that touche fire, all wine and all preparation of seruice at the table. They bathe not, thei smel of no swietes, they go to no beddes, they pleasure not in women: but as folkes that had buried their beste beloued childe, all that continuance of time they lamente. During these seuenty and two daies (hauyng prepared all thinges necessarie for the funerall pompe): the laste daye of all, the bodie beyng enbaulmed and cofred, is sette before the entrie of the Toombe. Thereaftre 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 priestes are present, and euer giue praise to his well doings, as they be recited. There stondesth also rounde about the Toombe a multitude of the communes, which with their voices allowe asmuche as is trew, and crie out vpon that, that is false, with vehement gainsaienges. Wherby it hath happened, that sondry kynges by the repugnynge of the people haue lien vntoombed: and haue lacked the honoure of bewrialle, that the good are wonte to haue. That feare, hath driuen the kynges of Aegipte, to liue iustly, and vprightly, lesse the people afre their deathes, might shewe them suche dishonour, and beare them perpetuall hatred. This was the maner specially, of the aunciente kynges there.

The whole realme of Egipte was diuided into Shieres: and to euery Shiere was appoointed a Presidente, whiche had the gouernaunce of the whole Shiere. The reuenewes of the realme ware diuided into iii. partes: whereof the companie of the priestes had the first parte, which ware in greate estimacion emong them, both for the administration 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, and partely for the vse and commoditie of their priuate life. For thei neither thincke 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 profecte, 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 wisdome and counsaile: And to shewe (as thei can by their connyng in the Planettes, and Starres, and by the maner of their Sacrifices) the happe of thinges to come. Thei also declare vnto them, the stories of men of olde tyme, regested in their holy Scripture, to the ende that accordyng to them the kynges maie learne what shall profighte, or disprofighte. For the maner is not emong them, as it is emong the Grecians, that one manne, or one woman, shoulde attende vpon the sacrifices and Ceremonies alone: but thei are many at ones aboute the honour of their Goddes, and teache the same ordre to their children. This sorte of menne is priuiledged, and exempte from all maner of charges, and hath next vnto the kyng, the second place of dignitie and honour.

The second portion cometh to the king to maintein his owne state, and the charges of the warres: and to shewe liberalitie to men of prowesse according to their worthinesse. So that the Communes are neither burdoned with taxes nor tributes.

The thirde parte do the pencionaries of the warres receiue, and suche other as vpon occasions are moustered to the warres: that vpon the regard of the stipende, thei maie haue the better good wille and courage, to hasarde their bodies in battaile. Their communalitie is deuided into thre sortes of people. Husbande men, Brieders of cattle, and men of occupacion. The Husband-men buyeng for a litle money a piece of grounde of the Priestes, the king, or the warriour: al the daies of their life, euen from their childhode, continually applie that care. Whereby it cometh to passe, that bothe for the skoolyng that thei haue therin at their fathers handes, and the continuall practisyng fro their youthe, that thei passe all other in Husbandrie.

The Brieders, afre like maner, learnyng the trade of their fathers, occupie their whole life therabout. We see also that al maner of Sciences haue bene much betted, yea, brought to the toppe of perfection, emong the Egiptians. For the craftes men there, not medlyng with any commune matiers that mighte hindre them, emploie them selues onely to suche sciences as the lawe doeth permit them, or their father hath taught them. So that thei neither disdaine to be taughte, nor the hatred of eche other, ne any thing elles withdraweth them from their craftes.

Their Iudgementes and Sentences of lawe, are not there at giuen aduenture, but vpon reason: for thei surely thought that all thinges well done, muste nides be profitable to mannes life. To punishe the offendours, and to helpe the oppressed, thoughte thei the best waie to auoide mischiefes. But to buye of the punishmente for money or fauour, that thoughte thei to be the very confusion of the commune welfare. Wherefore thei chase out of the chief cities (as Heliopole, Memphis, and Thebes) the worthiest men, to be as Lordes chief Iustice, or Presidentes of Iudgementes, so that their Iustice benche did sieme to giue place, neither to the Areopagites of the Athenienses, ne yet to the Senate of the Lacedemonians that many a daie after them ware instituted. Afre what tyme these chief Iustices ware assembled (thirtie in nombre) thei chase out one that was Chauncellour of the whole: and

when he failed, the citie appointed another in his place. All these had their liuynges of the kyng: but the Chauncellour more honorably then the rest. He bare alwaie about his necke a tablette, hangyng on a chaine of golde, and sette full of sundrie precious stones, whiche thei called Veritie and Truthe. The courte beyng set and begunne, and the tablet of Truthe by the Chauncellour laied furthe, and theight bookes of their lawes (for so many had thei) brought furth into the middes among them: it was the maner for the plaintife to putte into writyng 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 defendand to write answeere 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 estimate of the damage or wrong. Then had thei another daie appointed, to saie finally for them selues. At the whiche daie when the parties on bothe sides ware herd, and the iudges had conferred their opinions, the Chauncellour of the Iudges gaue sentence by pointyng with the tablet of Veritie, toward the parte that semed to be true. This was the maner of their iudgementes.

And forasmuche as we are fallen into mencion of their iudgementes, it shall not be vnfyttynge with myne enterprise, to write also the aunciente Lawes of the Egiptians, that it maie be knowen how muche they passe, bothe in ordre of thynges, and profite.

Fyrst to be periured was headyng: for they thought it a double offence. One in regarde of conscience not kept toward God, and an other in gyuynge occasion to destroy credite among men, whiche is the chiefest bonde of their felowship. If any wayfaryng man shuld espy a man sette vppon with thieues, or otherwyse to be wronged, and dyd not to his power succour and ayde hym, he was gyltie of death. If he ware not able to succour and to reskewe hym, then was he bounde to vtter the thieues, and to prosecute the matter to enditement. And he that so dyd not, was punyshed with a certayne nombre of stripes, and was kept thre days without meate. He that shuld accuse any man wrongfully, if he fortunated afterward to be broughte into iudgement, he suffered the punishement ordeyned for false accusers. All the Egyptians ware compelled to brynge euery man their names to the chiefe Iustices, and the facultie or science wherby they liued. In the which behalfe if any man lyed, or lyued with vnlauffull meanes, he felle into penalitie of death. If any man willyngly had slaine any man free or bond, the lawes condemned hym to die, not regardyng the state of the man, but the malicious pourpose of the diede. Wherby they made men afrayd to doe mischief, and death beyng executed for the death of a bondman, the free myght goe in more sauftie. For the fathers that slewe their chyldren, there was no punyshement 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 sieme 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 diede, that other myght ther by the withdrawen from the like wyckednes. But for the chyld that kyllled either father or mother, they deuised this kynd of synguler torment. They thruste hym through with riedes sharpned for the nones, in euery ioynt all ouer his body, and caused hym quicke to be throwen vpon a heape of Thornes, and so to bee burned. Iudgyng that there could not be a greater wickednes emong men, then to take awaie the life, from one that had giuen life vnto hym. If any woman with child ware condempned to dye, thei abode the tyme of her deliuerance notwithstanding: for that thei iudged it farre from all equitie, that the gilteles should dye together with the gyltie. Or that ii. should be punished, where but one had offended. Who so had in bataille or warre, withdrawen hymself from his bande, forsaken his place in the arraie, or not obeyed his capitaigne: was not condempned to dye, but suffred for his punishement a notable reproche, of all punishementes the woorste, and more greuous then death. Who so had disclosed any secret to the ennemie, the Lawe commaunded his tongue to be cutte out of his heade. And who so clipped the coigne or countrefacted it, or chaunged the stampe or diminissed the weight: or in lettres and writinges, shoulde adde any thing, by entrelynyng, or otherwise: or should guelde out any thyng, or bryng a forged euidence, Obligacion or Bille, bothe his handes ware cutte of. That suche parte of the bodie as had offended, mighte for euer beare the punishement therof: and the residue takyng warnyng by his ensample, might shonne the like.

There ware also sharpe punishementes constitute, in offences concernyng women. For he that had defloured a free woman, had his membres cutte of, because in one offence, he had committed thre no small wickednesses. That is to saie, wrong, made the woman an whore, and broughte in a doubte the lauffulnes of her issue. But thei that ware taken in adulterie, bothe partes byeng agreed, the man was whipped with a thousand stripes by tale: and the woman had her nose cut of, wherwith beside the shame she had, the whole beautie of her face was disgraced,

and disfigured.

The Lawes that apperteigned to the trade and occupieng of men, one with another: ware made (as thei saie) by one Bocchorides. It is commaunded in them, that if money haue bene lent any manne without writyng, vpon credite of his woorde: if the borrower deny it, he should be put to his othe, to the whiche the creditour muste stande. For thei so muche estiemed an othe, that thei thoughte no man so wicked, as wilfully to abuse it. And again, because he that was noted to sweare very often, lost vtterly 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, iudging that vertue was the engendrer of credite, thought it good by good ordres to accustome men to good liuyng and honestie, vpon feare to sieme vnworthie of all reputacion. He thought it also to be against conscience, that he that without an othe had borrowed, should not nowe for his own, be beleued with an othe. The forfekt for non paiement of the lone, mought not bee aboue the double of the somme that was borrowed. And paiement was made onely of the goodes of the borower, the body was not arrestable. For the Lawemaker thought it conueniente, that onely the gooddes should bee subdite to the debte, and the bodies (whose seruice was required bothe in peace and in warre) subiecte to the citie. It was not thoughte to bee Iustice, that the manne of warre, whiche hasardeth his bodie for the sautie of his countrie, should for an interest of lone, bee throwen into prisone. The whiche lawe, Solon siemeth to haue translated to the Athenienses, vndre the name of the lawe Sisarea, decreyng that the body of no citezein, should for any maner of interest be imprisoned.

[Footnote: It may interest readers to see how much the knowledge of Africa had extended in 150 years. Cluverius, in his "Introductio in Geographiam." 1659, says:—

Summa Africa descriptio.

Asia exiguu Isthmo annectitur maxima Orbis terrarum peninsula Africa, tria millia et triginta circiter mill German. ambitu complectens. Isthmi intercapedo est mill. xxv. Pleraque Africa inculta, et aut arenis sterilibus obducta, aut ob situm coeli terrarumque deserta sunt, aut infestantur multo ac malefico genere animalium; in uniuersum vasta est magis quam frequens. Quadam tamen partes eximie fertiles. Gracis Libya dicitur, a Libya Epaphi filii Iouis filia: Africam autem ab Afro Libys Herculis filio dictam volunt. Maria eam cingunt, qua Sol oritur Rubrum, qua medius dies Athiopicum, qua occidit Sol Atlanticum; ab Septemtrionibus Internum, Africum seu Libycum dictum, qua eam alluit. Longitudo summa computatur ab Herculis freto ad promontorium Bona Spei mill. DCC. Latitudo inter duo promontoria, Hesperium, vulgo *C. Verde*, et Aromata, quod est iuxta fauces Arabici sinus, vulgo nunc *Coarda fui*, mill. DL. Terra ipsa, nisi qua interno mari accedit, obscure veteribus nota. Ultra autem Nili fontes ac montes Luna prorsus incognita.

Regiones atque gentes in quas diuisa fuit quondam, sunt, Agyptus, Cyrenaica, Africa Minor, seu proprie dicta, Troglodyta, Garamantes, Numidia, Mauritania, Gaetulia, Libya interior, Arabia Troglodytica et Athiopia.

CAP. II.

Agyptus.

Prima Africa Asiaque proxima est Agyptus, quam veteres Geographi in Asia regionibus computarunt. At posteriores, Arabico sinu, vt ante dictum, inter Asiam Africamque termino constituto, Africa eam contribuerunt.

Nomen traxit ab Agypto Danai fratre; ante Aeria dicta. Terminatur a Septemtrione suo mari, id est, Agyptio, ab Ortu Arabia Petraa et dicto sinu; a Meridie Athiopia, ab Occasu Cyrenaica. Longa est a Pelusiaco Nili ostio ad Catabathmum opidum milliar. CL. Lata a Nili ostiis, ad opidum Metacompsum Nilo adpositum, nunc *Conzo*, mill. c.

Diuisa fuit generatim in Superiorem, qua in Meridiem vergit, et Inferiorem, qua mari interno alluitur. Superiorem rursus Nilus dividebat in Libycam, qua Occidentem, et Arabicam, qua Orientem spectat. Hinc populi Arabagyptii, illinc Libyagyptii, dicti. Inferioris pars est Marcotis, sive Marmarica, vltima versus Occidentem Cyrenaica contermina. Speciatim vero uniuersa Agyptus in complures praefecturas descripta erat, quas Graco vocabulo Nomos vocarunt.

De urbibus Agypti.

Agyptus super ceteram antiquitatis gloriam, viginti millia urbium sibi Amase regnante habitata quondam pratulit; postea quoque sub Romano imperio multis, etiamsi ignobilibus, frequens.

Clarissima omnium fuit Alexandria, caput Agypti totiusque Africa, post deletam Carthaginem prima; ab Alexandro Magno condita; postea in tantam aucta multitudinem atque frequentiam, uti uni tantum Roma cederet. Secunda ab hac Diospolis, sive Thebae cognomine Agyptia; quas centum portas habuisse ferunt; sive, at alii ajunt,

centum aulas, totidem olim Principum domos; solitasque singulas, ubi negotium exegerat, ducenos armatos milites effundere. Deinde Memphis, regia quondam: juxta quam pyramides, regum sepulchra. Turres sunt fastigiata, ultra celsitudinem omnem, qua fieri manu possit; itaque mensuram umbrarum egressa, nullas habent umbras, regum pecunia otiosa ac stulta ostentatio. Reliqua urbes sunt, Syene, Sais, Bubastis, Elephantis, Tentyris, Arsinoe et Abydus, Memnonis olim regia; postea Osiris fano inclyta: et Arabia contermina, claritatis magna Heliopolis, id est, Solis urbs. In Marmarica vicus fuit Apis, nobilis religione Aegypti locus. Fuit et Labyrinthus nullo addito ligno exadificatus, domos mille et regias duodecim perpetuo parietis ambitu amplexus, marmore exstructus et tectus, unum in se descensum habens, intus pene innumerabiles vias, multis ambagibus huc et illuc remeantibus.

CAP. III.

De incolis Aegypti ac Nilo flumine; item de Libya exteriore.

Ipsi Aegyptii, hominum vetustissimos se predicantes, cum Scythi de gentis antiquitate olim contenderunt. Antiquissimos esse post Syros, vel ipsa sacra Scriptura attestatur. Disciplinarum complurium inventores rerumque divinarum ac siderum peritissimi dicti sunt, quare ad eos Dadalus, Melampus, Pythagoras, Homerus et alii complures eruditionis causa profecti.

Sub regibus esse jam inde ab initio rerum consueverunt, modo suis, modo Athiopibus; dein Persis ac Macedonibus; moxque iterum suis, donec Romani, Augusto debellante, in provinciam redegerunt Aegyptum. Post hoc Saraceni eam occuparunt: quibus successit Sultanorum inclytum nomen, ex Circassis Tartarorum gente ortum. Postremi Turca ann. M DXVI invaserunt, qui etiam nunc tenent.

Nilus.

Sed de Nilo hoc loco pauca quadam retulisse haud abs re fuerit. Terra ipsa Aegyptus expers imbrium mire tamen fertilis, et hominum aliorumque perfoecunda generatrix. Nilus id efficit, amnium in internum mare permeantium maximus. Hic in Africa desertis, montibus Luna ortus, haud statim Nilus est, et primum ingentem lacum Nilidem, qui nunc *Zaire* et *Zembre* dicitur, CXX. miliar. German. permeans, cum diu simplex savusque receptis dextera magnis aquis descendit, Astapus cognominatus, quod Athiopum lingua significat aquam e tenebris profluentem, circa Meroen, Insularum, quas innumeras lateque patentes spargit, clarissimam, lavo alveo Astabores dictus est, hoc est, ramus aqua venientis e tenebris; dextero veto Astusapes, quod latentis significationem adjicit, nec ante, quam ubi rursus coit, Nilua dictus est. Inde partim asper, partim navigia patiens; mox pracipiti cursu progressus, inter occursantes scopulos non fluere immenso fragore creditur, sed ruere. Postea lenis, et fractis aquis domitaque violentia, et spatio fessus, tandem ad [Greek: Delta] opidum per omnem Aegyptum vagus et dispersus, septem ingentibus ostiis in mare Aegyptium se evomit. Bis in anno, certis diebus auctu magno per totam spatiat Aegyptum, foecundus innatat terris. Causas hujus incrementi varias prodidere; sed maxime probabiles duas: Etefiarum eo tempore ex adverso flantium repercussum, ultro in ora acto mari: aut imbres Athiopia astivos, iisdem Etesiis nubila illo ferentibus ex reliquo orbe. Idem amnis unus omnium nullas expirat auras.

Libya exterior.

Caterum a tergo Aegypti versus Meridiem, juxta sinistram Nili ripam, Libya est exterior ad Athiopiam extensa: nunc est *Elfocat* desertum et *Gaoga*.

CAP. IV.

Cyrenaica, Africa Minor, Libya deserta, Troglodyta et Garmantes.

Agypto annexa est Cyrenaica regio, Ammonis oraculo maxime clara, nuunc Barchana provincia dimidia pars Orientalis, eadem Pentapolitana dicta, a quinque insignium urbium numero, qua Beranice, Arsinoe, Ptolemais, Apollonia, et ipsa Cyrene, unde regioni nomen. Graci hanc condiderunt, ex Thera insula. Agai maris profecti. Ipsi Cyrenenses privata sorte inter Aegyptios ac Poenos diu egerunt; dein cum Carthaginiensibus de agrorum finibus magnum ac diuturnum bellum gesserunt. Mox Carthagine deleta, et ipsi cum reliqua Africa Romano Imperio cesserunt. Posthinc solum eorum Sultanis, tandem Turcis.

Africa Minor.

Sequitur Africa Minor sive proprie dicta. Terminatur a Septemtrione Africo pelago, ab Ortu sinu magna Syrtis, a Meridie montium perpetuis jugis; quibus a Libya desertis et Gatulis discernitur; ab Occasu Tusca amne. Continet hodie Tunetanum regnum.

Fluvii in ea clari Cinyphus, Triton, Tritonidem paludem trahens: Catada, ad Carthaginem se devolvens, et

Bagradas omnium maximas ad Vticam, ac Tuscaterninus Africa Minoris.

Populorum varia nomina. Clarissimi Nasamones, extra Africam propriam etiam Cyrenaica et Marmarica contermini; quos antea Mesammones Graeci adpellaverunt, ab argumento loci, medios inter arenas sitos, et ab his sublatis Psylli, quorum corpori ingenitum fuit virus exitiale serpentibus, ut cujus odore vel fugarent vel sopirent eas: et supra Carthaginem Libyphoenices, iidem et Poeni a Phoenice Tyro profecti, Duce Eliza sive Didone, qua Carthaginem condidit.

Vrbium celeberrima Lepris magna, qua et Neapolis, Abrotonum, Taphra, Capsa, Thysdrus, Thapsus, Leptis parva, Rhuspina, Adrumetum, Clupea, Turres, Vthina et Carthago, Roma amula, terrarum cupida, opulentissima quondam totius Africa, antequam Romani tribus bellis devictam deleverunt. Vtica Catonis, qui inde Vticensis, morte nobilis.

Libya deserta, Troglodyta et Garamantes.

Ab Africa minoris tergo versus Austrum Libya deserta fuerunt; ultraque Troglodyta, nunc *Berdoa* desertum. Hos tegit ab Austro Ater mons, et trans eum Garamantes populi clari, nunc *Borno* regnum. Caput gentis fuit Garama, quam hodieque eodem nomine exstare tradunt. Debris incluta affuso fonte, cujus aqua ex coelesti quidem vertigine mutant qualitatem, at controversa siderum disciplina; quidpe qui friget calore, calet frigore; a medio scilicet die ad noctem mediam aquis ferventibus, totidemque horis ad medium diem rigentibus.

Caterum et Troglodytas et Garmantas olim Romanorum arma superaverunt.

CAP. V.

Numidia et Mauritania.

Numidia.

A Tusca amne usque ad Ampsagam fluvium litori Africo praetenditur Numidia, Masinissa Regis nomine maxime clara, nunc Tremisenum regnum eodem porrigitur situ. Gens ipsa Numidae, ante Nomades a Gracis adpellati, a permutandis pabulis, mapalia sua plaustis circumferentes, ut nunc Tattarorum fert mos.

Fluviorum celeberrimus est Rubricatus. Vrbes quam plurima, nobilesque; sed Cirtha eminens; Sittianorum, postquam Romani tenuere, colonia dicta: quondam Iuba et Syphacis domus, cum foret opulentissima. Dein sequuntur Cullu, Ruscicade, Bulla regia, Tacatua, Hippo regius, Sicca, Tabracha: Hanc quoque regionem debellatam in provincia formam redegerunt Romani.

Mauritania.

Vltima ad Occasum est Mauritania; in qua praecipua gens Maurorum, unde nomen regioni. Hos Graeci Maurusios dixerunt. Terminantur a Meridie Atlante minori, quo submoventur a Gaetulis: qui et ipsi postea oppressis et extinctis Maurusiis Mauritaniae majorem partem occuparunt: ab Occasu est Oceanus Atlanticus, a Septemtrione fretum Herculis et mare internum; Ab Ortu primo Mulucham habuit flumen, quod Mauros a Numidis discernebat; at quum ea Numidiae pars, quae est inter Ampsagam et Mulucham, Mauritaniae adjiceretur, finis huic constitutus est Ampsaga. Continet hodie tria regna: Darensis, Fezensis et Maurocitanum. Dividebatur autem olim Malva flumine in Caesariensem quae Numidiam contingit, et Tingitanam quae Oceano perfunditur. Regna fuere ad C. Caesarem usque Imperatorem, qui in duas divisit provincias.

Casariensis.

Caesariensis provincia, quam nunc totam *Dara* regnum obsidet, antea Bocchi regnum adpellata fuit. Partem tamen inter Malvam et Mulucham Massaesylorem gens tenuit. Caput provinciae Iulia Caesarea, aliquando ignobilis, cum Iol esset; postea quia Iubae regia, illustris facta. Reliqua opida sunt Cartenna, Saldae, Opidum novum, Rusazus, Ruscurium, Rusconia, Tipasa, Tubusuptus et Tucca, impositum mari ac flumini Ampsagae.

Tingitana.

Tingitana provincia, quam nunc duo regna *Fez* et *Morocco* occupant, ab urbe Tingi, quae nunc vulgo *Tanger*, cognomen accepit, ante Bogudiana dicta a Rege Bogud. Opida in ea, Tingi modo dictum, caput provinciae, ab Anteo conditum; Iulia Constantia, Zilis, Volubilia et Lixus, vel fabulosissime ab antiquis narrata. Ibi quidpe regia Antaei, certamenque cum Hercule, et Hesperidum horti.

CAP. VI.

Gatuli, Atlas mons, Libya interior et Athiopia.

Gatuli.

A tergo Mauritaniarum Africaeque Minoris Gaetulorum gens, et ipsa quoque Romanorum armis debellata, longe lateque incoluit, quidpe quae hodie occupat quicquid terrarum a *Lempta* opido ad Oceanum usque, spatio

mill. Germanicorum CCCL protenditur. Hoc spatio nunc est *Biledulgerit* provinciae major pars, ubi *Targa* regnum, et quatuor deserta, *Lempta*, *Zuenziga*, *Zanhaga*, *Hair*.

Atlas Mons.

Gaetulos a Meridie claudit mons Atlas, totius Africae vel fabulosissimus. E mediis hunc arenis in coelum usque attolli prodiderunt celebrati auctores, asperum, squalentem, qua vergat ad litora Oceani, cui cognomen imposuit: eundem opacum nemorosumque, et scatebris fontium riguum; qua spectat Africam, fructibus omnium generum sponte ita subnascentibus, ut nunquam satietas voluptatibus desit. Incolarum neminem interdiu cerni: silere omnia haud alio quam solitudinum horrore. Eundemque noctibus micare crebris ignibus, Agipianum Satyrorumque lascivia impleri, tiliarum ac fistulae cantu tympanorumque et cymbalorum sonitu strepere.

Libya interior.

Ultra Atlantem Libya est interior ad Nigrum usque flumen, vastarum solitudinum, nunc desertum *Sarra* dicta.

Athiopia et Troglodytica.

Iam vero quicquid ultra Nigrum flumen est et Agyptum, versus utrumque mare Atlanticum Rubrumque, Athiopes tenuerunt, gens omnium Africae terrae amplissima, extra Africam a vetustissimis Geographorum posita. Ab Athiope Vulcani filio cognominati; vel, ut alii, ab nigro vultus corporisque colore; [Greek: aithops] quidpe significat nigrum.

Divisa fuit Athiopia in varia Athiopum genera; quorum Ptolemaeus innumera tradit nomina. At clarissimi omnium fuere Nigritae; a Nigro flumine dicti; et Nubiorum gens magna, unde hodieque vastissima regio dicitur *Nubia*. Ea autem Athiopiae pars quae Nilo utrimque adjacet, Athiopia dicitur sub Agypto; atque in ea ad Nili paludes seu lacus Cinnamomifera regio. At totum sinus Arabici laevum latus Arabes tenuere Troglodytae, unde regio ipsa Troglodytica.

CAP. VII.

De incolis universa Africa novaque ejus descriptione; ac primum de Agypto

Quinam mortales Agyptum antiquitus incoluerint, ante dictum set. Reliqua Africae versus Occasum mari adjacentia tenuerunt populi commemorati. Advenae autem primi fuere Phoenicum coloni aliique ex Asia atque Agypto profecti. Postea paruit Romanis; mox Gracis Imperatoribus totum hoc terrarum spatium. Deinde Vandalis, Saracenis, Arabibus. Nunc partem tenet Turca, partem Serifus, quem vocant; partem reges alii, partem denique Hispaniarum Rex.

At Athiopes a suo solo neque recesserunt, neque in id alios colonos receperunt; id longinquitas effecit regionis immensaeque intercedentium desertorum vastitates.

Sed enarrata Africae antiquitate, res postulat, uti novam etiam ejus descriptionem subjiciamus.

Dividitur nunc universa in septem potissimum partes sive regiones, quarum nomina sunt haec: Agyptus, *Barbaria*, *Biledulgerid*, *Sarra* desertum, Nigrita, Athiopia Interior, sive Superior, quod Abissinorum imperium, et Athiopia Exterior sive Inferior.

Agyptus.

Agypti (quam Turca obtinet) caput nunc est Cairum, vulgo *Alcair*, Chaldaeis Alchabyr, urbs magnitudine stupenda, Emporium celeberrimum, Circassiorum Agypti Sultanorum quondam regia. Prope est *Materea* hortus balsami fructibus consitus, quod uni terrae Iudaeae quondam concessum, hodie nisi in hoc loco, nusquam colitur.

Ultra Nilum pyramides visuntur stupendae altitudinis, ut ante memoravimus.

Secunda claritate a Cairo est Alexandria, splendida quondam atque opulentissima civitas, nunc crebris bellis destructa atque concisa, celeberrimum Christianis mercatoribus praebet emporium. Nobile exinde est cum arce opidum *Raschitt*, quod Europaei *Rosettam* vocant. *Damiata*, olim Pelusium, Ptolemaei Geographi incunabulis insigne est.

CAP. VIII.

Barbaria.

Agypto continuatur nobilissima totius Africae regio Barbaria; in sex partes divisa, quarum una est provincia Barcana, quinque reliquae sunt regna, Tunetanum, Tremisenum, Fessanum, Maurocanum et Dareense.

Barcana regio.

Inter Agyptum et Tunetanum regnum litori praetenditor Barcana regio, a Barce antiqua urbe cognominata, soli asperitate pariter ac siccitate sterilis.

Regnum Tunetanum.

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Tunetanum regnum veterem Africam minorem ferme totam occupat. Caput est Tunetum, sive Tunisa, vulgo *Tunisi*; insignis, vetus ac satis ampla urbs, quae ex Carthaginis ruinis crevit; emporium Venetis et Genuensibus aliisque mercatoribus celebre. Secunda est Tripolis nova, quae Tripolis Barbariae dicitur, ad differentiam Tripolis Syriae: emporium est Europais mercatoribus celeberrimum. *Bona* etiam, quae olim Hippo, D. Augustina Episcopatu nota, nunc emporium haud postremum. Intus vero est Constantina Romanarum antiquitatum reliquiis conspicua.

Regnum Tremisenum.

Caput regni est *Tremisen*, amplissima quondam, bellis gravissimis postea tenuata. In litore est *Algier*, emporium satis nobile, at piratica infame, Christianis mancipiis refertissimum; urbs ipsa moenibus, arcibus ac tormentis bellicis adeo munita, ut inexpugnabilis credatur.

Regnum Fessanum.

Ad ipsum fretum Herculis Hispaniae objacet Fessanum regnum, cujus caput *Fez*, urbs totius Barbariae princeps, ingens, opulenta, frequens, splendida ac magnificis superbisque aedificiis miranda.

Tanger, Sebta, Arxilla, amplae ad fretum urbes, Hispanicae sunt ditionis.

Regnum Maurocanum.

Caput est Maurocum, vulgo *Maroc*, amplissima ac celeberrima olim, inter maximas universi orbis memorata: at postea ab Arabibus divexata, nunc maligne colitur. Secunda est *Taradante*.

Darense Regnum.

Intus Maurocano, Fessano ac Tremiseno regnis confine est regnum Darense amplissimum, olim Caesariensis Mauritania dictum. Caput est *Dara*, unde regioni nomen, tenuibus, ut totum regnum, atque egenis incolis habitata. *Melilla* ad mare internum conspicua urbs Hispano paret.

CAP. IX.

Biledulgerit, Sarra desertum, Nigrita, Abissini.

A Tergo dictarum regionum est *Biledulgerit* regio, longissimo tractu ab Aegypti confinibus ad Oceanum Atlanticum porrecta. Nomen ei a dactyloram proventu inditum. Deserta in ea sunt, *Lempta, Hair, Zuenziga, Zanhaga* a singulis opidis cognominibus, adpellata. Regna *Targa, Bardoa* et *Gaoga*, itidem ab opidis dicta.

Sarra desertum.

Continuatur huic regioni versus Meridiem *Sarra*, cujus longitudo a regno *Gaoga* ad regnum *Gualata* extenditur.

Nigrita.

Inde Nigritarum ampla est regio, ad utramque Nigri amnis ripam: longitudo ejus porrigitur a Nilo et Meroe insula, usque ad Nigri ostia et Oceanum. Regna in ea sunt haec, ab urbibus denominata: *Gualata, Hoden, Genocha, Senega, Tombuti, Melli, Bitonin, Gurnea, Temian, Dauma, Cano, Cassena, Benin, Zanfara, Guangara, Borno, Nubia, Biafra, Medra.*

Athiopia Interior qua est Abissinorum.

Interiori Athiopiae imperat Abissinorum Rex, qui Presbyter sive Pretiosus Ioannes, vulgo *Prete Gianni*, vocatur; magno, recepto tamen errore; cum is quondam in Asiae, ut relatum est, regno *Tenduc* regnaverit. Abasenos populos recenset Stephanus in Arabia; unde verisimile est, eos in Africam trajecto sinu Arabico commigrasse. Aut sane in ipsa Africa fuerunt ad sinistrum Arabici sinus latus, ubi Arabiam Troglodyticam supra memoravimus. Haec quidpe nunc sub Abissinorum imperio est. Alii tamen ab Arabico vocabulo *Elhabaschi* (sic enim Mauri Principem Abissinorum adpellant) vulgo factum opinantur Abassi, ac deinde Abasseni; quod denique commutatione vocalium in Abissinorum nomen evasit.

Clauditur regnum ab Ortu Arabico sinu et regionibus *Ajana* ac *Zangebara*; a Meridie *Monomotapa*; ab Occasu *Congo* et *Medar* regnis; a Septemtrione *Nubia* et Agypto. Longum est ab Agypto ad *Monomotapa* usque mill. DLXXX. Latum inter fauces Arabici sinus et Nigrum fluvium mill. CCCCL.

Dividitur in compluria regna sive provincias: quarum nomina sunt, *Dasila, Barnagasso, Dangali, Dobas, Trigemahon, Ambiancantiva, Vangue, Bagamidri, Beleguanze, Angote, Balli, Fatigar, Olabi, Baru, Gemen, Fungi, Tirut, Esabela, Malemba*. Vrbes in universo imperio paucae sunt: vicis plurimum habitatur, domibus ex creta et stramine constructis. Rex ipse (qui albo esse colore fertur) sub tentoriis degit, quorum sex millia eum sequuntur. *Amara* arx est munitissima, in monte *Amara* condita; in qua regis filii sub validissimo prasidio educantur, donec patre defuncto heres producat.

CAP. X.

Athiopia Exterior sive Inferior; item Insula Africa adjacentes.

Reliquum Africa Athiopia perhibetur exterior sive inferior; ab Oriente, Meridie et Occidente Oceano perfusa; a Septemtrione quasi duobus brachiis Abissinorum imperium hinc inde complectitur.

Regiones, in quas dividitur, sunt *Congi, Monomotapa, Zangibar, et Ajan*. Pleraque maritimum a Portugalensibus tenentur firmissimis munimentis ac praesidiis.

Congi Regnum.

Congi regnum (quod aliis *Manicongo*) Oceano Athiopico perfusum, nomen habet a capite suo urbe *Congi*. Incolae sunt Christiani. Terra ipsa fluminum aquis maxime rigua. Dividitur in provincias sex; quas illi *Mani*, id est, Praefecturas, vocant. Sunt autem *Bamba, Songo, Sundi, Pango, Batta* et *Pemba*. Regia est, civitas S. Salvatoris, quae ante *Banza*.

Monomotapa Regnum.

Monomotapa vocabulum significat Imperatorem; unde ipsi terrae, cui hic imperat, nomen inditum. Solum est fertile atque amoenum; amnes aurum, silvae elephantos magna copia producant:

Clauditur regnum ab Ortu, Meridie et Occasu Oceano; a Septemtrione regno *Congi*, Abissinorum imperio et regione *Zangibar*. Longitudo ejus est inter duo maria Rubrum Athiopicumque juxta Lunae montes milliar. German, CCC. Latitudo inter Nili fontes et promontorium Bona Spei mill. CCC.

Caput regni ac sedes regum est *Monomotapa*, ad flumen S. Spiritus. Hinc versus Septemtrionem mill. circiter L. distat nobile aedificium, amplum atque antiquum, quadra forma ex ingentibus saxis constructum.

Zangibar et Ajan.

Monomotapae, qua Rubro mari perfunditur, continuatur *Zangibar* regio; cujus partes, *Cafares* populi, *Monomotapae* proximi, et regna *Mozambique, Kiloa, Mombaza* ac *Melinde*, ab urbibus singulis denominata; quarum *Mozambique* in insula condita, celeberrimum est Europaeis mercatoribus emporium. Sequitur versus Septemtrionem juxta litus maris Rubri *Ajan* regio, cujus partes duo regna *Del* et *Adea Magaduzzo*.

Insula ad Africam.

Insularum ad Africam terram maxima est in Rubro mari *Menuthias Cerne* Plinio dicta; nunc vulgo insula *Divi Laurentii*, et incolis *Madagascar* id est, Lunae insula, felici aromatum proventu dives, longitudine mill. German, CCL, lat. LXXX occupans.

At in Atlantico Oceano contra Hesperium promontorium, quod nunc est *Cabo Verde*, Hesperides sunt insulae duae; utraque *Gorgades*, *Gorgonum* quondam domus: nunc in universam *Islas de C. Verde* Hispanis dicuntur, hoc est insulae promontorii *Viridis*. Contra Mauritanium sunt *Fortunatae*, VII numero, quarum una *Canaria* vocitata, a multitudine canum ingentis magnitudinis, ut auctor est Plinius. Vnde universae *Fortunatae*, nunc *Canariae* dicuntur, Hispaniarum Regi subjectae. Ultra versus Septemtrionem est *Cerne*, nunc *Madera* dicta.

Atque haec est totius Africae brevis descriptio.]

Thegiptians 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 stollen, incontinente to cary the same vnto hym. Likewise, he that was robbed was bounde to entre with the saied Chiefe Priest, the daie, time and houre, when he was robbed. By this meanes the theft being easely founde out, he that was robbed, loste the fourths parte and receiued the residue, the whiche fourth was giuen to the thiefe. For the Lawe maker (seeing 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 Egyprians is not vniforme, for the priest might marry but one onely wife. All other haue as many as they wille, acording to their substaunce. Ther is no child among them, though it be borne of a bought woman slaue, that is compted illegitimate. For they onely compe the father to be the authour of his kynde, and the mother onely but to geue place and nourishment to the childe. When their children be borne 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 marshe Caubois, 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 bestowe on their children til they be of age to shift for themselues, surmounteth not the somme of a noble. [Footnote: Equal to six shillings and eight pence.]

The priestes bring vp the children, both in the doctrine of their holye scriptures, and also in the other kindes of

learning necessary for the commune life, and chiefly in Geometry and Arithmetique. As for the roughe exercises of wrasteling, ronning, daunsing, playeng at weapons, throwyng the barre or suche like, they train not their youth in, supposyng that the daily exercise of suche, shoulde be to roughe, and daungerous for them, and that they should be an empeiryng of strength. Musique they doe not onely compte vnprofitable, but also hurteful: as making mens courages altogether womanlyke. When they are sicke, they heale themselues, eyther with fasting or vomiting: and that either euery eche other daye, or euery third daye, or fourthe. For they are of opinion that all diseases growe of superfluite of meate, and that kinde of cure therfore to be beste, that riddeth the gronde of the grieffe. Men goyng to the warres, or traueillyng the countrie, are healed of free cost. For the Phisicens and Chirugiens, haue a stipende allowed them of ordenary at the charge of the communes.

In curing, they are bounde to folowe the preceptes of the auncient and allowed writers, registred in their holy scripture. Yf a man folowing the prescripte of the scriptures can not so heale the sicke, he is not blamed for that: But yf he fortune to heale him by any other meanes then is in the scripture appointed, he dieth for it. For the lawe giuer thoughte that it was harde to finde a better waye of curyng, then that the which of suche antiquitie was by longe practise founde oute and allowed, and deliuered vnto them by suche a continuaunce. The Egiptians do worship aboue measure certeine beastes, not onely whilest they be onliue, [Footnote: I have never met with this form of the word.] but also when they are dead. As the Catte, the Incneumon the dogge, the hauke, the woulfe, the Cocodrille, and many other like. They are not onely not ashamed to professe the worship of these openly, but setting them selues out in the honouring of them to the vttermoste: they compte it asmuch praise and glory to them selues, as yf they bestowed the like on the Goddes. And they go about on procession with the propre Images of them, from citie, to citie, 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 houling, and crieng, and beating of their breastes they all to bestrawe the carckesse with salte. And after they haue embalmed it with the licour of the Cedre 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 codempned to death. But yf he haue slaine an catte or a snyte, [Footnote: A snipe, from the Saxon snyta. "Greene-plover, snyte, / Partridge, larke, cocke, and phessant." *Heyw. Engl. Trav.*, Act i., Scene ii.] willingly or vnwillingly: the people ronneth vpon him vppon heapes, and withoute all ordre of Iustice 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 the death. These beastes with great attendaunce and chardge are kept vp aboute the cloistres of the Temple, by men of no meane reputation: whiche fiede them with floure and otemeale, and diuers deinties, sopped and stieped in milke. And they set euery daie before them goose, bothe sodden and rosted. And before those that delight al in raw meate they sette birdes and rawe foules. Finally as I said they kiepe them all with great diligence and coste. They lament their death asmoche as the death of their owne children, and bury them more sumptuously then their substance doth stretch. In so moche that Ptolomeus Lagus reigning in Egipt, when there chaunced a cowe to die in Memphis for very age: he that had taken charge of the keypyng of her, bestowed vpon the buriall of her (beside a greate some of mony that was giuen him for the keping) fiftie talentes of siluer, that he borrowed of Ptolome. Peraduenture these thynges will seme vnto some men to wondreful: but he wil wondre asmoche yf he considre what comunely is done emonge euery of the Egiptians in the funeralle of their deade.

When any man is departed his lyfe, all his niere friendes and Kindesfolke, throwing dirte vpon their heades, go wieping and wailing rounde about the citie vntle the Corps be buried. And in the meane season they neyther bathe, ne drinke wine, or eate any meate, but that that is most base and vile, ne weare any apparell that is gorgeous or faire. They haue thre sortes of Sepulchres, Sumptuous, 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 certaine Pheretrers, [Footnote: Query, *ferretrers*, carriers.] whose facultie it is to sette forthe burialles, whiche learne it of their fathers and teache it their children. These when a funeral happeneth, make vnto him that is doer for the deade, an estimate of the exequies in writing, whiche the doer may at his pleasure enlarge or make lesse. When thei are ones fallen at appoynte, the bodye is deliuered to the Pheretrer to bee entered accordyng to the rate that they agreed vpon. Then the bodie beyng laied foorthe, commeth the Phereters chiefe cutter, and he appointeth his vndrecutter 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 commeth, they call Ethiopicus) openeth the left side

as farre as the lawe permitteth. And streight with all spiede ronnethe his way from the company standing by, which curse him and reuile him and throwe many stones afre him. For they thincke there yet remaineth a certeine hatred due vnto him that woundeth the body of their frinde. Those that are the seasoners and embalmers of the body (whome they calle poulderers) they haue in greate honour and estimacion, for that they haue familiarite with the priestes, and entre the temples together with them. The bodye nowe comen to their handes, one emong all (the reste standing by) vnaceth the entrailes, and draweth them out at the foresaid incision, all sauing the kidneis, and the harte. These entrailes are taken by another at his hande, and wasshed in wine of the country Phenicea, wherin are enfused many soote [Footnote: Sweet. "They dauncen deftly, and singen soote, / In their merriment." *Spenser's Hobbinol's Dittie, Sheph. Kal., Apr. iii.*] odours and drugges. Then enoincte they the whole bodye ouer, firste with Cedre and then with other oyncementes, xxx. daies and aboue. Then do thei ceare it ouer with Mirrhe and Cinamome and suche other things as wil not onely preserue it to continuance, but also make it soote smelling. The Corps thus being trimmed, is deliuered to the kindesfolke of the deade, euery parte of it kepte so whole (not an heare of his browes or eye liddes being hurte) that it raither lieth like one being in sliepe then like a dead corpse. Before the body be enterred, the kindesfolke of the deade signifie to the iudges, and the friendes of this passed, the day of the burial. Whiche (according to the maner then vsed) thei terme the deades passage ouer the mere. The maner wherof is this.

The iudges, aboue xl. in nomber, sittinge on the farther side of the mere, on a compassed benche wheling haulfe rounds and the people standing about them: The bodie is put into a litle boate made for the nones, and drawn ouer to the iudges by a chorde. The body then standing before 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. Yf any be proued to haue liued euyll, the iudges geue sentence that the bodye shall not be buried. And who so is founde vniustelye to haue accused, suffreth greate punyshement therfore. When no manne wyll accuse, or he that accused is knowen to haue slaunderously done it, the kinsfolke endyng their mournyng: tourne them selues now to the prayse of the dead, nothing afre the maner of the Grecians, for that the Egipcians thinke themselues all to be gentlemen alike. But beginnyng at his childehode, in the whiche thei reherse his bringing vp, nourtering and scholyng, thei passe to his mannes age, their commending his godlines, his iustice, his temperaunce, and the residewe of his vertues. And calling vpon the vndre earthe, goddes, they beseche them to place him emonge the godlye and good. To the which wordes all the whole multitude crieth Amen: showtyng oute, and magnifieng the glorie of the deade, as though they shoulde be with the vnder earth goddes, among the blessed for euer. This done euery man burieth his dead, some in Sepulchres made for the purpose, and other that haue no suche preparacion, in their strongest wall at home in their house, setting vp the cofre ther tabernacle wyse. But they that for some offence, or debte of enterest, or suche like, are denied their bewriall, are sette vp at home without any cofre, vntle their successours growyng to abilite canne dischardge their debtes and offences, and honourably bewrie them.

There is a maner emong them, sometyme to borowe money vpon their parentes corpses, deliueying the bodies to the creditours in pledge. And who so redemeth them not, ronnethe into vtter infamie, and is at his death, denied his bewriall. A manne (not altogether causeles) mighte merueile, that thei could not be contente to constitute lawes for the framyng of the maners of those that are onliue, but also put ordre for the exequies, and Hearses of the deade. But the cause why thei bent them selues so much hervnto, was for that thei thought ther was no better waie possible, to driue 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 emong the Egipcians, the punyshement due vnto the wicked and lewed, and the praise of the godlie and good, not heard by tales of a tubbe, [Footnote: Swift took the title of his well-known book from this old expression. It appears in Bale's "Comedye Concerning Three Laws," compiled in 1538: "Ye say they follow your law, / And vary not a shaw, / Which is a tale of a tub."] but sene daiely at the eye: putteth both partes in remembraunce what behoueth in this life, and what fame and opinion thei shall leaue of them selues, to their posteritie. And hervppon it riseth, that euery man gladly emong them, ensueth good ordre of life. And to make an ende of Thegipcians, me siemeth those Lawes are of very righte to be compted the beste, whiche regarde not so muche to make the people riche, as to aduance them to honestie and wisdom, where riches of necessitie must folowe.

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The vj. Chapitre.

Of the Poeni, and thother peoples of Aphrique.

Of the Penois there are many and sondrie nacions. Adrimachida lieng toward Egipte, are like of maners to Thegiptians, but their apparell is like to the other Penois. Their wiues haue vpon eche legge, a houpe of Latton [Transcriber's note: "Lat houpe ofton" in original]. Thei delight in long heare, and looke what lyce it fortuneth any of them to take aboute them: thei bite them, and throwe them awaie, the whiche propertie, thei onely of all the Poeni haue. As also to present their maidens that are vpon mariage, to the kyng, whiche choosyng among them the maiden that liketh hym beste, sieketh in her lappe, that aftre can neuer bee founde. The Nasamones (a greate and a terrible nacion, spoilers of suche Shippes as fortune to be throwen vpon the Sandes in the streightes) 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 plentie. Thei gather the boughes with the fruite, not yet perfectly ripe, and laie them a Sonnyng to ripe. Afterward thei stiepe them in Milke, and make soupinges and potages of them. It is the maner among them, for euery man to haue many wiues: and the felowship of their wiues, that other vse in secrete: thei vse in open sights, in maner aftre the facion that the Massagetes vse. It is also the maner of the Nasamones, when any man marieth his first wife, to sende her about to euery one of the ghestes, to offer hym her body. And asmany as receiue her into armes, and shewe her the curtesie she comes for, must giue her some gifte, whiche she hath borne with her, home to her house. Their maner of takyng an othe, and foreshewyng of thinges to come, is thus.

Thei sweare by the menne that ware (by reporte) the best and moste iuste men among them, layeng their handes on their Graues, or Tumbes. But for the fore knowledge of thynges, thei come to the Graues of their kyndrede, 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 confirmyng of our promise, we vse to strike handes (as we calle it) thei vse to drincke one to another: or elles if thei lacke liquour, to take duste fro the earth, and one to licke part of that to another. The Garamantes shonne the felowship and the sighte of all other peoples, and neither vse any kinde of weapon, or armour, ne yet dare defende them selues against other that vsed them. They dwell somewhat aboute the Nasamones, more vp londe. Aboute the sea coaste towarde the weste, ther bordereth vpon them the Maces: whiche shaue 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 prety wealtes 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 more she is esteemed, as a deinty derling beloued of many. The Machlies dwelling aboute the mershe of Tritonides, vse to shaue their fore parte of their heade, and the Anses their hindre parte. The maydens of the Anses, at the yerely feastes of Minerua, in the honoure of the goddesse their country woman: deuiding them selues into two companies, vse to giue battaile, one parte to another with stauies, and with stones: sayeng that thei obserue the maner of their country in the honour of her that we calle Minerua. And the maiden that departeth the battayle without wounde, thei holde her for no maide. But before ther battayle be fought, they determine that what mayden so euer beareth her selfe mooste valeaunte in the fiede, all the other maydens with commune consente shall garnishe her, and arme her, both with the armour of Grecia, and the helmet of Corinthe. And shal sette her in a chariot, and carye her rounde about the mershe. The same menne vsen their women as indifferently commune, as kyen to the bulle. The children remaine with the women vntil they be of some strengthe. Ones in a quartre the men do assemble wholly together, and then looke with whome the childe fantasieth mooste to abide, him do they compte for his father.

There is a people named Atlantes, of the mounte Athlas, by the whiche they dwell. These giue no names one to another as other peoples do, but echeman is namelesse. When the sonne passeth ouer their heades, they curse him, and reuyle him with all woordes of mischiefe: for that he is so broiling hote, that he destroieth bothe them and ther countrye.

They eate of no kinde of beaste, neither dreame in their sliepe. The Aphres (whiche are all brieders of catteile) liue with flesshe and milke, and yet absteine they fro cowes milke, and all cowe fleshe, according to the maner of the Egiptians, and therefore kepe they none vp. The women of Cyrene thincke it not lawfull to strike a cowe, for Isis sake that is honoured in Egipt, to whome also they appoincte fasting, and feastefull daies, and obserue them solempnly. But the women of Barcea absteine bothe from cowe fleshe and sowe flesh. When their children are iiii. yeare olde they vse to cauterise them on the coron [Footnote: Query, frontal.] vaine (and some on the temple

also) with a medecine for that purpose, made of woolle as it is plucked fro the shiepe: because thie should not at any time be troubled with rheumes or poses, [Footnote: A local name for a cold in the head. (See N. Bailey's Dict., vol. i.)] and by that meanes they say they liue in very good health. Thei sacrificie after this maner. When in the name of their firste frutes they haue cutte of the eare of the beaste, they throwe it ouer the house. That done, they wring the necke on the one side. Of all the goddes they offre sacrifice to no more but Sonne and Mone. All the Aphres burye their deade as the Grecians doe, sauing the Nasamones, which bury them as though they ware sitting: wayting well when any man lieth in drawing on, to set him on his taile, leaste he should giue vp the ghoste lieng vpriht. Their houses are made of wickers, and withes, wrought aboute trees, moch like vnto those that we calle frankencence trees, and in suche sorte that they may tourne them rounde euery waye. The Maries, shaue the left 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) driue the cartes in the warres, in the which the men fight. Ther are a people called Zigantes, wher beside the great plentye of hony that they gather fro the Bies, they haue also certeine men that are makers of honye. 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 abrode in the fieldes like beastes, making no household prouision of meate, ne wearing any maner of appareil but gotes felles. The gentlemen, and men of honour among them, haue neither cities nor townes, but Turrettes builte vpon the waters side, in the which they laye vp the ouerplus of that that they occupy. They sweare their people euery yere to obeye their Prince, and that they that obey in diede, shoulde loue together as felowes and companions: but that the disobediente shoulde be pursued like felons and traitours. Their armour and weapon, are bothe acording to the nature of the country and contrimen: for wher thei of themselues are very quicke, and deliure [Footnote: Nimble. "All of them being tall, quicke, and deliver persons." *Hollinshed*, vol. ii., ccc. 5.] of bodye, and the country champaigne, and playne, they neither vse swearde, dagger, ne harneis, but onely cary thre Iauelines in their hande, and a nombre of piked and chosen stones, in a case of stiffe leather hanging aboute them. With these they vse bothe to fight and to skirmishe. In his coming towarde the ennemy, he throweth his stone, fetching his ronne, and maketh lightlye a narowe mysse, thoughe it be a good waye of: suche continuall practise they haue of it. They kiepe neither lawe ne faithe.

The Troglodites (whiche are also named of the Grecians pastours, for their fieding and brieding of catteille) a people of Ethiope, do lyue in companies, and haue their heade ouer them, whome they call Tiraunte. But not meaninge in him so much tirany in diede, as some time some of our gouernours vnder a fayrer name do execute. None of them hathe any seuerall wife, and therefore no seueral children, but bothe those in commune, the tiraunte excepted: Who hathe but one wyfe onely. To the which yf any manne do but approach or drawe nighe: he is condempned in a certeine nombre of cattaile to be paied to the Tiraunte. From the beginning of Iuly vntle about middle August (at the which time thei haue great plenty of raine) thei nourishe them selues with milke, and bloude, sodden a litle together. The pasture vplond being, dried away with the heate of the Sonne: They sieke downe to the marshe, and lowe groundes, for the whiche onely they be often at debate. When their catteil waxeth olde or sicke, they kyll them, and eate them, and altogether liue vpon such. They do not giue the childe the name of the father, but name him afre a bull, a rambe or an eawe. And those call thei father (the beastes I meane of the masle kinde) and thother of the femel kynde, they call mother, because their daily fode is giuen by them. The people called Idiote, vse for their drincke the iuyce of a whinne named Paliurus. But the men of worshyp and gentlemen vse the iuce of a certeine floure they haue emong them, whiche maketh drincke moche like the worste of the Renishe muste. And because thei cary great droues of catteile with them, they chaunge their soile often. Their bodies are all naked, sauing their priuities, whiche they hide with felles of beastes. All the Troglodites are circumcised afre the maner of the Egiptians, sauing only the Claudians: whiche they so terme of claudicacion or limping. They onely, dwellinge from their childe hode within the country of the Hesternes, are not touched with rasour or knife. The Troglodites that are called Magaueres, carye for theyr armour and weapon, a rounde buckler of a rawe oxe hide, and a clubbe shodde with yron. Other haue bowes, and Iauelines. 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 Paliurus, and then setting it vp vpon some hilly place, haue a good sporte to all to bethwacke it with stones, vntle they lie heaped ouer the corps. Then laye they a goates horne on the toppe and departe, biddinge sorrowe go plaie him. They warre one with another, not as the Grieques vpon rancour and Ambicion, but onely for foode sake. In their skirmishes, firste they go to it with stones, as afore ye haue hearde, vntle it fortune some nombre to be hurte. Then

occupieng 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 middle emong them (as they maye do withoute harme, for that is compted abhominacion in any wise to hurte one of them) the bataille sodenly ceaseth. They that are nowe so fiebled with age, that they can no longer followe the heard: winding the taylor of an oxe aboute their throte choke vp and die. But he that differreth to rydde him selfe in this sorte: It is lawefull for another (aftre a warninge) to doe it. And it is there compted a friendly benefaict. Men also diseased of feures, oranye other incurable malady, they doe in lyke maner dispatche: iudginge it of all griefes the woorste, for that manne to liue, that canne nowe nothinge doe, why he shoulde desyre to lyue. Herodote writeth, that the Troglodites myne them selues caues in the grounde, wherin to dwell. Men not troubled with anye desire of riches, but rather giuing them selues to wilfull pouertie. They glory in nothing but in one litle stone, wherin appere thre skore sondry colours: which we therfore calle Exaconthalitus. They eate sondry kindes of venemous vermyne. And speake any distincte worde they cannot, but sieme rather to busse or thurre betwene thetiethe, then to speake.

There is another people dwelling in that Ethiope that lyeth aboute Egipte, called Ryzophagi, whiche bestowe muche time in digging vp of the rootes of Riedes growing niere aboute them, and in wasshing and clensing of the same, whiche afterward they bruse betwixt stones till thei become clamme, and so makes wiete cakes of them, muche facioned like a brick a hande broade. Those bake thei by the Sonne, and so eate them. And this kinde of meate onely, serueth them all they life tyme plentifully and enough, and neuer waxeth fulsome vnto them. Thei neuer haue warre one with another, but with Lions, whiche comyng out of the deserte there, partly for shadowe, and partly for to praie vpon smaller beastes, doe oftymes wourie diuers of the Athiopes, comyng out of the Fennes. In so muche that that nation had long sences bene vtterly destroyed by the Lions, excepte nature of purpose, had shewed them 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 them. But thei driue the Lions with their stingyng and terrible buszyng, cleane out of that quartre. Next vpon these, bordre the Ilophagi and Spermatophagi, the one liuyng by suche fruite as falleth from the trees, in Sommer, and the residew of the yere by suche herbes as thei picke vp in the shadowed groundes. The other, the Ilophagi, siekyng to the plaines with their wiues and their children, climbe trees, and gather, eate, and cary home: the tendre croppes and buddes of the boughes. And thei haue by continualle practise, suche a nimblenes in climbyng, that (a wondrefull thyng to be spoken) thei wille leape from bough to bough, and tree to tree like Cattes or Squirelles, and by reason of their slendrenes and lightenes, wille mounte vp on braunches and twigges, without daunger or hurte. For thoughe their fiete slippe, yet hange thei feste by the handes: and if thei bothe faile them, yet falle thei so light, that thei be harmelesse.

These folkes go naked, and hold their wiues and children in commune. Emong them selues they fighte for their places without weapon: but against foreiners with stauies. And wheare thei ouercome, there challenge thei Lordeshippe. Thei communely dye for hongre, when their sight faileth them: whiche was their onely instrumente to finde their foode. The residewe of the countrie there aboute, do those Athiopes holde, which are named Cynecy, not very many in nombre, but muche differing in life from the rest. For their Countrie beyng wooddie, and wilde, fulle of thicquettes, and skante of watre, thei are forced by night, for feare of wilde beastes, to slepe in trees: and toward the mornyng, all weaponed together, to drawe doune 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 toguether to the watres. Assone as thei haue druncken, and haue well laden their beallies with watre, the Ethiopes startyng out vpon them with stakes, sharpened and hardened in the fire, and with stones, and with arrowes, and suche like weapon, at this aduauntage, slea them vpon heapes, and deuide the carkesses 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 doe vnto them. If at any time thei lacke the bodies of the beastes, then take thei the rawe hides of suche as thei lateliest before had slaine, and clensyng them cleane fro the heare, thei sokynglie laie them to a softe fire; and when thei be throughly hette, deuide them emong the compaignie, whiche very griedely fille themselues of them.

They exercise their children whilest thei be boies, to throw the darte at a sette marke, and he that hitteth not the marke receiueth no meate. By the whiche maner of trainyng, hongre so worketh in the boies that thei become excellent darters.

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The Acridophagie (a people bordering vpon the deaserte) are somewhat lower of stature then the residewe, leane, and exceding blacke. In the Spring time, the Weste, and Southwest winde, bringeth vnto them out of the Deaserte, an houghe nombre of Locustes, whiche are of verie greate bodie, and of wynges very filthily coloured. The Ethiopians well accustomed with their maner of flighte and trade, gather together into a long slade betwixte two hilles, a great deale of rubbeshe and mullocke, from places nighe hande, apte for fingry, and the grasse and all wieses there aboute. And laing it ready in heapes aforehande, a long the slade, when thei see the Locustes come with the winde like cloudes in the aire, thei set al on fire, and so swelte theim in the passing ouer, that thei bee skante full out of the slade, but thei fall to the grounde in suche plentie, that thei be to all the Acridophagi, a sufficient victuall. For thei poude them with salte (wherof the cuntry hath plentie) and so continually from yere to yere, liue by none other foode. For thei neither haue any kinde of catteille, ne fische can haue, beyng so farre fro the sea. And this maner of meate siemeth to theim, verie pleasaunte and fine.

Of bodie thei are very lighte, swifte of foote, and shorte liued as not passing xl. yeres, he that liueth longest. Their ende is not more incredible, then it is miserable. For when their drawe into age, their briedeth a kinde of winghed lice in their bodies, 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 smart, And within a litle while aftre, when the lyce beginne to craule, and the bodie beginneth to mattre, enraged with the bittrenes and grief of the disease, he teareth and manglith his whole bodie with his nailes, putting furth in the mean while many a greuouse grone. Then gusseth there out of hym, suche aboundaunce of lice, that a manne would thinke they had bene banelled in his body: and that the banel now broken, the swarme plomped out. And by this meanes, whether throughe the enfectious aire, or the corrupcion of their fieding, thei make a miserable ende.

Vpon the Southe border of Affrike, dwell there menne called of the Grekes Cynnamic, and of their neighbours Sauluages: Bearded, and that with aboundaunce of heare. Thei kieve for the saufegarde of their liues, greate compaignies of wilde Mastiues: for that from midde Iune, till midde Winter, there entreteth into their cuntry, an innumerable sorte of Kine of Inde. Whether thei flie thether to saue them selues from other beastes, or come to sieke pasture, or by some instincte of nature vnknown to manne, it is vncertaine. Against these, when the menne of their owne force, are not able to resist: thei defende themselues by the helpe of their dogges, and take many of them. Whereof thei eate parte whilest thei are freshe, and parte reserue thei in pouldre, for their aftre niede. Thei eate also many other kindes of beastes, whiche thei hunt with their dogges.

The laste of all the Affriens Southewarde, are the Ichthiophagi. A people bordering vpon the Troglodities, in the Goulfe called Sinus Arabicus: whiche vnder the shape of man, liue the life of beastes. Thei goe naked all their life time, and make compte of their wiues and their children in commune. Thei knowe none other kindes of pleasure or displeasure, but like vnto beastes, suche as thei fiele: neither haue thei any respecte to vertue, or vice, or any discernyng betwixte goode or badde. Thei haue litle Cabanes not farre from the Sea, vpon the clieues sides: where nature hath made greate carfes, diepe into the grounde, and hollowe Guttres, and Crieques into the maigne lande, bowting and compaying in and out, to and fro, many sondrie waies. Whose entringes thenhabitauntes vse to stoppe vp with great heapes of calion and stones, whereby 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 swelleth so highe, that it ouerfloweth into the maigne shore, and filleth those crieques with the sea. And the fische following the tide, and dispersinge them selues abroad in the maigne londe to seeke their foode: at the ebbe when the water withdraweth, retiring together with it alway to the dieper places, and at laste remaining in these gutters and crieques, they are stopped in with the stone heapes, and at the lowe water lye drie. Then come the enhabitauntes with wyfe and children, take them, and laye them oute vpon the rocques against the midday sonne, wher, with the broiling heate of the same, they be within a while scorched and parched. Then do they remoue them, and with a litle beating separate the fysshe fro the bones. Then put they the fysshe into the hollowes of the rocques, and beat it to pomois, minglinge therewith the side of the whynne Paliurus. And so facion it into lumpes muche like a bricke, but somewhat longer. And when they haue taken them againe a litle by the sonne, they sitte them downe together, and eate by the bealy.

Of this haue thei alway in store, accordinge to the plenty that Neptune gyueth 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 fisshing, and their store is all spent: they gather a kynde of great shelle fysshe, whose shelles they grate open with stones, and eate the fissue rawe, in taste muche like to an oyster. If it fortune this ouerflowing by the reason of the winde, to continue longe, and their shellefysshe to fayle them: then haue they recours to the fysshebones (which they do of purpose reserue together in heapes) and when thei haue gnabeled of the softest and gristely partes with their tiethe, of those that are newest and beste, they beate the harder with stones into pieces, and eate them. Thei eate as I haue said in the wilde field together abrode, reioicing with a semblaunte of merinesse, and a maner of singyng full vntuned. That done they falle vppon their women, euen as they come to hande withoute any choyse: vtterly voide of care, by reason they are alwaye sure of meate in good plentye.

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

Thei seldome falle into any diseases, for that they are alway of so vniforme diete. Neuerthelesse they are shorter lyued then we are. Theyr nature not corrupted by any perswasion taken of other, compteth the satisfieng of hongre, 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. But the maner of them that dwell without the bosome, is moche more merueilous. For thei neuer drinke ne neuer are moued with any passion of the mynde. These beyng as it ware by fortune throwen oute into the desertes, farre from the partes miete to be enhabited, giue them selues altogether to fyshing, which they eate haulfe rawe. Not for to auoyde thirste (for they desire no moyste thynges) but rather of a nature saulage and wilde, contented with such victualle as commeth to hande. They compte it a principall blessednes to be withoute those thinges what so euer they be, that bringe sorowe or grieffe to their hauers. Thei are reported to be of such patience, that though a manne strike them with a naked sward, thei will not shonne him, or flye from him. Beate them, or do them wronge, and they onely wil looke vppon you, neither shewing token of wrathe, nor countenaunce 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 mayntayners of peace towarde all men, straunger and other. The whiche maner althoughe it be wondrefull, they haue kept time oute of mynde. Whether throughe longe continuance of custome, or driuen by necessitie, or elles of nature: I cannot saye. They dwell not as the other Icthiophagi doe, all in one maner of cabanes, 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 shadowed 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, caste forthe such a breathe, fornais like, that a manne can not come niere them. They that open towarde the Northe, bulde them preaty Cabanes of the ribbes of whales (whiche in those seas they plentuously find) compassing them aboute by the sides, accordyng to their naturall bendinge, and fasteninge them together at bothe endes with some maner of tyenge. Those do they couer with the woose and the wieses of the sea tempered together. And in these they shroude them selues fro the sonne: nature by necessitie diuising a way how to helpe and defende her selfe.

Thus haue ye hearde the lyfe of the Icthiophagi, and now remaineth there for Aphrique onely the Amazones to be spoken of, which menne saye in the olde tyme dwelte in Libye. A kinde of warlike women, of greate force, and hardinesse, nothing lyke in lyfe vnto our women. The maner amonge them was to appointe to their maidens a certain space of yeres to be trayned, and exercysed in the feictes of warre. Those beyng expired, they ware ioyned to menne for yssues sake. The women bare all the rule of the commune wealthe. The women ware princes, lordes, and officers, capiteines, and chieftaines of the warres. The menne had nought to doe, but the drudgery at home, and as the women woulde appointe them. The children assone as thei ware borne, were deliuered to the men to nouryshe vp with milke, and suche other thinges as their tendrenes required. If it ware a boye, they eyther brake the right arme assone as it was borne, that it mighte neuer be fytted for the warres, or slue it, or sente it oute of the country. If a wenche, they streight ceared the pappes, that thei might not growe to hindre them in the warres. Therefore the Grecians called them Amazones, as ye woulde saie, pappeslesse. The opinion is, that thei dwelt in the Ilonde named Hespera, which lieth in the marsse, named (of a riuer that runneth into it) Tritonis,

ioyning vpon Ethiope, and the mounte Atlas, the greatest of all that lande. This Ilonde is very large and greate, hauyng plentie of diuers sortes of fructes, whereby the enhabitauntes liue. Thei haue many flockes of shiepe, and goates, and other small catteile, whose milke and flesshe they eate. They haue no maner of graine, ne knowe what to doe therwith.

OF ASIE.

THE SECONDE PARTE.

The first Chapitre.

Of Asie and the peoples moste famous therin.

Asie, the seconde part of the thre wherin to we haue said that the whole erth is diuided: tooke name as some hold opinion, of the doughter of Oceanus, and Tethis, named Asia, the wife of Iaphetus, and the mother of Prometheus. Or as other affirme, of Asius, the sonne of Maneye the Lidian. And it stretcheth it self from the South, bowtyng [Footnote: Bending] by the Easte into the Northe: hauyng on the West parte the two flouddes, Nilus and Tanais, and the whole Sea Euxinum, and parte of the middle earth sea. Vpon the other thre quarters, it is lysted in with the Ocean, whiche where he cometh by Easte Asie, is called Eous (as ye would saie toward the dawnyng) by the South, Indicus (of the countrie named India) and afre the name of the stoure Scythiane, vpon the northe Scythicus. The greate mounteine Taurus ronnyng East and West, and in a maner equally partyng the lande in twaine: leaueth one parte on the Northe side, called by the Grekes the outer Asie: and another on the South, named the inner Asie. This mounteine in many places is founde thre hundred lxxv. miles broade: and of length equalle with the whole countrie. About a fiue hundred thre skore and thre miles. From the coast of the Rhodes, vnto the farthest part of Inde, and Scythia Eastwarde. And it is deuided into many sondrie partes, in sondrie wise named, whereof some are larger, some lesse. This Asie is of suche a sise, as aucthorus 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 therefore full of all kindes of beaste, foule, and worme, and it hath in it many countries and Seignouries.

On the other side of the redde Sea, ouer against Egipte in Affrike: lieth the tripartite region, named Arabia, whose partes are, Petrea: boundyng West and Northe vpon Siria: and right at fronte before hym Eastwarde, Deserta: and Arabia Felix by Southe. Certain writers also adioyne to Arabia: Pancheia, and Sabea. It is iudged to haue the name of Arabus, the sonne of Apollo and Babilone.

The Arabiens beyng a greate people, and dwellyng very wide and brode: are in their liuyng very diuers, and as sondrie in religion. Thei vse to go with long heare vnrouned and forked cappes, somewhat mitre like, all afre one sorte, and their beardes partie shauen. Thei vse not as we doe, to learne faculties and sciences one of another by apprenticehode, but looke what trade the father occupied, the same doeth the sonne generally applie himself 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 be commune to all those of that bloude: Yea one wife serueth them all. Wherefore he that cometh firste into the house, laieth doune his falchion before the dore, as a token that the place is occupied. The seniour of the stocke enioieth her alnight Thus be thei all brethren and sistren one to another, throughout the whole people. Thei absteine fro the embrasinges neither of sister ne mother, but all degrees are in that point as indifferent to than, as to beastes of the fieldes. Yet is adulterie death among them. And this is adulterie there: to abandon the bodie to one of another kindred. And who so is by suche an ouerthwarte begotten: is iudged a bastard, and otherwise not. Thei banquet not lightly together, vndre the nombre of thirtie persones. Alwaie foresene that, two of the same nombre at the leaste, be Musicens. Waiters haue thei none, but one kinsman to minister to another, and one to helpe another. Their townes and cities are wasselles, for thei liue quietly and 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. They haue Shiepe greater than Kien, and verie white of woulle. Horses haue thei none, ne none desire, for that their Chamelles in al niedes serue them as well. Thei haue siluer and golde plentie, and diuerse kindes of spices, whiche other countries haue not. Laton, Brasse, Iron, Purple, Safron, the precious rote costus, and all coruen woorkes, are brought into them by other. Thei bewrie their kyng in a donghille, for other thei wille skante take so muche labour. There is no people that better kiepe their promise and couenaunt, then thei doe, and thus thei behight it.

When thei wille make any solempne promise, couenaunte, or league, the two parties comyng together, bryng with them a thirde, who standyng in the middes betwixte them bothe, draweth bloude of eche of them, in the palme of the hande, along vndre the rote of the fingres, with a sharpe stone: and then pluckyng from eche of their

garmentes a little iaggue, [A small piece.] he ennoynceth with that bloude seuen other stones, lyeng ready betwixte them, for that purpose. And whilest he so doeth, he calleth vpon the name of Dionisius and Vrania, whom thei accompte emong the nombre of goddes, reuengers of faithlesse faithes. This done, he that was the sequester of the couenaunte become thsuretie for the parties. And this maner of contracte, he that standeth moste at libertie, thinketh miete to be kepte.

Thei haue no firyng but broken endes and chippes of Myrrhe, whose smoke is so vnwholsome, that excepte thei withstode the malice therof with the perfume of Styrax, it would briede in them vncurable diseases. The Cinamome whiche groweth emong them, none gather but the priestes. And not thei neither, before thei haue sacrificed vnto the goddes. And yet further thei obserue, that the gatheryng neither beginne before the Sonne risyng, ne continue afre the goyng doune. He that is lorde and gouernour emong them, when the whole gather is brought together, deuideth out vnto euery man his heape with a Iauelines ende, whiche thei haue ordinarily consecrate for that purpose. And emongest other, the Sonne also hath a heape deuided out for hym, whiche (if the deuision be iuste) he kindeleth immediatly with his owne beames, and brenneth into ashes. Some of the Arabiens 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 Grekes Ophyophagi.

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

Another people of Arabia named Deboe, are for the great parte shepemastrs, and brieders. Parte of them notwithstanding, occupie husbandrie, and tilthe. These haue suche plentie of gold, that oftentimes emong the cloddes in the fieldes thei finde litle peables of golde as bigge as akeornes, whiche thei vse to set finely with stones, and weare for owches aboute their necke and armes, with a very good grace. They sell their golde vnto their borderers for the thirde parte of Laton, or for the halfe parte of siluer. Partly for that they nothing estieme it, and specially for the desire of the thinges that foreiners haue. Nexte vnto them lie the Sabeis, whose riches chiefly consisteth in encence, Myrrhe and Cinamome, howbeit some holde opinion also that Baulme groweth in some places of their borders. Thei haue also many date trees very redolente of smelle, and the roote called Calamus.

There is in that contry a kinde of serpentes lurking in the rootes of trees, of haulfe a foote lengthe, whose bitinge is for the moste parte death. The plenty of swiete odours, and sauours in those quarters, doeth verely stuffe the smelling. And to avoyde that incommoditie, they oftentimes vse the fume of astincking gomme, and gotes heare chopped together. Ther is no man that hath to do to giue sentence vpon any case but the king. The mooste parte of the Sabeis apply husbandrie. The residewe gatheringe of spices and drugges. They sayle into Ethiope for trade of marchaundise, in barkes couered with leather. The refuse of their cinamome and Cassian they occupy for firing. Their chiefe citie is called Saba, and stondest vpon a hyll. Their kynges succed by discente of bloude, not any one of the kindred certeine, but suche as the people haue in moste honour, be he good or be he badde. The king neuer dare be sene oute of his Palace, for that there goeth an olde prophecie emong them of a king that shoulde be stoned to death of the people. And euery one feareth it shoulde lighte on him selfe. They that are about the king of the Sabeis: haue plate bothe of siluer and golde of all sortest curiously wrought and entallied. Tables, fourmes, trestles of siluer, and all furniture of household sumptuous aboue measure. They haue also Galeries buylte vpon great pillours, whose coronettes are of golde and of siluer. Cielinges voutinges, dores and gates couered with siluer and golde, and set with precious stones: garnisshinges of yuorie, and other rare thinges whiche emong men are of price. And in this bounteous magnificence haue thei continued many yeres. For why the gredy compasse how to atteyne honoure with the vniuste rapine of other mennes goodes, that hath tombed downe headeling so many commune wealthes, neuer had place emong them. In riches equal vnto them, are the Garrei, whose implementes of household are all of golde and siluer, and of those and yuorie together, are their portalles, their cielinges, and ropes, made. The Nabatheens of all other Arabiens are the beste husbandes, and thriftiest sparers. Their caste is wittye in winning of substaunce, but greater in kepinge it. He that appaireth the substaunce that was lefte him, is by a commune lawe punished: and contrariwise that increaseth it, muche praysed and honoured.

The Arabiens vse in their warres swerde, bowe, launce, slinge, and battle ax. The rable of helhoundes (whom we calle Sarasines) that pestilent murreine of mankinde, came of this people. And as it is to be thoughte, at this

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daye the great parte of Arabia is degenerate into that name. But thei that dwell towarde Egipte, kepe yet their olde name, and lyue by butin, [Footnote: Booty, from the French "Butin."] like pricklers of the bordre, wherin, the swiftenes of their camelles doeth them good seruice.

The seconde Chapitre.

Of Panchaia, and the maners of the Panqueis.

Panchaia (a countrie of Arabia) is iudged of Diodore the Sicilian to be an islonde of xxv. miles brode. It hath in it thre noble cities Dalida, Hyracida, and 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 aboundaunces that it sufficeth the whole worlde for the francke fume offeringe. There groweth also good store of Myrrhe, and diuers other redolente thinges, whiche the Panqueis gather, and selle to the merchautes of Arabia. At whose hande other buienge them againe, transports them into Egipte, and Sirie. And fro thence they are spred abroad to all other peoples. The Panqueis in their warres vse wagons afre the maner of menne in olde time.

Their commune wealthe is deuided into thre sundry degrees. The firste place haue the priestes, to whome are ioyned the artificers. The seconde the houseband men. And the thirde the menne of warre: with whom the catteile maisters or brieders be coupled. The priestes are the heades, and chiefe of all the residewe, and haue auctoritie aswell in sentence of lawe, as to put ordre in al ciuile affaires: the sentence of deaths onely excepted.

The housebandemen, tille the grounde, and attende vpon the fruites, and bring all into the commune store. And thei that shalbe founde moste diligente in that labour and occupation: are chosen by the priestes (but not aboute the nombre of ten at one time) to be iudges ouer the distribution of the fruites. Vpon consideracion that other by their aduancement might be stirred to like diligence. The catteile maisters, yf ther be any thing either apperteyning to the sacrifices, or commune affaires, touching nombre, or weight, do it with all diligence,

No man amonge the Panchais hath any thinge that he can call proprely his owne: his house, and his gardein excepted. For bothe the customes, and reuenues, and all other profectes, are deliuered in to the priestes handes. Who acordinge as they finde necessarie and expediente, iustely distribute them. But they themselues are graunted double share. Their garmentes by the reason of the finesse of the wolle of their shiepe, especially aboute other, are verye softe and gentle clothe. Bothe menne and women vse ther, to sette oute them selues with Iuelles of golde, as cheines, braselettes, earringes, tablettes, owches, ringes, Annuletes, buttons, broches, and shoes embrauded, and spangled with golde, of diuers colours. The menne of warre serue onely for the defence of their countrye.

The priestes aboute all other, giue them selues vnto pleasaunte life, fine, nette and sumptuous. Their garmentes are rochettes of fine linnen, and sometime of the deintiest wollen. Vpon their heades thei weare mitres embrauded, and garnished with golde. They vse a kinde of voided shoes (whiche aftrewarde the Grieques toke vp, and called sandalium) very finely made, and of sondry colours. And as the women weare, so do they, all maner of Iuelles sauing earringes. Their chiefe occupation is to attende vpon goddes seruice, settinge forthe the worthie diedes of the goddes, with himpnes, [Footnote: Hymns.] and many kindes of commendacion. Yf thei be founde withoute 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 vndre his dominion. This countrie is full of golde, siluer, latton, tinne, and yron, of the whiche it is not lawefull to cary any one out of the realme. The giftes both of siluer and golde, whiche in greate nombre of longe time, haue bene offred to their goddes, are kepte in the temple: whose doores are by excellent workemanship garnished with golde, siluer and yuorie. The couche of their God is vi. cubites longe, and foure cubites brode, all of golde, gorgeous of worcke, and goodly to beholde. And by that, is there sette a table of like sorte in euery pointe: for sise, stuffe, and gorgeousnes. They haue but one temple, all of white stone, builte vpon pilours, grauen, and embossed, thre hundred and xxxviii. taylours yardes square, that is to saye, euen of lengthe and bredthe, euery waye so muche. And somewhat acordinge to the syse of the temple, it is sette full of highe ymages very precious: coruen and grauen. Rounde aboute the temple haue the priestes their habitacion. And all the grounde aboute them xxv. myle compasse: is halowed to their goddes. The yerely rente of that grounde is bestowed vpon sacrifice.

The iii. Chapitre.

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

As saieith saint Augustine, the countrie called Assiria, was so named of Assur, the sonne of Sem. And at this daie, to the ende that time might be founde an appairer, of al thinges, with the losse of a sillabe is becomen Siria: Hauyng for his bounde, on the East, the countrie called Inde, and part of Media. On the West the floude Tygris,

on the Southe Susiana, and on the Northe the maigne mountaigne Caucasus. It is a deintie to haue in Assiria a showre of raine: and therefore are thei constreined for the due moistyng of their lande, to tolle 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 veine, three hundred for one. Their blades of their Wheate and Barlie are fowre fingers brode. Their Sesamum, and Miliun (Somer cornes) are in groweth like vnto trees. All the whiche thinges Herodotus the historien, thoughte he knoweth them (as he writeth) to be vndoubtedly true, yet would he that men toke aduise in the reportyng of them: for that thei mighte sieme vnto suche as neuer sawe the like, incredible. Thei haue a tree called Palma, that beareth a kinde of small Dates. This fructe thei fiede muche vpon, and out of the bodie of the tree, thei draw at one time of the yere a liquor or sappe, wherof thei make bothe wine and hony. In their fresh waters thei vse boates facioned round like a buckler, which the Armenians that dwelle aboute them, do make of salowe wickers wrought one within an other, and couered with rawe leather. The appareile of the Assyrians is a shirte downe to the foote, and ouer that a short garment of wollen, and last of al a faire white pleicted cassaque down to the foote agayne. Their shoes are not fastened on with lachettes, but lyke a poumpe close about the foote. Which also the Thebans dydde vse, and but they twayne, no moe. They suffre theyr heares to growe and couer them with prety forked cappes somewhat mytrelyke. And when they goe abroade, they besprinkle them selues with fragraunt oyles, to be swete at the smelle. They haue euery man a ryng with a signet, and also a sceptre finely wrought: vpon whose toppe thei vse to sticke either an apple, or a rose, or a lillye, or some lyke thyng. For it is a dishonour to beare it bare.

Emongest all the lawes of that people I note this chiefly as worthie memorie. When their maidens came to be mariageable, thei ware from yere to yere, brought foorthe into the Marquette, for suche as would buye them to be their wiues. And because there ware some so hard faoured, 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 prices of them brought into the commune Tresourie, ware the fowler bestowed. Herodote writeth that he heard by reaporte, that the Heneti (a people on the bordre of Italie towarde Illiria) ware wonte to vse this maner. Whervpon Sabellicus takyng an occasion, writeth in this maner. Whether there ware suche a maner vsed emong that people (saie 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 cite 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 sometye vsed. 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 tendrenes had been shewed to two or thre, as the mothers loked for, and manhode (to saie the truthe) doth require: the dore of pitie became so fructfull a mother, that she had not now one or twoo in a yere, but three or fower in a quarter. Whiche thyng when the gouernours of the cite perceiued, thei toke ordre by commune consente, that from thens foorthe suche women children onely, as should fortune so to bee offred to Pietie, should bee nourished at the commune charge of the cite, and none other. And for those accordyngly, thei ordained a place wher thei ware brought vp, hardly kepte in, and diuersely enstructed accordyng to their giftes of witte and capacitie, vntill thei ware mariage able. At the whiche tyme, she that had beautie and good qualities bothe, found those a sufficient dowrie to purchase her choyse of husbandes. And she that hadde but beautie alone, thoughte her qualities ware not so excellente, yet for her honestie that beside forth was singuler in them all, founde that beautie and honestie could not be vnmarried. These therefore ware not permitted to euery mannes choise, but graunted to suche as ware thoughte menne worthie of suche women. If there ware any that lacked the grace of beautie, yet if she ware wittie, and endowed with qualities (together with her honestie) a small dowrie purchased her a husband in good time. But if there ware any in whom there happened neither commendacion of beautie nor wit, but onely bare honestie: for her bestowyng was there a meane found, by waie of deuocion, as we terme it when we signifie a respecte of holines in the diede.

Menne vnmarried beyng in daungier vpon Sea or on Lande, or beyng sore distressed with sickenes, makyng a vowe for the recouerie of health, where vnto thei holde them selues bounden in conscience (if it fortuneth them at that tyme to be deliuered) for satisfaction of their vowe in that case not vprightly performed, vsed to take for their wiues, suche of the simplest as other had left. So that in processe they alwaie founde husbandes, and the commune wealthe a diminishyng of charge.

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Another Lawe of the Babilonians there was, more worthie of memorie a greate deale, for that it imported more weight. And that was this. Thei had from their beginnyng no Phisicens 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 afore. And acordyng to their counsaile, practise vpon himself. But he that vsed or attempted any other waie, to be punished for it. Other write that the sicke ware brought out into the Marquet place, where suche as had bene deliuered of the like grief afore: ware bounde by the lawe, to go fro persone to persone, and shewe them by what meanes thei had bene remedied.

Thei bewrie their dead in Honie, and obserue the same maner of mournyng that the Egipcians do. If any man haue medled with his wife in the night, neither of them bothe toucheth any thyng the next mornyng, before thei be washed:

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

There were certein kindredes among them, that liued with none other thyng but fisse dried against the Sonne, and brused in a Mortare, and so laied vp till niede ware. And then did thei mingle it, and kneade it with water into a maner of paaste, and so baked it, and eate it. There ware thre sortes of menne that bare rule and office among them. The king, the nobles 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 Magi, and Chaldei, suche as ware the priestes of Egipte, institute to attende vpon the seruice of their Goddes. These men all their life daies, liued in the loue of wisdomed, and were connyng in the cours of the Sterres. And sometyme by foretokenyng of birdes flight and somtyme by power of holy verses and nombres tourned awaie the euilles fro menne, and benefited them with thinges that ware good. Thei could expounde Dreames, and declare the significacions of vncouth wondres. 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 learned the science of these thynges at their fathers handes, as heirtage from one generation to another, euen from their childhode at home in their houses. Whereby it came to passe that beyng sokingly learned, it was bothe the more groundedly learned, and also without tediousnes. Thei had one vniforme and constaunt waie of teaching, and one constantnes of doctrine, not waueryng and almoste contrary to it self, as the doctrine of the Greekes: 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 begynnyng and without ende. And that the ordre of the whole, was disposed by the prouidence of the highest. The bodies aboue to haue their course, not at all aduentures and without rule, but by an inuiolable lawe of God, acordyng to his ordenaunce and will moste certein. Thei haue learned by long markyng and notyng of thynges tyme out of mynde, one aftre another: how by the course of the Starres, to prognostique, that is to foreshewe vnto men, many thynges to come. 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, Iupiter, Mercurie, and Venus, thei obserue moste, (for that thei haue a course propre by themselues) as interpretours of the mindes of the goddes to foesignifie thinges vnto men. Which 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 currours or messengers. Thei also do warne menne of many thinges, bothe hurtefull and availeable: by the marking, and knowledge of winde and weather, of raine and droughte, of blasing sterres, of the eclipses of the Sonne and Mone, of earthquakes, and manye 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 likewyse haue thei. To euerie of the whiche they referre one moneth, and one signe of the Zodiaque. Thei haue prophecied vnto kinges, many aduentures. As vnto Alexandre victory, when he made his exploicte towarde Darius. Likewise to Hirchanour and Seleucus, and other the successours of Alexandre, prophecied thei many thinges: As also to the Romaines, which had most sure successe. Thei make compte also of xxiiij. other starres: without, and beside the waie of the zodiaque, xii. towarde

the Northe, and the residewe 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 troublesome mases haue thei broughte into the worlde more then enoughe, beside the accompte that thei make of their obseruacions and deuinacions from their beginninge to Alexandras time: nombringe them thre thousande and fourty yeres (a shamefull lie) excepte thei will entreprete their yeres by the Mone, as the Egiptians doe, comptinge euery monethe for a yere.

The iiii. Chapter.

Of Iewry, and of the life, maners, and Lawes of the Iewes.

Palestina, whiche also is named Iudea, beinge a seueralle prouince of Siria; lieth betwixte Arabia Petrea, and the countrie Coelosiria. So bordering vpon the Egiptian sea on the West, and vpon the floude Iordon on the Easte, that the one with his waues wassheth his clieues, and the other sometime with his streame ouerfloweth his banckes.

The Bible, and Iosephus by ensample therof called this londe Cananea: a countrie renowned for manifolde substaunce. 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 broyled with heate, ne frosen with colde. By the reason of the which mildenes of aier, it was iudged by the Israelites or Hebrues, (and rightlye so iudged) to be the country that God promised vnto Abraham, Isaac, and Iacob, flowinge in aboundaunce of milke and honie. Vpon the hope of enioyinge of this londe, folowed they Moses oute of Egipte fortye yeres wandering in Campe. And before thei ware broughte into Cananea by Iosua, his substitute, ouercame 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 the mighte haue glorified in the wisdom, and vnmedled 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 euerliuinge God, and the certeintie of the religion that was pleasaunte in his eies. Amonge these was the knowledge, and foreknowledge of al, sauinge that Helas, they knewe not the visitour of their wealth and the ende of their wo, Iesus the sauioure of all that woulde knowe him, and sieke life in his deathe. But him whome thei knewe not, when by reason thei should: him shal thei yet ones knowe in time when the father woulde.

The Israelites, the Hebrues or the Iewes (for all in effecte soundeth one people) liue afre the rule of the lawes, whiche Moses their worthy duke, and deuine chieftaine, declared vnto them. Withoute the whiche also or anye other written, thei liued holily, hundred of yeares before: atteininge to the truthe hidden from other, by a singuler gifte aboue other. That Philosophre of Philosophers, and deuine of deuines, Moses the marueilous, waenge in his insight, that no multitude assembled, coulde be gouerned to continuaunce 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 the hate of the contrarie: at the last beside the two tables receiued in the mounte Sinah, added ordres of discipline, and ciuile gouernaunce, full of all goodlines and equitie. Whiche Iosephus, the Iewe, (a manne of greate knowledge, and eloquence, aswel in the Hebrewe, his natural tongue, as in the Grieke, amonge whome he liued in notable fame not a fewe yeres) hath gathered, and framed into one seuerall treatise. Out of the which, because I rather fansie, if I maye with like commoditie, to folowe the fountaines of the first Authours, then the brokes [Footnote: *Broke*, literally, broken meat. It here means "disconnected passages."] of abredgers, which often bring with them much puddle: I haue here translated, and annexed to the ende of this booke, those ordres of the Iewes commune welthe, sendyng the for the reste to the Bible. And yet notwithstanding, loke what I founde in this Abredger, neither mencioned in the bible, nor in that treatise, the same thus ordrely foloweth.

The heathen writers, and the Christianes, do muche diffre concerninge the Iewes, and Moyses their chieftaine. For Cornelius the styll [Footnote: Cornelius Tacitus. The reference, however, is wrong. The passage quoted does not appear in the Annals: it is from Book v., S 5. of the History.] in his firste booke of his yerely exploitcs, called in Latine Annales, dothe not ascribe their departure oute of Egipte to the power and commaundement of God: but vnto necessitie, and constrainte, with these wordes:

A great skuruines, and an yche saieth he, beinge risen throughe oute Egipte, Bocchoris, the king sekyng remedye in the Temple of Iupiter Hammon, was willed by responcion to clense his kingdome: And to sende away that kinde of people whom the goddes hated (he meaneth the Iewes) into some other contrey. The whiche when he had done, and they (as the poompe of al skuruines, not knowing wher to become) laye cowering vndre hedges, and busshes, in places desert, and many of them dropped away, for sorowe and disease: Moyses (whiche also was one of the outecastes, saieth be) counselled them not to sitte ther, awayting afre the helpe of God or of

man, whiche thei ware not like to haue: but to folowe him as their capteine, and lodesman, and committe them selues vnto his gouernaunce. And that hervnto thei all agreinge, at wilde aduentures, withoute knowing what thei did, tooke their iorney. In the which thei ware sore troubled, and harde bestadde, [Footnote: Beset. "What then behoveth so bestad to done." Gascoigne's Works, 1587.] for lacke of water. In this distresse, when thei ware now ready to lye them downe, and die for thirst, Moyses espienge a great heard of wilde Chamelles comming fro their fiedinge, and going into woddie place ther beside, folowed them. And iudginge the place not to be without watre, for that he sawe it fresshe and grene, digged and founde plenty of watre. Wherwith when thei had releued themselues, thei passed on. vi. daies iourney: and so employted that the seuenth daye thei where thei builte their Citie, and their temple. Moyses had beaten out all the enhabitauntes of the contry, then to the entent he might satle the peoples hartes towarde him for euer: deuised them newe ordres, and ceremonies cleane contrary to all other nacions. For (saieth Cornelius) Looke what so euer is holy amonge vs, the same is amonge them the contrary. And what so euer to vs is vnlawfulle, that same is compted lawfull amonge them. The ymage of the beaste that shewed them the waye to the waters, and the ende of their wandringe: did they set vp in their chambres, and offre vnto it a rambe, in the despight of Iupiter Hammon, whom we worship in the fourme of a Rambe. And because the Egiptians worshippe their goddesse Apis in the fourme of a cowe, therforethei vse to slea also in sacrifice a cowe. Swines flesshe thei eate none, for that thei holde opinion that this kynde of beaste, of it selfe beinge disposed to be skorue, mighte be occasion againe to enfecte them of newe. The seuenth daye 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 wandring, and misery. And when they had caughte a sauour in this holye daye loytering: it came to passein processe of tyme, that thei made a longe holydaye also of the whole seuenth yere: But other holde opinion that thei do obserue suche maner of holyedaies, in the honour of Saturne the god of fasting and famine: with whose whippe thei are lothe againe to be punisshed. Their breade is vnleauened. These ceremonies and deuises, by what meanes so euer thei ware brought in amonge them, thei do stiffely defende. As thei are naturally giuen, to be stiffe in beliefe, and depe in loue with their owne althoughe towarde alother thei be most hatefull enemies. So that theineither will eate ne drincke with them: no nor lye in the chambre that a straunger of a nother nacion lyeth in. A people altogether giuen vnto leachery, and yet absteyning from the enbrasinges of the straunger. Emong them selues thei iudge nothinge vnlawfull. Thei deuised to rounde of the foreskinne of their yarde (whiche we call circumcision) because thei would haue a notable knowledge betwene them, and other nacions. And the firste lesson thei teache vnto their children, is to despise the goddes. The soules of those that die in tormentes, or in warre, thei iudge to be immortall. A continuall feare haue thei, and a regard of heauen and helle. And where the Egiptians honour many similitudes and Images of beastes, and other creatures, whiche thei make themselues: the Iewes onely doe honour with their spirite and minde, and conceiue in their vndrestandyng, but one onely Godheade. Iudging all other that worshippe the Images of creatures, or of manne: to bee vngodlie and wicked. These and many other things doth Cornelius write, and Trogus also in his xxxvi. booke.

There ware amonge the Iewes thre seueralle sectes, differing in life from the reast of the people. The Phariseis, the Sadduceis, and the Esseis. The Phariseis vsed a certeine rough solempnesse of appareille, and a very skante fare: determyng the Tradicions of Moyses, by certein ordenaunces and decrees, whiche they themselues sette vp. Thei caried vpon their forehades, and on their lefte armes pretie billetes of Paper, facioned for the place, wherein ware written the tenne preceptes of the two Tables. And this did thei for that the Lorde saieth: And these shall thou haue (meanynge the commaundements) as a remembraunce hanging before thine eyes, and alwaie ready at thine hande. These were called their Philacteries, of these two woordes Phylexi and Thorat, wherof the former signifieth to Kiepe, and the other, the Lawe. These menne also hauyng vpon their skirtes muche broder gardes then other, stacke them full of Thornes, whiche beatyng and prickyng them on the hieles as thei wente, might putte them in remembraunce of the commaundementes of God. Thei attributed all thynges vnto God, and destenie, which they call Emarmeni. Neuertheles thei graunted, that it laie 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 bodies aboue. Looke what their superiors and Elders had saied, or answered to any demaunde, thei neuer would contrarie it. Thei believed that GOD should come to Iudge the worlde, and that all soules ware euerlastyng. 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 into euerlasting prison and dongeon. The name of Pharisei was giuen vnto them for that thei ware

disguised fro the commune maner of other, as ye would saie, Sequestred.

The Sadduceis denied that there was any destenie, but that God was the beholder of all, and that it laie in the choise of manne, to do well or euill. And as for ioye or sorowe that the soule should suffre aftre this life, thei denied. Neither believed thei any resurrection: because thei thoughte the soule died with the bodie. Thei would not belieue that there ware any spirites, good or bad. Neither would thei receiue more of the Bible, then the fiue bookes of Moses. Thei ware sterne men, and vncompaignable: not so muche as ones keypyng felowshippe one with another. For the whiche sternesse, thei named them selues Sadduceis, that is to saie iuste menne.

The Esseis ware in all pointes verie like vnto our cloisterers, abhorryng mariage and the companie of women. Not for that thei condempned 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 herself true to her husbnde. Oh shameful opinion, and muche better to be reported by the dead, then to be credited of the quicke, bee it neuer so true. Thei possessed all things in commune. As for checkes or reuilings, was to them muske and honie, and slouely vndaftinesse, a great comelinessse. So that thei ware alwaie in a white surcote, all was well. Thei had no certein abiding in any one citie: but Celles ouer all, where so euer thei became. Before the risyng of the Sonne, they spake nothyng that touched any worldly affair: but praied the Sonne to rise. After whose vprijste thei laboured vntill eleuen of the clocke. And then, washyng firste their whole bodie in water: thei satte doune together to meate, in solempne silence euery manne. Swearing they compted forswearieng. Thei admitted no manne to their secte, vndre a yere of probation. And aftre what time thei had receiued him: yet had thei two yeres more to proue his maners and condicions. Suche as thei tooke with a faulte, thei draue fro their compaignie. 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 consente of the other nyne. Thei woulde not spitte within the precincte of the compaignie among them, ne yeat on their righte side. They kept the Sabboth with suche a precisenesse, that thei would not that daie, ease nature of the belie burden. And when vpon other daies, nature forced them to that easemente, thei caried with them a litle spade of woode, wherewith in place most secrete, thei vsed to digge a litle pit, to laie their bealie in. And in the time of doying, thei also vsed a very greate circumspection, that their clothes laie close to the grounde rounde aboute them, for offending (saied thei) of the Maiestie of God. Vpon whiche respecte, thei also couered and bewried it, assone as thei had done that nature required. Thei ware of verie long life, by the reason of the vnfourme diete that thei vsed, alwaie aftre one rate of fare: whiche was onely the fruite of their countrie Balme. Thei occupied no money. If any manne suffered for wel doying, or as wrongfully condempned, that thoughte thei the beste kinde of death. Thei helde opinion that all soules ware made in the beginnyng, and put in to bodies from tyme to tyme, as bodies did niede them. And for the good soules beyng ridde of their bodies againe, thei saied there was a place appointed beyond the Weast Ocean, where thei take repose. But for the euill, thei appointed places toward the East, as, more stormie colde and vnpleasante. Ther ware amonge them that prophecied thinges. Some of them gaue themselues to wedlocke: least if they shoulde be of the oppinion that men oughte to absteine vtirely from women, mankinde shoulde fade, and in processe be extincte, yeat vsed thei the compaignie of their wiues nothing at riote.

The lande of Siria (whereof we haue named Iewrie a parte) is at this daie inhabited of the Grekes, called Griphones, of the Iacobites, Nestorians, Sarracenes, and of two Christian nations, the Sirians and Marouines. The Sirians vse the saie Masse, aftre the maner of the Grekes: and for a space ware subiecte to the churche of Rome.

The Marouines agree in opinion with the Iacobites. Their lettres and tongue are al one with the Arabique. These Christianes dwelle at the Mounte Libanus. The Sarracenes, whiche dwelle aboute Ierusalem (a people valeaunt in warre) delight muche in housbondrie and tilthe. But contrary wise, thei that inhabite Siria, in that pointe are nothing worth. The Marouines are fewe in nombre, but of all other thei are the hardieste.

The v. Chapitre.

Of Media, and the maners of the Medes.

Media (a countrie of Asia) as Solinus writeth, toke the name of one Medus, the sonne of Medea and Egeus, kyng of Athenes. Of whom the people ware also called Medes. But Iosephus affirmeth that it was so named of Medius the sonne of Iapheth. This countrie, as it is sene in Ptolomie, hath on the Northe, the sea named Hircanum, on the West Armenia, and Assiria, on the Southe Persie, and on the east Hircania and Parthia. Sauing that betwixte Parthia and it, there ronneth a mountaigne, that separateth their frontiers. The feactes that thei mooste exercise, are shooting and ridyng. Wherein thei be righte experte, and almoste (for those quartres) without matche or felowe. It

hathe bene there a longe continued and aunciente custome, to honour their kynges like goddes. The rounde cappe, whiche thei cal Tiara: and their long slieued garmentes, passed from them to the Persians, together with the Empire. It was a peculier maner vsed of the Kynges of the Medes, to haue many wiues. Which thyng was aftrewarde also taken by of the communes: so that at lengthe it was thought vnmiete to haue feauer wiues then seuen. It was also a goodlie thyng for a woman to haue many husbandes: and to be without fiue at ones, was compted a miserable state. The Medes entre leagues and couenauntes, both aftre the maner of the Grekes, and also with drawing bloud vpon some parte of the arme aboute the shouldre, one of another, whiche thei vse to licke eche of others body. All that parte of the countrey that lieth towarde the Northe, is barrein and vnfructefulle. Wherefore thei vse to make store of their fructe, and to drie them, and so to worke them into a masse, or lumpe for their foode. Of rosted Almondes thei make their breade: and their wine of the rootes of certein herbes. Thei eate great plentie of the fleshe of wilde beastes.

The. vi. Chapitre.

Of Parthia, and the maner of the Parthians.

A Certaine nombre of Outlawes and Banished menne, called Parthie, gaue name to this Countrey: Aftre suche time as by train, and stealth thei had gotten it. On the Southe it hath Carmania, on the North Hircanum, on the Weast The Meades, and on the Easte the country of Arabia. The countrey is hilly, and full of woddes, and of a barreine soyle. And a people which in the time of the Assiriens, and Medes, were scante known and litle estiemed. In so moche that when that high gouernaunce of the whole (whiche the Grekes call the Monarchie) was yelde into the handes of the Persians: thei ware made a butin, as a nombre of raskalles without name. Laste of all thei ware slaues to the Macedonies. But afterward in processe of time, suche was the valeauntes of this people and suche successe had thei: that thei became lordes, not ouer their neighbours onely rounde about them, but also helde the Romaines (the conquerours of the worlde) suche tacke, that in sondrie warres they gaue them great ouerthrowes, and notablye endamaged their power. Pliny reherseth xiiii. kingdomes of the Parthians. Trogus calleth them Emperors of the East part of the worlde, Asthough they, and the Romaines holding the Weste, had deuided the whole betwixte them.

Aftre the decay of the Monarchie of the Macedonians, this people was ruled by kinges. Whome generally by the name of the first king, thei termed Arsaces. Nexte vnto the kinges maiestie, the communalitie bare the swaye. Oute of whome they chase bothe their Capteignes for the warres, and their gouernours for the peace time. Their language is a speache mixte of the Scithians and Medes. Their appareil at the firste, was aftre their facion vnlike to all other. But when thei grewe vnto power, louse and large, and so thinne: that a man mighte see thoroughe it, aftre the facion of the Medes. Their maner of weapon, and armour, was the same that the Scithians vsed. But their armies ware altogether almoste 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 ofspring: The nombre of them by continuance, came vnto a greate multitude. These do thei bringe vp, and make of as deerly, as thei do of their owne children: teachinge them to ride, to shote, to throwe the darte, and suche like feates, with great diligence and handsomenes. Eche communer ther, acording to his substaunce, findeth a greate nombre of these to serve the kinge on horsebacke, in all warres. So that at what time Anthonie the Romaine made warre vpon the Parthians, wher thei mette him with fyftie thousande horsemen: there ware of the whole nombre but eyghte hundred fre borne. They are not skylfull to fighte it oute at hande stripes, ne yeat in the maner of besieging or assaulting: but all together aftre the maner of skirmishe as they spie their aduantage. Thei vse no trompet for their warninges or onsettes but a dromme: neither are thei able to endure long in their fighte. For yf they ware so good in continuance, as thei be violente at a brunte: ther ware no multitude able to susteine their force. For the moste parte thei breake of, when the skirmishe is euen at the whottest. And within a while aftre 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 field, then arte thou at the poinct of the hardest hazarde. Their horsmen vse armour of mayle entrelaced with fethers: bothe for their owne defence, and the defence also of their horses. In times passed thei occupied no golde ne siluer, but only in their armour. Vpon regarde of change in their luste, thei mary echeone many wiues, and yet punishe thei none offence so greuously as adultery. For the auoyding whereof thei doe not onely forbidde their women by generall restraunte from all feastes, and banquettinges of men: but also from the sighte of them. Some neuertheless do wrighte, amonge the whiche Strabo is one, that thei vse to giue their wiues sometime to their friendes, as in the waye of mariage, that thei maye so haue issue. Thei eate none other fleshe but suche as thei

kylle at the chace. Thei be euer on horsebacke, whether thei go to the fielde or the banket, to bye, to selle, to commune of aughte with their friende, or to do any thing that is to be done. Yea thei dispatche al commune and priuate affaires, sittinge on horsebacke. And this is to be vnderstonden of the fre borne: for the slaues are alwaies 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, then couer thei the bare bones with earth. Thei haue great regarde vnto their goddes, and the worship due vnto them. Thei are men of a proude nature, busie 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 milde. Thei be euer in some stirre, either with their neighbours, or elles amonge themselues. Men of fewe wordes, and readier to doe, then to saye. And therefore whether it go with them or against them, thei lappe it vp in scilence. Thei obey not their superiours for any reuerence, but for feare. Altogether giuen to lechery, and yet skante in fiedinge. 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 Dana. Of whome the chiefe citie of the kingdome also, was named Persepolis, whiche in Englishe soundeth Perseboroughe (or as we corruptly terme it) Perseburie, and the whole nation Persiens. This countrie as Ptolemie writeth in his fiueth booke, hath on the Northe, Media: on the West, Susiana: on the Easte, the two Carmanias: and on the Southe, an inshot of the Sea, called the Bosome of Parthia. The famous cities thereof, were Axiama Persepolis and Diospolis. By the name of Iupiter thei vnderstode the whole heauen. Thei chiefly honour the Sonne, whom the calle Mitra. Thei worship also the Mone, the planet Venus, the fyre, the earthe, the water, and the windes. Thei neither haue aultare nor temple, nor ymage, but celebrate their deuine seruice vndre the open heauen vpon some highe place for that purpose appoincted. In doinge sacrifice thei haue no farther respecte, but to take awaye 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 thei slea it, thei set it aparte by them, with a corone upon the heade, and heape vpon it many bittre banninges and curses. Some of the nacion notwithstandinge, when thei haue slaine the beaste: vse to lay parte of the of falle in the fire.

When thei sacrificie vnto the fire, they timbre vp drie stickes together, cleane without pille or barcke. And after what time they haue powred on neates tallowe, and oyle, thei kindle it. Not blowing with blaste of blowesse or mouthe: but makeinge winde as it ware with a ventile, or trenchour, or suche like thinge. For yf any manne either blow 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 wasshe, pysse, nor throwe deade carcase into them. No not so moche as spitte into them: But very reuerentlye honour their water after this maner. Comminge to lake, mere, floude, ponde, or springe: thei trenche out a litle diche, and ther cot thei the throte of the sacryfice. Being well ware, that no droppe of blode sprinckle into the water by. As thoughe all water ware polluted and vnhalowed ouer all: yf that should happen. That done their Magi (that is to say men skylful in the secretes of nature) layeng the flesh vpon a heape of Myrtus, or Laurelle, and tymbryng smalle wandes about, sette fyre thereon and brenne yt. And pronoucyng certein curses, they myngle oyle, mylke, and hony together, and sprinckle into the fyre. But these cursinges make they not against the fyre ne water. But against the earthe, a greate whyle toguether: holding in their hande a boundle of smalle myrte wandes. Their kinges reigne by succession of one kindred or stocke. To whom who so obeyeth not, hath his heade and armes striken of: and so wythout buriall is throwen out for karreine. Policritus sheweth that euery king of the Persians, buyldeth his howse vpon a greate hille: and ther hourdeth vp all the threasure, tribute, and taxe that he receyueth of the people: to be a recorde afre his deathe how good a husbonde he hath bene for the commune wealthe. Suche of the subiectes as dwelle vpon the sea coast, are taxed to paie money. But those that inhabite toward the mydde londe: suche commodities as the quarter beareth or hath wher they dwelle. As apothecary druggues, woolle, coulours, and suche like and cateille accordingly. He is not permitted 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 sieme in any wyse cruelle. Euery one of them marie many wiues: and holde many concubines also beside, for the encrease of issue.

The king Proclaimeth rewarde vnto him, that within one yere begetteth most children. Fiue yere afre thei are begotten, thei come not in the fathers sight, by a certein ordenaunce vsed emong them: but are broughte vp 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 banquetting goeth to bedde. From fiue yeres olde, to twentie and fowre, thei learne to ride, to throwe the Darte, to shoote, and chiefly to haue a tongue void of all vntruthe. For their nourituryng and trainyng in good maners, thei haue appoynted theim Masters of greate sobrenes and vertue, that teache them dieties, and pretie songes, conteinyng either the praises of their Goddes, or of some worthy Princes. Whiche sometime thei sing, and sometyme recite without note: that so they mighte learne to confourme their liues vnto theirs, whose praises thei sieme themselues to allowe. To this lesson assemble thei alwaie together, at the calle of a Trompette. And as thei growe into yeres, an accompt is required of them how well thei haue borne awaie the lessons of their childhode. Thei vse to ronne the race, and 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, and so to rowme and to hunte the fieldes, and to eat and drinke in their armour, and wette clothes. The fruyctes that eate are akecornes, wild Peares, and the fructe of the Terebinthine tree. But their daiely foode aftre their ronnyng, and other exercises of the bodie: is hard Bisquette, or a like crustie breade, Hortechocques, Gromelle sede, a litle roste flesshe or soden, whether thei lust: and faire water their drincke. Their maner of Huntynge, is with the bowe, or the Darte on horse backe. Thei are good also in the slynge. In theforenoone thei plante and graffe, digge vp settes, stubbe vp rootes, make their owne armour, or fissue and foule, with the Angle or nette. Their children are decked with garnishynges of golde. And their chief iuelle is the precious stone Piropus, whiche thei haue in suche price, that it maie come vppon no deade corps. And that honour giue thei also to the fire, for the reuerence thei beare there vnto. From twentie, till fiuetie: thei folowe the warres. As for byeng and sellyng, or any kinde of Lawe prattle, thei vse not. Thei cary in their warres, a kind of shieldes facioned like a losenge, a quiure with shaftes, and a curtilace. On their heades a copintanke, embatled aboute like a turrette, and a brestplate embossed, of skaled woorke. The princes and menne of honour did weare a treble Anaxirides, facioned muche like a coate armour, and a long coate doune to the knees, with hangyng slieues acordyng. The outside colours, but the lining white. In Somer thei weare purple, and in Wintre Medleis. The abillementes of their heades, are muche like the frontlettes that their Magj doe weare. The commune people are double coated doune to the midde Leggue, and haue about their heade a great rolle of Sendalle. Their beddes and their drinking vessell, are garnished with gold. When they haue matier of moste importaunce to common of, thei debate and conclude in the middes of their cuppes: thinkyng it muche surer that is so determined, then aftre any other sobrer sorte. Acquaintaunce mietyng of equall degre, griete one another with a kisse. But the inferiour mietyng with his bettre, enclineth his bodie forward with lowe reuerence. Thei bewrie their corpses in the grounde, cearyng them all ouer with waxe. Their Magicens thei leaue vnbeuied, for the foules to disspetche. The children there, by an ordenaunce no where elles vsed: doe carnally knowe their mothers. Thus haue ye heard what the maners of the Persians ware sometyme.

Herodotus reherseth certeine other, their facions not vtterly vnworthe the tellynge. That thei compted it vilanie to laughe, or to spitte before the kyng. Thei thought it fondenes in the Grekes, worthie to be laughed at, to imagine goddes to be sprong vp of menne. What so euer was dishoneste to be done, that thoughte thei not honeste to be spoken. To be in debte was muche dishonour, but of all thinges moste vile for to lie. Thei vse not to bewrie their deade bodies, vntill thei haue bene torne with dogges, or with fowles. And the parentes brought to niedinesses vse there to make cheuisaunce of their daughters bodies, which emong no nation elles was euer allowed. Howbeit some holde opinion, that it was also the propertie of the Babilonians. The Persians at this daie, beyng subdued of the Saracenes, and bewitched with Mahometes brainsicke wickednesse, are cleane out of memorie. A people in those daies, whiche through their greate hardinesse and force, ware of long tyme Lordes of the Easte parte of the worlde. But now tumbled cleane from their aunciente renowne, and bewried in dishonour.

The. viij. Chapitre.

Of Ynde, and the vncouth trades and maners of life of the people therein.

Ynde, a Countrey also of the Easte, and the closyng vp of Asia toward that quartre: is saied to be of suche a maigne syse, that it maie be compared with the thirde parte of the whole earth. Pomponius writeth, that alonge 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. Beginnynge at the

Southe sea, it stretcheth to the Sonnerisynge: And Northward to the mount Caucasus. There are in it many greate peoples: and Tounes and Cities so thicke, that some haue reported them in nombre fiue thousande. And to saie truthe, it ought not to sieme greatly straunge vnto folkes, though the countrie be reported to haue suche a nombre of Tounes, or to be so populous: consideryng that of all other, the Yndians alone, neuer discharged them selues of any ouerplus of issue, as other haue done: but alwaie kepte their owne offspryng at home in their owne countrie. Their principall floudes are Ganges, Indus, and Hypanis. But Ganges farre passeth in greatnes the other twaine. This lande by the benefite of the battling breathe of the gentle Weast winde, reapeth corne twice in the yere. And other Wintre hath it none, but the bittre blastes of Theasterly windes called Etesia. Thei lacke wine, and yet some men reporte, that in the quartre called Musica, there groweth a good wine grape. In the Southe parte thereof, groweth Nardus, Cinnamome, Peper and Calamus aromaticus: as doeth in Arabia and Aethiope. The woode Ebenum (which some suppose to be our Guayacum) groweth there, and not elles where. Likewise of the Popiniaye and the Vnicorne. As for precious stones, Beralles, Prasnes, Diamantes, firie Carbuncles and Pearles of all sortes, be founde there in greate plentie. They haue twoo Sommers, softe pimpelyng windes, a milde aier, a rancke soile, and abundaunce of watre. Diuerse of them therefore liue an hundred and thirtie yeres. Namely among the Musicanes. And among the Serites, yet somewhat longer.

All the Yndians generally, weare long heare: died either afre a bright asshe coulour, or elles an Orange tawnie. Their chief ieuelles, are of Pearle and precious stones. Their appareille is verie diuers: and in fewe, one like another. Some go in Mantles of Wollen, some of Linnen some naked, some onely brieded to couer the priuities, and some wrapped aboute with pilles, and lithe barckes of trees. Thei are all by nature blacke of hewe: euen so died in their mothers wombe acordyng to the disposicion of the fathers nature, whose siede also is blacke: as like wise in the Aethiopians. Talle men and strongly made. Thei are very spare fieders, namely when thei are in Campe. Neither delighte thei in muche preasse. Thei are as I saied, greate deckers and trimmers of them selues, haters of theft. Thei liue by lawe, but not written. They haue no knowledge of lettres, but administer altogether without booke. And for which they are voide of guile, and of very sobre diete: all thing prospereth well with them. Thei drinke no wine, but when thei Sacrifie to their goddes. But their drinke is a bruage that thei make sometyme of Rize, sometime of Barlie. Their meate for the mooste parte is soupynges made also of Rize.

In their lawes, bargaines, and couenauntes, their simplicitie and true meanyng well appeareth: for that thei neuer are muche contencious aboute them. Thei haue no Lawes concernyng pledges or thynges committed to another mannes kiepyng. No witnessynges, no handwrytynges, no sealynges, ne suche like tokens of trecherie and vntrust: but without all these, thei trust and be trusted, thei belieue and are believed, yea, thei oftentimes leaue their houses wide open without keper. Whiche truely are all great signes of a iuste and vprighte dealyng among them. But this peradventure can not seattle well with euery mannes fantasie: that thei should liue eche manne aparte by himself, and euery body to dine and to suppe when he lust, and not all at an howre determined. For in dede for the felowshippe and ciuilitie, the contrary is more allowable. Thei commende and occupie muche as a commune exercise, to rubbe their bodies: specially with skrapers made for the nones. Afre whiche, thei smothe them selues again with Ebenum, whereof I spake afore.

In their Toumbes, and Bewrialles, very plaine and nothyng costlie: But in trimming and arraieng of their bodies, to, to, gaude 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 them phanelles to defende them from 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 prerogatiue, 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 Oxen. Some to serve them as their vndrelynges, and some for pleasure, and issue. Whiche maie neuerthelesse vse buttoke banquetyng abrode (for any lawe or custome there is to restreine them) excepte their housebandes by fine force, can compelle them to kepe close.

No one among the Yndians either sacrificeth coroned, ne offreth odours, ne liquours. Thei wounde not their Sacrifice in no maner of wise: but smore [Footnote: To smother, from the Dutch *smooren*] 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 conuicte of false witnessyng, hath his fingres cutte of by the toppe ioynctes. 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 lyeth hym vpon his heade.

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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 slea hym: but she 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 afore enioied the Croune. It is not lawfull for the king to slepe by daie tyme: and yet in the night tyme to auoide trecherie, he is forced euery houre to chaunge his chambre. When he is not in campe, he ofte tymes cometh abroade: bothe to giue sentence, and to heare matters dependyng in question. And if it be tyme of daie to trimme his bodie: he bothe heareth the pleaes, and is rubbed in the meane season with the skrapers afore mencioned, by thre of his women. He cometh furthe also to Sacrifices, and to hunting: Where he is accompaigned with a rable of women, in as good ordre as ours ware wonte to be vpon Hocke Mondaie. [Footnote: Hock—Monday fell eight days after Easter, Hock—tide was a festival instituted in memory of King Hardicanute's death in 1042. Hock—Tuesday money was a duty paid to the landlord in ancient times.] 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 ordre and duetie) he loseth his heade for it. There go afore hym Tabours and Belles. When he hunteth in places fensed aboute, two or thre armed women stande preste, [Footnote: Preste—*ready*.] for his aide, and defence. But when he hunteth in open place, he is caried vpon an Eliphante: and euen so sittyng on his backe shooteth, or throweth the darte at his game. Some of his women ride vpon Horses, some vpon Elephanes. As likewise in the warres, where thei fight with all kinde of weapons skilfully.

Suche menne also as haue gathered thinges into writynges, recorde: that the Yndians 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 most riche, and magnificent.

The commune wealth of the Yndians, was sometyme deuided into seuen states or degrees. The Sages (whiche other calle Philosophers) ware of the first ordre, or state: the whiche although thei ware, in nombre feawer then any of the rest: yet ware thei in honour and dignitie aboute the kyng, farre aboue all other. These menne (priuiledged from all busines) neither be troubled with office, ne be at any mannes commaundement: But receiue of the communes suche thinges as serue for the Sacrifices of their goddes, and are requisite for bewriales. As though thei ware bothe well acquainted, and beloued in heauen, and knewe muche of the trade in helle. For this cause haue thei bothe giftes and honour largely giuen them. And in very diede thei do muche good among the people. For in the beginning of the yere, assemblyng together, thei foreshewe of raine, of drouthe, of winde and of sicknesse: and of suche like thynges as maie to profeight be foreknowen. For as well the kyng as the people, ones vndrestandyng their foresawes, and knowyng the certeintie of their iudgemintes by former experience: shone the euilles, and are preste to attende vpon that, that is good. But if any of their said Sages shall fortune to erre in his foresighte: other punishmente hath he none, then for euer after to holde his peace.

The seconde ordre is of housebande menne, whiche beyng more in nombre then any of the other states, and exempte fro the warres, and all other labour: bestowe their tyme onely in housebandrie. No enemie spoileth them, none troubleth them: but refraineth fro doing them any hurte or hinderaunce, vpon respect of the profighte that redoundeth to the whole, through the traualles. So that thei, hauyng libertie without all feare to followe their business, are instrumentes and meanes of a blessed plenteousnesse. Thei with their wiues and children, dwell alwaie in the countrie, withoute resortyng to the tounes or citie. Thei paie rente to the Kyng (for all the whole Countrie is subiecte to their kyng) neither is it lawfull for any of the communes to occupie and possesse any grounde, without paieyng rente. And the housebande men beside this rente, yelde vnto the Kynges maiestie, a fiueth of their fruites yerely.

The thirde ordre standeth all by brieders and fieders, of all sortes, whiche like wise neither enhabite tounes ne village: but with tentes, in the wilde fieldes. And these with huntynge and foulyng in sondrie wise, so kiepe vndre the beastes and hurtefull foules: that whear other wise the housebande menne should in siede tyme, and towarde harueste, be muche acloyed [Footnote: This word, meaning overburthened, is frequently met with in Chaucer.] and hyndered by the fowles, and them selues alwaie by the beastes, the countrie is quiete from al suche annoyance.

In the fowrthe ordre are Artificers, and handicraftesmen. Whiche are deuided, some into Smithes, some into Armourers, some for one purpose, some for another, as is expediente. These doe not onely liue rente free, but also

haue a certaine of graine allowed them at the kinges allowaunce.

In the fiueth ordre are the menne of warre, a greate nombre daiely exercised in armes, bothe on Horsebacke, on Elephantes, and on foote. And all their Elephantes, and horses miete for their warres, are found of the kinges allowaunce.

The sixteth ordre is of Surueiours or Maisters of reporte, whiche haue the ouer sighte of all thynges that are done in the realme, and the charge to bryng reaporte vnto the kyng.

In the seuenth place, are thei that be Presidentes, and heades of the commune counsailes, very fewe in nombre, but worthy men for their nobilitie and wisdom. Oute of these are chosen counsaillours for the kynges Courtes, and officers to administre the commune wealth, and to determine controuersies: yea, capitaines for the warres, and Princes of the realme.

The whole state of Ynde beyng deuided into these ordres or degrees: it is also ordeined, that a man shall not marie out of the ordre, wherin his callyng lieth, ne change his trade. For neither maie the souldiour occupie housebandrie though he woulde: ne the artificers entremedle with the doctrine of the Sages.

There are also amonge the Yndians, persons of honour appointed to be as it ware Tutours of straungiers, to see that no wronge be done them, to put ordre for their kepyng, and Phisicke, if any falle sicke. As also (if it fortune any of them to die) for the bewrieng of them, and to deliuer their goodes, and money to their nexte friendes.

All causes are brought afore the iudges, who heare the parties, and punyssh the offenders diligently. Ther is no slauery amonge them. Yea, thei haue a certaine ordinaunce, that none shalbe slaue or bonde amonge them, but all fre, and of equalle auctoritie and honour. For thei holde opinion that who so accustometh his selfe neither to be Lorde ouer other, ne to wronge any bodie: that man hath prepared him selfe sauftie and ease what so euer shall happen hym by any aduenture. And a fonde thing ware it to make the lawes indifferente for all, and not to 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 vnderstond that thei do not all alike vse suche trade as I haue described, but in some places somewhat worse.

Of those that lie towarde the Easte, some occupie brieding, and some do not. Other dwellinge in the mershe and fennes vpon the riuers side: occupie fisshing, and liue by the same all rawe. And thebette to worcke their feate, 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 ioyncte, and ioyncte, is a iuste proportion of timbre for one of their boates.

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

Those that be yet by Easte of them, are brieders of cataille: and liue altogether with rawe fleshe, and haue to name Padians. Whose conditions are sayde to be suche.

As often as it fortuneth any of their citezeins to besicke, yf it be a manne: his nierest friendes, and those that are moste aboute him, kille him by and by, leaste (saye thei) his fleshe shoulde waxe worse. Yea, though he woulde dissemble the matier, and denie him self 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. Likewise do thei with bothe sortes, when thei waxe croked for age, or become impotente: where broughte, 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 herbes, and a certaine sede whiche groweth there of the owne accorde, muche like vnto 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, he wandereth forthe into some deserte place, and ther laieth him downe: no manne taking hede either to his lieng or to his dienge.

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

These Yndians haue a kinde of sages, that the Griekes calle Gimnosophista, whiche as the worde Sophista soundeth now, might merily be interpreted briechelesse bablers. But as Sophista did signifie then, naked Sages: or to giue one Griek word for a nother, naked Philosophres. These (as Petrarche writeth) haunte the outemoste borders, and shadowie partes of that countrie, wandering naked accordinge to their name, vp and downe, heather

and theather studienge, and searching the natures of thinges, the course of the heauens, and the secretes of knowledge. Thei continue sometime al the whole daye from the sonne rising, till his downe goinge: beholdinge the same with stedfaste eye, neuer turning away the heade (althoughe it be ther moste feruently hote) searching and spienge aftre certaine secretes in the body thereof.

At another time thei passe the daye likewise, standing one while on one legge, another while on another in the broilinge sande of that contrie. Froste nor snowe, nor firie heate greued not them.

Amonge these, is ther a people called Brachmanes, whiche (as Didimus their king wrate vnto Alexandre when he went aboute to subdue them) liue a pure and simple life, led with no likerous lustes of other mennes vanities. This people longeth for no more then nature requyreth naturallie. Thei are content with suche foode as commeth to hande, desiryng no suche as other menne tourne the worlde almoste vpside downe to haue, leauing no element vnransaked to gette a gowbin [Footnote: A large mouthful. From the old French, *Gobeau*.] for their glotenus gorge: but suche as the earth vnploughed, or vndoluen, yeldeth of her self. And because thei acqueinte not their table with surfet, in dede thei know not so many kindes of sickenesses, ne so many names of diseases as we doe: but thei bettre knowe what sounde healthe meaneth, and staided continuance of the same then euer we are like.

Thei haue no neide to craue one anothers 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 niedeth. Enuie cannot dwelle ther, ne none of her impes, wher all be equalle, and none aboute other, and all alike poore, maketh all alike riche. Thei haue no officers of Iustice among them, because thei do nothing 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 banis all [Transcriber's note: 'colle' in original] couetyse. That lechery licke not away the vigour of their spirites, and strength: nor lacke throwe menne in desperate doompes. That euery manne hath enoughe, wher no manne couettes more. That neuer content, is of all other the moste cruell restles plague. For whome she catcheth, she throweth a foote beneth beggery, whilst thei canne finde none ende of their scrattinge, but the more thei haue, the fellier gnaweth their longing.

Thei warme by the Sonne, the deawe is their moisture, the riuer is their drinke, the faire grounde their bedde. Care breaketh not their sleape, Compassing of vanities wearieth not their minde. Pride hath no stroke ouer them, among whom ther is no diuersite. Neither is their any kinde of bonde knowen amonge them: but the bondage of the body to the minde whiche they 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 tempre their mortre, thei bake no bricke, nor digge no sande. But either make them caues in the earthe, or take suche as they finde ready made in the sides of mountaines and hilles. Ther dwel thei without feare of rage or ruine, of weather or of winde. He thincketh him self saeflier fenced from showres with his caue, then with a fewe tiles: and yet hath by it a double commoditie. A house while he liueth, and a graue ready made when he dyeth. Ther is no glittering apparell, no rattelinge in sylkes, no sylkes, no rusteling in veluettes, but a litle brieche of brawded rashes, or rather a couering of honeste shamefacednesse.

The women are not sette oute to allure, ne pinched in to please, ne garnished to gase at. No heare died, no lockes outelaied, no face painted, no skinne sliicked, no countrefeicte countenance, nor mynsing of passe. No poticary practise, no ynckhorne termes, nor pithlesse pratling. Finally no colours of hipocrisie, no meanes to set out more beautie then nature hath giuen them. They ioyne not in engendrure for likerous luste, but for the loue of yssewe and succession. Thei kepe no warres, but mainteine peace: not with force, but with peaceable behauour and maners. The father and the mother folowe not the child to the bewrillage. Thei builde no tombes for the deade: more like vnto chirches then graues. They bewry not vp their ashes in pottes dassed full of pearle and precious stone. For 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. Pestilence or other diseases (as I haue sayd) the Abrahmanes are not annoyed with, for they enfecte not the ayer with any filthe doinges. But nature alwaye with them, keapeth accorde with the season: and euery elemente his tourne with oute stoppe or barre. Their Phisicque is abstinence, which is able not only to cure the maladie already crepte in: but also to holde oute suche as otherwise mighte entre. Thei couette no sightes, nor shewes of misrule: no disguisinges nor entreludes. But when thei be disposed to haue the pleasure of the stage, thei entre into the regeste of their stories, and what thei finde theremoste fit to belaughed at, that do thei lamente and bewaile. They delight not as many do, to heare olde wiues tales, and fantasies of Robin

Hoode: but in studious consideracion of the wondreful workemanship of the worlde, and the disposing of thinges in suche ordre of course and degree. Thei crosse no sease for merchaundise, ne learne no colours of Rethoricque. Thei haue one kinde of plaine eloquence commune to them all: tongue, and harte agreinge in truthe. Thei haue neither moote halles, ne vniuersities, whose disagreeable doctrine more leaning to apisshe arte, then natural reason and experiance, neuer bringeth anye staye, or certeinte of thinges. One part of this people iudgeth mannes perfeteste blessednes to stande in honestie. And a nother in pleasure. Not in the tickelings of the taile, or pamperinges of the bealy, more bittre then pleasaunte as thou maye vse them: but to lacke nothing that perfecte nature desireth, ne nothing to do that perfecte nature misliketh. Thei thincke it no honour to God, to slea for him an innocente beaste; yea thei say he accepteth not the sacrifice of men polluted with bloode, but rather loueth a worship voide of all bloodsheade. That is to saye, the humble entreatie of woorde, because that proprety 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 therin. And this was the life of the vnchristened Brahmanes, wher with we Christianes are so farre out of loue, that we are afraid leaste any man should beleue it to be true.

The Yndians called Catheis, haue eche man many wiues. And assone as any one husbands fortuneth to die, his whole number of wiues assemble before the chiefest iudges of the citie, and there eche for her self, sheweth and alledgeth her welle deseruinges towarde her housebande: how derely she loued him, howe muche she tendered and 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 maner and moste gorgeous that she can deuise, triumphing and reioysinge, getteth her vp vpon the funerale pyle wher her housebandes corps lieth ready to be brente, and ther kissinge and embrasinge the deade body, is burned together with her housebande. So gladd is she to haue the victorie, in the contencion of wiuely chastitie, and honeste behaiour toward her husbande. And the other that lyue, thincke them selues dishonoured: and escape not without spotte of reproche as longe as they liue. Their children in their infancie, are not nourished vp at the libertie and will of the parentes: but certeine there are appointed to viewe the children: whiche yf thei spie vntowardnes in the infante, deformitie, or lacke of lymmes, commande 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 also among the Yndians haue this custome, that yf thei be of suche pouertie that thei be not able to marye oute their daughters: euen in the floure of her age thei bringe her, or them, furthe into the marcate with trompet and dromme, or suche other their noyses of warre: And their, after the multitude is comen together, the maiden first vncouereth her self wholie vp to the harde shoulders, on the backe haulfe, to be sene starke naked, and aftre that likewise on the bealy. Yf the multitude finde no faulte, but allowe her as worthy to please for her bodye, then marieth she to some one ther, whome she beste liketh.

Megasthenes writeth that vpon diuerse mounteines in Ynde, are people with dogges heades, and longe clawes, cladde in hydes of beastes, speakinge with no voyce like vnto manne, but barking onelye, 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 they liue by the sauour of their frutes. And yf thei fortune to iorney, so that they thincke to fayle of the sauour when thei would haue it, they cary with theim to smell to, at times as thei fainte. But if it fortune those to smelle any horrible stincke, it is as present deathe vnto them, as poyson to vs. It is recorded in writyng, that certaine of those were in Alexandres campe.

We rede also that there are in Inde men with one eye and no mo. And certein so notably eared that thei hange downe to their hieles with suche a largenesse that they may lye in either of them as vpon a pallet: and soharde, that thei may rende vp trees with them. Some others 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 vp his fote, he largely shadoweth his whole bodie.

It is redde that in Clesia certein women haue but ones childe in all their life time: and the children as sone as thei are borne, immediatly to become horeheded. Againe, that there is another nacion, much longer lived than we are, whiche in their youth are horeheard: and in their age, their heare waxeth blacke. They affirme also that there is another sorte of women that conceiue at fyue yeres olde, and liue not aboute the age of viii. yeres. There are also that lacke neckes, and haue their eyes in their shoulders. Ther are also beside these, certeine saluages with dogges

heades, and shackle heard on their bodies, that make a very terrible charringe 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 them for truthes, one had not nede to bee to large: considerynge specially that menne nowe a daies, will skante beleue the reporte of other mens writings, in the thinges that almost lye vndre their noses.

There is a place betwixt Gedrosia and the floude Yndus which is called Cathainus of the Cathaiens that enhabite it. This people were an offspring of the Scythians, muche altered from their naturall condicions, and wonted maners, if that that Aritone the Arminiane writeth of them in his storie, be true.

Thei passe (saith he) all other men in quicke smelling. And they saye of them selues, that though all other menne haue two instrumentes of sight, yet do none see with both two in dede, but they: all other men in comparison either to haue no sight, or elles as it were but with one eye. Their wittnesse is greate, but their boastinge greater. The whole nacion of them is perswaded, that they muche passe all other men in knowledge, and the subtilties of sciences. They are all of colour shining, white, small eyed, beardedlesse by nature. Their lettres are after the facion of the Romaine, all in squares. They are diuersely ledde with fonde supersticions, some after one sorte, and some after another. But they are all voyde of the true knowledge which is in Iesus Christe. Some worship the sonne, some the mone. Other, ymages of yoten metalle, manie of them an oxe. And thus to sondry suche other monsters, hath this people in sondry wyse diuided it selfe in supersticion. They haue no maner of written lawes, nor knowe not what we meane when we speake of faithfulnessse or trustiness. And wher (as I said afore) they haue in all handi worckes a passing subtiltie of witte, yet in the knowledge of heauenly thinges, they are altogether to learne: that is to saie, they are vtterly ignoraunt. A cowardly people and very feareful of death. Yet exercise they a maner of warre, but that they handle rather by witte, and pollicie, then by strength and hardinesse. In their fighte they use a kinde of shaftes, and certaine other weapons of flight, vnknown to other countries.

Their money is a piece of square paper, with their Kynges Image vpon it. And because it cannot be durable: ordre is taken, that when it is soiled or dusked muche, with passyng from man to man, they shall bring it to the coignyng house, and make exchange for newe. All their vtensiles and necessaries of house, are of golde, siluer, and other metalles. Oyle is so deintie among them, that the kyng onely vseth it, as it were for a precious ointement. Thus haue we treated of the Yndians, and now to their borderers, the Scythians.

The ix. Chapitre.

Of Scithia and their sterne maners

Scithia (a countrie lieng by North) is said of Herodotus, to take the name of Scitha Hercules sonne. Or as Berosus Iudgeth, of another Scitha, borne of our greate grann dame Araxe, Noahes wife, that dwelt first in that countrie. This people in the beginnyng pente within narowe boundes, so in processe by litle and litle, through their valeauntnes and force enlarged their limites: that they became lordes of many countries aboute, and grewe into a great gouernaunce and renoume. They nestled first vpon the floude Araxis so fewe in nombre and so base: that no manne thought them worthie the troubling or talkyng of. But gettyng vnto them a certain king, hardie, of great courage, and notable, experience in the warres: they enlarged their land so, that they made it stretch on the one parte (whiche is altogether Hille, and Mountaigne) vnto Caucasus, and ouer at the plain vnto the Ocean, and vnto the greate marshe of Meotis, and Tanais the floude. From whence the countrie of Scithia now stretcheth all along toward the East. And because the mountaigne Imaus, ronnyng along as the countrie coasteth, deuides it in the middes into two haulues: the one haulfe is called Scithia 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. They forced Darius, the Kyng of the Persians, with greate dishonour to flie their countrie. They slue Cyrus with all his armie. They made an ende of Alexandre with all his power. The Romaines sente them threates they would warre with them, but they proued in fine but wordes. They are a people not tameable with any toile, bitter warriours, and of great strength of bodie. At the first very rawe, and with out any ordinarie trade of life: neither knowyng what tillage meant, ne yet hauyng any houses or cotages to dwell in. But wandryng vp and doune the wilde fieldes and driuyng their catteile afore them, their wiues and their children ridyng in wagons by them. They obserued iustice, without constraint of lawe. They compted none offence more heinous, then theft. As folke that had nothyng vndre locke nor keye, barre, nor bolte: but altogether in the open field. They nether occupied golde ne siluer. Their chief foode was milke and Hony. Against colde and other stormes, they wrapped their bodies in felles, and hides of bestes, and Mice skinned. They knewe not what Wollen meante, ne any facion of garmente.

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This maner of life was in many of the Scithians, but not in all. A greate nombre of theim, as thei muche differed in distaunce of place from other, so differed thei also from other in maners: and vsed a certeine trade of liuyng among them selues, wherof we afteward will entreats, when we haue saied somewhat more of their facions in generall.

Many of the Scithians delight in manslaughter. And the firste man that he taketh, in fight, his blood drincketh he: and offreth vnto his Kyng the heades of all those that he ther sleaeth. 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 the heade afre this sorte. Firste, with his knife he maketh in it a gashe rounde aboute like a circle, vndre the eares: then taketh he it by the heare of the crowne, and striketh it of. That done, he fleaeth it, and taweth the skinne betwixte his handes, 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 glorieth not a litle in it. And he that hath moste of suche handkerchers, is compted the valeauntest manne. There are many also that sowe together these skinnes of menne, as other doe the skinnes of beastes, and weare them for their clothyng. Some of them flea the right hand of their enemies beyng slaine, so that the nailes also remain vpon the fingres, and make couers of them for their quiuers.

Many of them flea the whole bodie, and stretche out the skinne vpon certaine stickes fitted for the nones, and so sprede them vpon their Horse. Of the Skulles of the heades thus slaine, thei make measures to drincke in: coueryng them on the outside with rawe Neates leather, and gilding them on the inside, if he be of habilitie. And when any gheste of estimacion commeth vnto them, thei offre them to drincke in asmany as they haue, and declare for a greate bragge of their valeauntesse, that so many they haue slaine with their owne hande.

Ones euery yere, all the chief heades of the Scitians, kepe a solempne drinckyng. At the whiche the maner is, out of one of these Skulles, as out of a wassailing boule, to giue all those the wine that haue slaine anemie. But he that hath done no such notable acte, tasteth not therof, but sitteth aparte in a corner with out honour: which is iudged among them a greate reproche. But thei that haue achieved many slaughters, thei drancke 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. Nexte vnto Apollo and Venus, Mars and Hercules. Yet erecte thei no Chapelle, Altare, nor Image to any of these: but onely to Mars: to whom thei offre of euery hundred prisoners that thei take, one for a sacrifice. To the other thei offre bothe horses and other beastes, but specially horses. Swine thei so little estieme, that thei neither offre them to any of their goddes ne vouchesauf to kiepe them in their Countrie. Looke whom the kyng punissheth with death, his children he also commaundeth to be slain, as many as be males, but the women are pardoned.

With whom the Scithians couenaunt or make League: after this manor thei doe it. They 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 Curtilasse, then shaftes, their axe, and their darte. That done, thei wishe vnto them selues many terrible curses and mischiefes, if thei holde not the league or couenaunte. And then drincke thei the wine. And not thei onely that strike the couenantes, but also those that are moste honourable in their compaignie.

The bewriall of their kynges is afre 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 aboute, all to begasshe his foreheade and his nose, and shoote him through the lifte hande, in thre or fowre places. Then laie thei the corps in a Carte, and cary it to the Gerrites, where the Sepulchres of all their Kynges are. And thei dwell vpon the floude Boristhenes, about the place wher it becometh first saileable. 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 drieng it from all filthe, and fille it vp with Siler Montanum, Frankencense, Smallache siede, and Anise siede, beaten together in a Mortre. And when thei haue sowed it vp againe close, thei ceare the whole bodie, and conueighe the same in a Carte, to the nexte people vndre the gouernaunce of the Scithians, whiche with honour receiue it, and conueigh it vnto the nexte of their dominion: and so from one to another, vntle it haue passed rounde aboute, to as many peoples as are of their dominion, and be comen againe to the place of bewriall among the Gerrites, whether it is accompanied with a certain of all the peoples, to whom it hath comen, as thei gathered encrease from place to place. Thei, afre what tyme thei haue laied the corps, cophine and all, vpon a bedde of state, amid the square afore mentioned: sticke doune their iauelines and speares aboute him, and with stickes laied ouer from one to

another, frame as it ware a Cielyng, whiche thei couer with a funeralle palle. Then in the reste of the voide space, that yet remains in the Cophine made for the nones: thei berwrie one of his dierest lemmans, a waityng manne, a Cooke, a Horsekeper, a Lacquie, 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 housholde, or body. And when the yere comes about, then do thei thus. Thei take of those that ware nerest about the Kyng (now there are none aboute the king, but thei be Scithians free borne, and suche as his self doth commaunde: for he maie be serued with no bought slaue) of those take thei fiuetie and as many of his best horses. And when thei haue stranged bothe the men and the horses, they bowell the Horses, stuffe their bealies againe with Chaffe, and sowe them vp close, and sette the menne vpon their backes. Then make thei a voute ouer round about the bordre of the greate square, and so dispose these Horse menne enuiron the same, that thei sieme a farre of, a troupe of liuyng horsemen gardyng the kyng.

The communes haue also a maner of bewrialle aftre a like sorte. When one of them dieth, his nexte neighbour and kindsfolke laie hym in a Carte, and cary hym aboute to euery of his frindes: whiche at the receipte of hym make a feaste, as well to the kindsmen, as to all the residewe that accompaynie the corps. And when thei haue thus caried hym aboute by the space of fowretene daies, he is bewried. All the braine of his heade beyng first piked out, and the skulle rinsed with water cleane. Aboute the bodie thei sette vp three sparres of woodde slopyng, and restyng one vpon another at the toppes. Rounde about these sparres, thei straine cappyng woollen, packyng them as close as thei can. And within betwixt the sparres, as it ware in the midst ouer the deade, thei set a traie or shallowe trough, where in to thei caste a kinde of stones, that glistereth by fire light.

The menne among the Scithians do not vse to washe them selues. But the women vse to powre water vpon their own bodies, and to rubbe themselues against some roughe stone: and then with a piece of a Cipresse, Ceadre, or Encence tree, to grate their whole bodie, vntill it be some what bollen or swollen. And then enoint thei bothe that and their face, with certeine medicines for the nones: whereby thei become the nexte daie of a very good smell, and (when the medicine is washed awaie) slicke and smothe.

Their commune othe, and the othe of charge in matiers of controuersie, or iudgemente, is by the kynges clothe of estate: by the whiche if a man shalbe tried to haue forsworne hymself (as their enchauntours haue a maner to trie with salowe 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 proued him periured.

The Massagetes, a people of Scithia in Asie, beyond the sea called Caspium mare in appareille and liuyng, muche like to the Scithians, and therefore of some so called: vse to fighte bothe on horsebacke and on fote, with suche actiuitie and force, that thei are almoste inuincible in bothe. Their weapons are bowe and arrowes, Launces and Armynge swordes. Their beltes aboute their waste, the ornament of their heades, and their pollerone, are garnished with golde. Their Horses are barbed on the brest, with barbes of gold. Their reines, bridles, and trappour are all of golde. The heades of their Launces are of Brasse, and their Quiuers armed with Brasse. As for Siluer and Iron thei occupie none. Eche manne marieth one wife, and yet are the wiues of them all, commune one to another, whiche thyng is not vsed among any of the other Scythians. When so euer any man lusteth for the compaignie of his woman, he hangeth vp his quiuer vpon the carte wherein his wife is caryed by him, and there openly without shame coupleth.

When any one of this people waxeth very aged, his friendes, acquaintance, and kindesfolke assembled together, make a bealy Sacrifice of hym: sleayng as many shiepe 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 departyng is compted among them, of all other moste blessed. If any fortune to pine awaie of sickenesse, hym eate thei not: but put in a hole, and throwe earthe vpon him. Sory for the losse, that he came not to the feaste.

Thei neither sowe nor mowe, but liue by flesshe of suche beastes as thei haue, and suche fische as Araxe 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 vp Horses in Sacrifice, as beyng in swiftenesse moste like vnto the Sonne.

The Seretines are a debonaire people, and suche louers of quietnesse, that they shonne to entremedle with any other people. Merchautes passe their outmost floude toward them, but thei maie come no nigher. Along the banques there, thei sette oute suche thynges, as thei are disposed to selle. Not the Merchautes, but the indwellers of the Countrie. For thei selle to other, and buie of none. And thei sette them in ordre as thei iudge them in price.

The buyer cometh, and as he iudgeth them by his eye to be worthe, without further trade or felowshippe betwixte them, so laieth he doune. And if thei receiue it, he departeth with the ware. Emong them is there neither whore nor thiefe, nor adulteresse broughte to iudgemente. Neither was it euer hearde, that there was a manne slaine emong them. For the feare of their Lawes woorketh more strongly with them, then the influences of the Starres. Thei dwelle as it ware in the beginnyng or entryng of the worlde. And for that thei liue afre a chast sort: thei are neither skourged with Blastynge, ne Haile, ne Pestilence, ne suche other euilles. No manne toucheth a woman there, afre she hath conceiued, ne yet in the time of her flowres. Thei eate none vnclene beastes, ne knowe what Sacrifisyng meaneth. Euery man there is his owne Iudge, acordyng to Iustice. 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 Tauroschithians (so called for that thei dwell aboute the mountaigne Taurus) offre as many as fortune to make Shipwracke vpon their shore: to the virgine, whose name ye shall afre heare. And if it fortune any Greke or Grekes, to be driuen thether, him doe thei sacrifice after this maner.

Afre what tyme thei haue made prayer after their maner, thei strike of his heade with an hatchet. And (as some saie) tumble doune the carkesse into the Sea, (for this Virgine hath a Chapelle vpon the toppe of a high clieue, hangyng ouer the Sea, where this feate is doone) and naile vp the heade vpon a Gibet. In this pointe of nailyng vp the heade, all the writers agre, but in tomblyng doune the body, not so, for some affirme, that the body is bewried. The Virgine Deuille, to whom thei Sacrifice: is saith to be Iphigenia Agamemnon's daughter. 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, and setteth it vp: some vpon their house toppe some vpon their chimneis as high as thei can. And no merueile though thei set them so that thei might well see rounde about them: for thei saie: they are the wardens and keepers of al their whole house. They liue by spoile, and by warre.

The Agathirsians are menne verie neate and fine, and greate wearers of golde in their appareill. Thei occupie their women in commune, so that thei seme all of one kindred, and one householde: neuer striuyng nor grudgyng one with another, muche like in body vnto the Thracians.

The Neuriens vse the maners of the Sithians. This people the somer before that Darius set furthe, ware constrained for the greate multitude of Serpentes that ware bredde in their quartres, to chaunge their dwellyng place. Thei verily doe belieue, and wille sweare it: that euery yere ones for a certaine 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 worste condicioned, without lawe, or officer, appareilled like the Scithiens: but in language like vnto no bodye but them selues.

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

The Budines are a great nacion, and a populous, graye eyed, and redde headed al. Their heade citie is Gelone, wherof thei are also called Gelonites. Thei kepe euery thirde yere a reuelle in the honour of Bacchus: wherent thei make reuelle in dede, yea, reuell route. Thei ware sometime Grieques, whiche put of fro their countrie, seatled them selues there. And by processe, losing the proprietie of their owne tongue, became in language haulfe Grekes, and haulfe Scithians. Yet are the Gelonites bothe in language and liuinge, different from the Budines. For the Budines beinge natiue of the place, are brieders of Cattaile: The Gelonites, occupieng tilthe: liue by corne, and haue their frute yarde. Neyther lyke in colour ne countenance to the other. All their quartres are verie full, and thicke of trees. It hathe also many meres and greate. In and aboute the whiche thei take Ottres, and Beauers, and many other beastes: of whose skinned they make them pilches, and Ierkins.

The Lirceis liue by woodmanshippe, and huntinge, and afre this maner. Their countrie beinge also very thicke of trees, thei vse to climbe suche as siemeth them beste: and there awaite their game. At the foote of euery mannes tree lieth a dogge, and a horse well taughte to couche flatte on the bealy, as lowe as can bee. When the beast cometh within daungier, he shoteth. And yf he hitte, he streighte commeth doune, taketh his horse backe, and foloweth with his hounde.

The Argippians dwell vndre the foote of the highe mountaignes. 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 apparell afre the sorte of the Scithians. Thei haue small regarde to brieding: by the reason wherof thei haue smalle store of cattaile. Thei lie vndre trees, whiche in the wintre thei

couer ouer with a white kinde of felte, and in the somer take the same awaye, and lie vndre the open tree. Ther is no manne that will harme them for that thei are compted holy halowed: neither haue thei anye kinde of armour, or weapon of warre. These men haue the arbitrement of their neighbours controuersies rounde aboute. And as thei determine so are thei ended. Who so flieth vnto them, is saufe as in sanctuary.

The Issedonnes haue this propertie. When so euer any mannes father ther, dieth: all his kinsfolke bringe euery man one beast or other to the house of the sonne that kepeth the funeral. Which when they haue killed and minsed: they minse also the body of the deade. And bothe the flesshes beinge mingled together, thei fall to the banquet. Then take thei the dead mannes heade, and pike the braine cleane, and all other moistures and ragges, and when thei haue guilte it, thei vse it for a representacion of the partie departed. Solempnisinge euery yere furthe, the memoriall, 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 verry iuste dealers, and their wiues to be as valeaunt and hardie as the husbandes. Suche haue the maners of the Scithians bene. But afterwarde beinge subdued by the Tartares, and wearing by processe into their maners and ordinaunces: thei nowe liue all afre one sorte, and vndre one name.

The x. Chapter.

Of Tartarie, and the maners and power of the Tartarians.

Tartaria, otherwyse called Mongal: As Vincentius wryteth, is in that parte of the earthe where the Easte and the Northe ioyne together. It had vpon the Easte, the londe of the Katheorines and Solangores, on the South, the Saracenes: on the Weste the Naymaniens, and on the Northe is enclosed with the ocean. It hath the name of the floude Tartar that ronnet by it. A country very hilly, and full of mountaines. And where it is champein, myngled with sande and grauelle. Barreine, except it be in places where it is moysted with floodes, which are very fewe. And therefore it is muche waaste, and thinly enhabited. 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 enhabitauntes are faine to make their fyre, and dresse their meate with the drie donge of neate and horses. The ayer intemperate and wonderfull. Thondre, and lightening in somer so terrible, that sondry do presently die for very feare. Nowe is it broiling 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 doeth muche harme. In wintre it neuer raineth ther, and in Somer very often. But so slendrelly, that the earthe is skante wette with al. And yet is ther great store of Cattaile: as Camelles, neate, &c. And horses and mares, in suche plentie, as I beleue no parte of the earth hath againe. It was first enhabited of foure peoples. Of the Ieccha Mongalles that is to saye, the greate Mongalles. The Sumongalles, that is to say the watre Mongalles, whiche called them selues Tartares, of the floude Tartar whose neighbours thei are.

The thirde people ware called Merchates, and the fourthe Metrites. There was no difference betwixte them eyther in body or language, but al afre one sorte and facion. Their behaour was in the beginning very brute, and farre oute of ordre, without lawe or discipline, or any good facion. Thei liued amonge the Scithians, and kept herdes of cattalle in very base state and condition: and ware tributaries to all their neighbours. But within a while afre, thei deuided them selues as it ware into wardes, to euery of the which was appointed a capitaine: in whose deuises and consentes consisted thordre of the whole. Yet ware thei tributaries to the Naimannes (their next neighbours) vntyll Canguista by a certaine prophecie was chosen their kynge. He assone as he had receiued the gouernaunce, abolished all worshippe of deuilles, and commaunded by commune decree that all the whole nacion should honour the highe God euerlasting: by whose prouidence he would seme to haue receiued the kingdome. It was further decreed that as manye as ware of age to beare armour, should be preste, and ready with the king 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 commaundement of the Centurians. And the Centuriane obeyed the Millenarie, that had charge of a thousande. And he againe was subiecte to the grande Coronelle that had charge ouer ten thousande: aboute the whiche nombre thei mounted no degree of capitaines.

This done, to proue the obedience of his subiectes, he commaunded seuen sonnes of the Princes or Dukes whiche before had gouerned the people: to be slaine by the handes of their owne fathers, and mothers. Whiche thinge although it ware muche againste their hartes, and an horrible diede, yet did thei it. Partely vpon the feare of the residew of the people: and partly vpon conscience of their obedience. For why, the people thoughte when thei sawe him begyn afre this sorte: thei had had a god amongst them. So that in disobeyinge of his commaundement, thei thoughte thei should not haue disobeyed a king but God him selfe.

Canguista takinge stomake with this power, firste subdued those Scithians that bordred vpon him, and made them tributaries. And where other afore had bene tributaries also vnto them: now receiued he in that one peoples righte, tribute of many. Then settinge vpon those that ware further off, he had suche prosperous successe that from Scithia to the sonne risinge, and fro thence to the middle earthe sea, and beyonde: he broughte all together vndre his subiection. So that he moughte nowe worthely wryte him selfe highe Gouvernour, and Emperour of the Easte.

The Tartares are very deformed, litle of bodie for the moste parte, hauyng great stiepe eyes: and yet so heary on the eye liddes, that there sheweth but litle in open sight. Platter faced and beardlesse, sauynge vpon the vpper lippe, and a litle about the poincte of the chinne thei haue a feawe heares as it were pricked in with Bodkins. Thei be comunely all slendre in the waste. Thei shaue the hindre haulfe of the heade, rounde aboute by the croune, from one eare to another: compassyng towarde the nape of the necke after suche a facion, 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 tresses, or braudes, and bryng aboute to fasten behinde their eares. And this maner of shauyng, do thei vse also that dwelle among them, of what nacion so euer thei be. Thei them 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 Kien, 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 precious stones. And it is compted a ioly thyng among them: to haue a great sort of siluer sounded belles, gynglyng aboute their horse neckes. Their speache is very chourlishe and loude. Their singyng is like the bawlyng of Woulues. When thei drinke, thei shake the heade: and drinke thei do very often euen vnto dronckennesse, wherein thei glorie muche. Their dwellyng is neither in tounes ne Bouroughes. But in the fieldes abrode, afre the maner of thauncient Scithians in tentes. And the ratherso, for that thei are all moste generally catteill mastres. In the wintre time thei are wont to drawe to the plaines, and in the Somer season, to the mountaignes and hillie places for the better pasture. Thei make them Tentres, or elles rounde cotages of wickres, or of Felte vndersette with smothe poles. In the middes thei make a rounde windowe that giueth them lighte, and letteth out the smoke. In the middes of the Tent, is their fire, aboute the whiche their wife and their children 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 thrown his darte, or shotte his arrowe: whilest the beast is troubled and amased with the stripes, thei steppe in to her and slea her. Thei neither vse breade ne bakynge: table clothe ne napkin.

Thei belieue that there is one GOD that made all thynges, bodily and ghostly, sene or vnsene, and hym thei honour: but not with any maner of Sacrifice or ceremonie. Thei make them selues litle puppettes of silke or of felte, or of thrumme, like unto menne: whiche thei sette vp vpon eche side of their Tentres, and do them muche reuerence, beseching 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 before thei begin either to eate or drinke aught, thei sette a porcion thereof before them. 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 worshippe also and Sacrifice to the Sonne, Moone, and elementes fowre. 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 piere in the whole worlde: neither can they abide to heare any other manne name hym.

This people so despiseth al other men, and thincke them selues so farre to surmount them in wisdom and goodnes: that thei abhorre to speake to them, or to compaignie with them. Thei calle the Pope and all Christen menne, Doggues and Idolatres: because thei honour stones and blocques. And thei them selues (beyng giuen to deuelishe supersticions) are markers of dreames, and haue dreame readers among them: as well to enterprete their sweuens, [Footnote: From the Saxon, meaning a dream. See Bailey's *Dict.*, London, 1737.] as to aske knowlege of Idolles. In whom thei are perswaded that God speaketh: and therefore acordyng to their answers, frame them selues to do. Thei marke many seasons, and specially haue regarde to the chaunges of the Moone. Yet make thei for no season, ne chaunge, any singular holidai or obseruance: but ilike for them all indifferently. Thei are of so gredie a coueitousnesse, and desire, that if any of them se aughte, that he coueiteth to haue, and cannot obtain with the good wille of the owner: if it apperteigne to no Tartarre, he will haue it by force. And thei thincke (through a certain ordenaunce that their Kyng made) thei offende not therein. For suche a commaundement had

thei of Canguista, and Cham, their firste Kynges: That if it fortune any Tartarre, or Tartarres seruaunt, to finde in his waie, horse, man, or woman, without the kinges lettres or his saulfconduite: 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 pounce for euery Monethe. And if it fortune ye to faile to make paiemente at the dale: ye shall also be forced to paie the enterest, according to the rate of the Vsurie. That is to saie, of euery tenth penie, one.

Thei do so polle and oppresse their tributaries, with subsidies, taxes and tallages, as neuer did people but thei, that euer manne redde of. It is beyonde belief to saie. Thei euer 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 aguelette of hym. Yet haue thei this one praise worthie propertie, that if he fortune to finde them at meate: thei neither shutte the doore against hym, ne thruste him out, if he be disposed to eate, but charitably bidde them, and parte with them suche as thei haue. But thei fiede the vnclenliest in the worlde, as I haue saied, without tableclothe, napkinne, or towell to couer the borde, or to wipe at meate, or aftre. For thei neither washe hande, face, ne body, ne any garmente that thei weare. Thei nether eate bread, nor make bread, nor sallottes nor potage, nor any kinde of Pultz. But no maner of flesshe cometh to them amisse. Dogges, Cattes, Horses and rattes. Yea, 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 asembled a good nombre together, thei teare theim of the spittes like Wolues, with their tieth, and deuoure them. And afteward drincke vp the bloude, whiche thei reserue afore hande for the nones. Otherwise thei vse to drincke Milke. Thei haue no wine of the countrie it self, but suche as is brought into them thei drincke very gredilie. Thei vse to Lowse one anothers heade, and euer as thei take a Lowce to eate her, saiang: thus wille I doe to our enemies. It is compted a greate offence among them to suffre drincke, or a piece of meate to be loste. Thei neuer therfore giue the bone to the Dogge, till they haue eaten out the marrowe. Thei neuer eate beaste (suche vile niggardes thei are) as long as the same is sounde and in good likyng: but when it fortuneth to be hurte, sicke, or febled by age, then bewrie they it in their bealies. Thei are greate sparers, and contente with smalle chaunge, and litle foode. Thei drincke in the mornyng, a goblet full of Milke or twaine, whiche serueth them sometyme for their whole daies foode.

The menne and the women moste communely are appareilled ylike. The men weare vpon their heades shallowe copin taces, comming but behinde with a taile of a handefull and a haulfe long, and as muche in breadth: whiche thei fasten vnder their chinnes, for falling or blowing of, with a couple of strynges of ribbande lace, as we doe our nighte cappes. Their married women weare on their heades, fine wickre Basquettes of a foote and a haulf long: rounde, and flatte on the toppe like a barrelle. Whiche are either garnished with chaungeable silkes, or the gaiest parte of the Pecoockes feathers, and sette with golde and stones of sondrie sortes. Asfor the residue of their bodie, thei weare according to their abilitie, bothe men and women, Skarlet or Veluet, or other silkes. Thei weare coates of a straunge facion, open on the left side, whiche thei put on accordingly, and fasten with fowre or five Buttons. Their Somer wieses are all communely blacke: and those that thei weare in Winter and foule weather, white: and neuer lower then the knee. Wearing furies (wherein thei muche delight) thei weare not the furre inwarde, as we communely doe: but contrariwise the heare 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 araid do the menne and the women go. Thei weare brieches, the one and the other. When they shal go to the skirmishe, or to bataille, some couer their armes (whiche at all other tymes are naked) with plates of iron, buckeled together alonge, in many pieces, that thei may the easelier sturre their armes. Some doe thesame with many foldes of Leather: wherwith thei also arme their head. Thei cannot handle a target: nor but fewe of theim a launce or a long sward. Thei haue curtillasses of iii. quarters longe: not double edged but backed. Thei fighte all with a quarter blowe, and neither right downe, ne foyning. Thei be very redy on horsebacke, and very skilful archers. He is counted moste valeaunte, that best obserueth the commaundement and the obedience dewe to his capitaine. Thei haue no wages for their souldie, yet are they prest and ready in all affaires, and all commaundementes. In battayle, and otherwise wher oughte is to be done, very politike and experte. The princes and capitaines entre not the battle, but standyng 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 armye sieme the greater, and the more terrible to the enemy: thei set vpon horsebacke their wiues and their children, yea and men made of cloutes. It is no vilany amonge them to flye:

if any thing maye eyther be sau'd or wonne by it. When they will shoote, they vname their righte arme, and then let they flye with suche violence, that it pearceth all kinde of armour. They giue the onset flockinge in plumpes, and likewise in plompes they flie. And in the flighte they so shoote backe warde behinde them, that they slea many of their enemies pursuinge the chase. And when they perceiue their enemies dispersed by pursuinge the chase, or not to fighte any thing wholie together: soudeinly retourninge, they beginne a newe onset with a hayle of shotte, neither sparing horse ne man. So that oftentimes they ouercome when they are thoughte to be vanquished. When they come to enuade any quartre or cuntrye, they deuide their armie, and sette vpon it on euery parte: so that the inhabitours can neither haue laisure to assemble and resiste, ne waye to escape. Thus are they alway sure of the victory, whiche they knytte vp with moste proude crueltie. Neither sparinge manne woman ne childe, olde ne younge sauing the artificer onely, whom they reserue for their own vses. And this slaughter make they afre this maner. When they haue all taken them, they distribute them to their Centurians: who committe them againe to the slaues: to euery one fewer or more acordinge to the multitude. And when the slaues haue all slayne them as bouchers kille hogges: then for a terrour to al other ther about: of euery thousande of the dead they take one, and hange him vp by the hieles vpon a stake, amydde these deade bodies: and so ordre his heade as though it appiered by his facion or maner of hanginge, that he yet bothe harkened the complainte of his felowes, and lessened them againe. Many of the Tartarres when the bodies lie freshe bliedinge on the grounde, laye them downe alonge, and sucke of the bloud a full gloute.

They kepe faithe to no manne, howe depely so euer they binde them selues thervnto. They deale yet wourse with those that they ouer come with force. The maidens and younge women they deflowre, and defile as they come to hande, neither do they iudge it any dishonestie. The beautifuller sorte they lead away with them: and in extreame misery, constraine them to be their slaues all their lyfe longe. Of all other they are moste vnbrideled in leachery. For althoughe they marye as many wiues as they luste, and are able to kepe: no degre prohibited, but mother, doughter, and sister: yet are they as rancke bouguers with mankinde, and with beastes, as the Saracenes are, and no punishmente for it amonge them. The woman that they marie, they neuer take as wife, ne receiue any dowrie with her, vntill she haue borne a childe. So that if she be barren she maye caste her vp, and marye another.

This is a notable meruaile, that though amonge them manye women haue but one manne: yet they neuer lightly falle out, ne brawle one with another for him. And yet are the menne parcialle in theyr loue: shewinge muche more fauour to one then another, and goynge fro the bedde of the one, streighte to the bedde of an other. The women haue their seuerall tentes and householdes: And yet liue verye chastely, and true to their housebandes. For bothe the manne and the women taken in adultery, suffre death by the lawe.

Those that are not occupied for the warres, driue the cattelle a fielde, and there kepe them. They hunte, and exercise themselues in wrastlinge, other thinge doe they not. The care of prouision for meate and drinke, appareille and householdes, they betake to the women. This people hath many superstitious toyes. It is a heinous matter with them, to touche the fier, or take fleshe out of a pottle with a knife. They hewe or choppe no maner of thing by the fire, leasse by any maner of meanes, they might fortune to hurte the thing which alway they haue in reuerence, and iudge to be the clenser, and purifier of al thinges. To laye them downe to reste vpon the whippe that they stirre theyr horse with (for spurres they vse none) or to touche their shaftes therewith, in no wise they wylle not. They neither kille younge birdes, ne take them in the neste or other waies. They beate not the horse with the bridle. They breake not one bone with another. They are ware, not to spill any sponne meate, or drinke, specially milke. No manne pisseth within the compasse of their sojourninge place. And if any one of self willed stubbornesse should do it, he ware sure withoute all mercy to die for it. But if necessitie constraine them 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 strides one from another. And by eche fire they pitche downe a Iaeline. Vpon them is tied a lyne stretching fro the one to the other, and couered ouer with buckrame. Betwene these ii. Iaelines, as through a gate, muste all thinges passe that are to be purified. Two women (to whome this office belongeth) stande, on either side one, sprinckelinge on watre, and mumblinge certaine verses. No straungier, of what dignitie so euer he be, or of howe greate importance so euer the cause of his comming be: is admitted to the kinges sighte before he be purified. He that treadeth vpon the thressholde of the tente wherein their kinge, or anye of his chieftaines lyeth, dieth for it in the place. If any manne bite a gobet, greater than he is able to swallowe, so that he be constrained to put it out of his mouth againe: they by and by make a hole vndre the tent, and ther drawe him out, and cruelly slea him. Many other thinges ther are which they compte for faultes beyonde all forgiuennesse. But to

slea a man, to enuade a nother mannes country, contrary to all righte and reason, to bereue them of their goodes and possessions, to breake the preceptes of God, thei estieme as nothinge. Thei haue a beliefe that afre this life thei shal liue for euer in another worlde (but what maner of worlde thei cannot telle) and ther receiue rewarde for their well doinges. When any of them falleth sicke, and lieth at the pointe of deathe, thei sticke vp a Iaueline with a piece of blacke clothe at the dore of the tente wher he lieth, that none come in as they passe by. For no manne when he seeth this, dare entre thether vncalled.

Afre what time the sicke is dead, his whole house gather together, and priuely conueighe the corps into some place withoute the tente, chosen for the purpose. Ther cut they out a trenche, broade and diepe enoughe to sette vp another lytle tent in: so that the toppe of the tent maye be well within the grounde. In that thei prepare a table with a banket: at the whiche thei sette the deade bodye in his beste appareille. And so together, as it ware with one hande, couer all with earth againe. Thei bewry with him also some beaste of bourden, and a horse ready saddled and appointed to ride. The gentlemen by their life time, appointe out a slaue (whome thei marke with their brande) to be specially bewried with him when he dieth. And this do thei vpon perswasion of a life in a nother worlde, wher thei woulde be loth to lacke these necessaries. Then doe the deades friendes take another horse, and slea him. And when they haue eaten the fleshe, thei stuffe the hide full of haye, and sowe it againe together and sette it vp ouer the graue vpon foure poles, in remembraunce of the deade. The bones do the two ordenarie women burne, for the clensing and purifieng of the soule. But the gentlemen, and thei of higher degree, handle the hide afre another maner. Thei cut it out into very fine thonges, to asmuche lengthe as thei can, and measure oute asmuche grounde about the Sepulchre as the thonge wille stretche vnto. For so muche ground thincke thei shall the deade haue in another 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 waxe aged, to haste their death, crame them with gobins of fatte. When thei die thei burne them to pouldre, whiche thei reserue as a precious Iewelle, to strawe vpon their meate euery daie. But to declare with what solemnitie and ioifulnes thei sette vp their newe Kynge, afre the death of tholde: because it ware to longe a thying, bothe for the reader and writer to set out at length, I will shewe you in brief theffecte.

Abrode 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. Then take thei hym, to whom the croune 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 crie out a loude, afre this maner. We require the, yea, we will and commaunde the, to take the rule and gouernaunce of vs. He answereth, if ye will haue me doe so, then must ye of necessitie be redy to do whatsoever I commaunde ye. To come when I calle ye, to go whether so euer I sende ye, to slea whom so euer I commaunde ye, without staieng or stackering. And to put the whole kingdome and rule in my handes, when thei haue aunswered, we are content: Saieth he againe, from hencefurthe then the speache of my mouth, shalbe my swearde. To this the people yealde with greate shoutes, and reioisynge. In the meane while the princes and the nobles, taking the king out of his throne, spread abrode on the grounde a piece of felte: vpon the whiche, thei cause hym in simple sorte to sitte doune, and thus saie to hym. Looke vp, and remembre GOD aboue the. And now looke doune also, and behold this felt vndre the. If thou gouerne welle, thou shalte haue all euen as thou wouldest wisse it. But if contrary wise, thou shalt so be broughte doune againe, and so nighe be bereued of all: that thou shalte not haue so muche, as this poore felte left the, whervpon thou sittest. This ones saied, thei sette in to hym, of all his wiues the dierst derlyng. And lifyng vp the felte alofte, haile hym by the name of Emperour, and her by the name of Empresse. Then, come there presentes streight from al countries, and peoples of his dominion: and all the Threasoures that the kyng, his predecessour lefte, are brought him. Of the whiche he giueth giftes to al the princes and high estates: commaundyng the reste to be kepte for himself, and so dissolueth the Parliament as it ware.

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 part of the lande, but in that wherevnto he is appointed. The Emperour hymself appointeth the Dukes: the Dukes, the Millenaries: the Millenaries, the Centurianes: and they the Disniers: and the Disniers the residewe. The seale that he vseth hath this superscription. GOD in heauen, and Chutchuth Cham in earth, the force of God, and Emperour of all menne. He hath fiue armies of greate multitude and force: and fiue chieftaines, by whom he subdueth all that stande against hym. He hymself neuer speaketh to any foreine ambassadours, nor admitteth them to his presence, as is aboue saied: excepte bothe thei and their

giftes (without the whiche specially thei maie not come) bee purified by the ordenarie women. The Kyng aunswereth by another mannes mouthe. And the persone by whome he aunswereth, be he neuer so honourable, for the tyme that he becommeth the kynges mouthe, kneleth on his knees and giueth so diligent care, that he swarueth not from the Kyng in one woorde. For it is not lawfull for any manne, to chaunge the kynges woordes: ne for any man in any wise, to replie against suche sentence as he giueth. He neuer drincketh in open presence, but some body first sing to hym, or plaie vpon some instrumente of Musicque.

The gentlemen and menne of honour when thei ride, haue a phannell borne afore them, on a Iauelines ende, to kiepe awaie the Sonne. And as it is saied, the women likewise. These ware the maners and facions of the Tartarres, for a two hundred yeres paste.

The Georgians, whom the Tartarres aboute the same tyme did subdue: ware Christians, afre the fourme of the Greke Church. Thei ware neighbours to the Persians. Their dominions stretched out a great length, from Palestine in Iewrie to the mountaignes called Caspij. Thei had eightene Bishopries: and one Catholicque: that is to saie, one generall bishoppe, whiche was to them, as our Metropolitane to vs. At the firste thei ware subiecte to the Patriarche of Antioche. Menne of greate courage and hardinesse. Thei all shaued their crounes: the Laietie square, the Clercques rounde. Their women (certeine of them) had the ordre of Knighthode, and ware trained to the warres. The Georgians when thei ware sette, ordered, and raunged in the fiede, and ware at poinct to ioyne the batteill: vsed to drinke of a gourdfull of strong wine, aboute the bigguenes of a mannes fiste. And to sette vpon their enemies: muche amended in courage.

Their Clercques, whiche we calle the Spiritualltie, mighte vse bothe Simonie and vsurie at their wille. There was continuall hatred betwixte Tharmenians and them. For the Armenians ware also Christians, before the Tartarres had subdued the Georgians and them. But thei differed in many thinges, from the belief and facions of the true Church. Thei knewe no Christemas daie, no vigilles, nor the fowre quartre festes, whiche we call Embryng dales. Thei fasted not on Easter euen, because (saie thei), that Christ rose that daie aboute euen tide. Vpon euerie Saturdaie, betwixte Easter and Whitsontide, thei did eate flesshe. Thei ware greate fasters, and beganne their Lente thre wekes afore vs: and so streightly fasted it, that vpon the Wednesdaie and Fridaie, thei neither eate any kinde of fische, ne aughte wherin was wine, or oile. Belieuing that he that drancke wine on those twoo daies: synned more then if he had bene at the stewes with a whore. On the Monedaie thei abstained from all maner of meate. On Tewesdaie and Thursdaie, thei did eate but one meale. Wedensdaie and Fridaie, nothyng at al. Saturdaie and Sondaie, thei eate flesshe and made lustie chiere. Throughe their whole Lente, no manne said Masse but on Saturdaies and Sondaies. Nor yet on the Fridaies throughout the whole yere: for thei thought then, that thei brake their fast. Thei admitted to the houseale, aswell children of two monethes olde, as all other indifferently. When thei went to Masse, thei vsed to put no watre in the wine. Thei abstained from Hares flesshe, Beaws flesshe, Crowes, and suche other as the Grekes did, and Iewes do. Their Chalices ware of Glasse, and of Tree. Some said Masse without either albe or vestement, or any maner suche ornament. Some onely with thornamentes of Deacon or Subdeacon. Thei ware all busie vsurers, and Simonites: bothe spirituall and Temporall, as the Georgians ware. Their priestes studied Sothesaieng and Nigromancie. Their Spiritualltie vsed Iunckettyng oftener then the Laietie.

Thei married, but afre the death of the wife, it was not lawfull for the housebande to marie againe, nor for the wife, afre the death of the housebande. If the wife ware a whore, the Bisshoppe gaue hym leaue to put her awaie, and marie another. As for the fire of Purgatorie thei knewe nothing of it. Thei denied also verie stifly, that there ware two natures in Christe. The Georgians saied that thei swarued from the truthe of Christes Religion, in thirtie poinctes or articles.

The xi. Chapitre.

Of Turcquie, and of the maners, Lawes, and Ordenaunces of the Turcques.

The lande, whiche now is called Turcquie: hath on Theaste Armenia the more, and ronneth endelong to the Sea of the Cilicians: hauyng on the Northe, the Sea named Euxinus. There are in it many countries contened. As Lichaonia, whose heade citie is Iconium. Cappadocia with her heade citie, named Cesarea. Isauria, whiche hath for the chief citie Seleucia. Licia, whiche now is called Briquia. Ionia: now called Quisquoun, in the whiche standeth Ephesus. Paphlagonia, and in it Germanopolis. And Leuech: that hath for the heade Citie Trapezus. All this countrie that now is called Turcquie, is not enhabited by one seuerall nacion, but there be in it Turcques, Grekes, Armenians, Saracenes, Iacobites, Nestorians, Iewes and Christians. Whiche liue for the moste parte,

according to the Tradicions and Ordenaunces, that Mahomet the counterfeit Prophete, gaue vnto the Saracenes (a people of Arabie) the yere of our Lorde and Sauour Iesus Christe. vi. hundred and. xxix. A manne whome I can not telle whether I maye calle an Arabiane or a Persian. For ther be auctorities of writers on either behaulfe. His father was an idolastre afre the maner of the heathen. His mother an Ismalite leaning to the lawe of the Iewes. And whilest in his childehode, his mother taught him afre one sorte, and his father afre another: thei printed in hym suche a doubtfull belief, that when he came to age he cleaued to neither. But as a manne of subtyle and guilefull witte, afre what time he had bene longe conuersaunte amongst menne of the Christian religion: he draue a drifte, deuised out of both lawes (the olde and the newe) how he mighte notably enfecte the worlde.

He said the Iewes did wickedly to denie Christe to be borne of the virgine Mary, seinge the prophetes (men of great holinesse, and enspired with the holy ghost) had foreshewed the same, and warned men of many yeres passed to looke for him. Contrariwyse he said to the Christians thei ware very fonde to beleue that Iesus, so dierly beloued of God, and borne of a virgine, would suffre those vilanies and tormentes of the Iewes.

Martinus Segonius Nouomontanus, 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 Christ the prophet of all prophetes endewed with the spirite of God, and voyde of all earthly corruption: had there no sepulchre in very diede, for that he being a spirituall body conceiued by the breathe of the holy ghost coulde not suffre, but should come againe to be iudge of the Gentiles: This saieth Segonius, and many other thinges sounding to like effecte: whiche the Mahometeines are wonte to throwe out against the Christians, bothe foolisshely and wickedly. When this counterfeit prophet had saused 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 aftrewarde write or dispute (as against a pestilent and filthie perswasion) he wrote a lawe in his Alcorane that it shoulde be deathe to as many as should reason or dispute vppon it. Wherby he euidentlie declared, that ther was nothing godly or goodly therin. For why shoulde he elles haue so raked it vp in the ashes, and forbidden it to be examined: so that the people coulde neuer come to knowledge what maner of thinge it is that thei beleue in. In the giuing of his lawe, he vsed mucche the counselle and helpe of the moncke Sergius: of the wicked secte of the Nestorians. And to the ende it might please the more vniuersally: he patched it vp together with peces of all maner of sectes. He thoughte it good to sette out Christe with the beste, affirminge that he was a manne excelling in all holinesse and vertue. Yea he extolled him to a more heighth then was appliable to the nature of man, calling him the woorde, the spirite, the soule of GOD, borne out of a virgines wombe, whome he also with many wondrefull praises magnified. He confirmed with his consente, the miracles, and story of the gospel, as farre as it varieth not from his Alcorane.

The Gospelles said he ware corrupte by the disciples of the Apostles. And ther fore it behoued his Alcorane to be made, for to correcte and amende them. Thus fauning into fauour with the Christians, he would haue bene christened of Sergius. Then to procure, and moue other also to fauour his procedinges: he denied with the Sabellians the Trinitie. With the Manicheis he made two goddes. With Eunomius, he denied that the father and the sonne ware equal. With Macedonius he said that the holy ghoste was a creature, or substaunce created. With the Nicholaites He allowed the hauinge of many wiues at ones. He allowed also the olde testament. Althoughe said he, it were in certain places faultie. And these fondenesses did he beswiete with a wondrefull lure of the thinges that menne in this lyfe mooste desire. Lettinge louse 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 that if a man at this day compare the nombre of them that are by him seduced, with the other that remaine in the doctrine of faith: he shal easeli perceiue the great oddes, ware it but herin. That wher Europe alone, (and not al that by a great deale) standeth in the belief of Christe: almoste all Asie, and Aphrique, yea and a greate pece of Europe standeth in the Turkissh belief of Mahomete.

The Saracenes that firste receiued the brainesicke wickednesse of this countrefeicte prophete, dwelte in that parte of Arabia, that is called Petrea: wher it entrecommuneth with Iewry on the one side, and with Egipt on the other. So named of Serracum, a place nere vnto the Nabatheis, or rather as thei woulde haue it them selues, of Sara, Abrahams wife.

Wherupon thei yet sticke faste in this opinion, that thei onely of al men are the lawfull heires of Goddes behest. Thei gaue themselues to tilthe, to cattle, and to the warres. But the greater parte to the warres. And therefore at what time they ware hired of Heraclius in the warres againste the Persians: when he had gotten the

victory, and thei perceiued them selues to be defrauded by him: kindled with the angre of the villanye thei had done vnto them, by the counsell and persuasion of Mahomet (who tooke vpon him to be their captaine) thei forsoke Heraclius. And going into Siria, enuaded Damasco. Wher when thei had encreased them selues bothe in nombre, and purueiaunce necessary for them, thei entred into Egipte. And subdued firste that: then Persis, then Antioche, and then Ierusalem. 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 Scithiens, driuen out by their neighbours fro the mountaines called Caspij, came downe by the passage of the mounte Caucasus, 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 gouernaunce. But forasmuche as this newecome power was to harde for them, the Saracenes within a while felle into such despaire of their state: that vpon condicion that the other would receiue Mahometes 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 peoples had receiued the greater dammage. The Saracenes, in yelding to them the haulf right of their kingdome: or the other, whiche for coueteousnes thereof yelded them selues to so rancke, and wicked a poyson of all vertue and godlynes.

One bonde of belief then so coupled and ioyned them: that for a space it made to them no matier whether ye called them all by one name, Saracenes, or Turkes. But nowe as ye se, the name of the Turkes hath gotten the better hande, and the other is out of remembraunce. This people vseth moe kindes of horsemen then one. Thei haue Thimarceni, that is to saye Pencioners, aboute a foure skore 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 vpon 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 chiefteine, at whose leading thei are. These chieftaines in their tongue be called Bassay. Ther are also another sorte muche lyke to our aduenturers, that serue withoute wages, called Aconizie. And these euer are spoiling afore when the campe is yet behynde. The fiue part of their butine is due vnto the king. And these are aboute a fourty thousande. Their thirde sorte of horsemen is deuided into Charippos Spahiglauos, and Soluphtaros. The beste, and worthiest of these, are the Charippie: of an honourable ordre of knighthode, 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 niede is, being in the sighte of the kinge: fight notably, and do wondrefull feates on horsebacke. Spahy, and Soluphtary be those whiche haue bene at the kinges bringing vp from their childehode, to serue his filthy abhominacion. And when thei are come to mannes state, thei marye at the kynges pleasure: And be enriched both with dowery of their wife, and a stipende. These for the moste parte serue for embassadours, deputies, lieutenautes and suche other dignities, and are nexte vnto the kinge on bothe sides of him, when he goeth any whether as a garde. Thei are in nombre a thousande and thre hundred.

Among the footemen are three sortes, Ianizarie, these be chosen all the Empire ouer, of xii. yeres of age, or there aboute, by certein that haue Commission for the purpose: And are for a space enstructed in the feactes of warre, in commune schooles. And then aftrewarde are thei chosen into souldie, and haue giuen them a shorter garmente, and a white cappe, with a tarfe tourned vwarde. Their weapon is a Targette, a Curtilase, and a Bowe. Their office is to fortifie the campe, and to assaulte cities. Thei are in nombre aboute twentie thousande.

The seconde sorte are called Asappi, and are all footemen of light harnesse, weaponed with swearde, target, and a kinde of long Iauelines, wherewith thei slea the horses of their enemies, in the skirmishe and battaile. These, to be knowen fro the Ianizaries, weare redde cappes. These are appointed in nombre, accordyng as the case shall require. But thei are euer at the leaste fouretie thousande. When the warres are finished, for the whiche thei ware hired: these are no longer in wages. Tharmie roiale hath about two hundred thousande armed menne, beside a greate rable of footemen aduenturers, that take no wages, and suche other as be called out of Garrisons. And amonge these, Pioners and Cookes, Carpenters, Armourers, and suche other as thei must niedes haue to make the waye, wher the place is combresome: to dresse victualles, to amende harnesse, to make bredges ouer floudes, to trenche aboute their ennemies, to plante battries, 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 exchange, some to buy thinges. And sondrie sortes of occupiers, such as be thought nedeful in such cases.

But there is nothing in all that nacion more to be marueiled at, then their spiedinesse in doeyng of thinges:

their constantnes in perilles, and their obedience and precise obseruinge of all commaundementes. For the least fault, of goeth the heade. Thei passe ouer raginge floudes, mountaignes and rockes: roughes and plaines, thicke and thinne, if thei be commaunded. Not hauing respecte to their lyfe, but to their rulers. No men maie awaie with more watche, no men with more hongre. Among them is no mutinyng, no vproures, no sturres. In theyr fyght thei vse no cries, not shoutes, but a certeine fiercenes of brayeng. Thei kepe suche precise scilence in the night, through out their campe: that thei wil rather suffre such as they haue taken prisoners, to run their waie, then to make any sturre. Of all the peoples at this daie, thei onely doe warre, acording to the ordre of armies. So that no manne niedeth to meruayle how it cometh that no people this two hundred yeare and aboue, haue had like successe vnto them. Yea, it may truely be sayd, that excepte it be by some plague or murreyn, or discorde among them selues, they can not be subdued. The apparail that the souldiours do vse, is most comely and honeste. In their sadles and bridles, there is neither curiositie, ne yet superfluitie. No man emong them weareth his Armour, but when niede is to fight. They carry their harness behynde them, at their backes. They vse neither banner, standerde, ne flaggue: but certein Iauelins that haue streamynge out fro the toppe, diuers coloured thriedes, by the whiche euery hande knoweth his capiteine. Thei vse a dromme and a fiphe, to assemble their Bandes, and to sturre them to the batteile. When the batteile is done, all the armie is presented to the Regestour (whiche is some one of the nobles) bothe that it maye bee knowen who is slain, and what nombre: and that newe may be entred in their places. In all assemblies and mietinges, feaste, or other: thei praie for their souldiours, and menne of warre. But specially aboue all other, for those that haue suffred death for the commune quarelle of their countrie: calling them happie, fortunate, and blessed, that thei yelded not vp their liues at home, amidde the lamentacions and bewailynge, of their wiues and children, but loste them, abrode, amonge the shoutes of their enemies, and the ratling of the Harneis, and Launces. The victories of their forefathers and eldres, thei put into Balade, and sing them with greate honour and praises: for that thei thinke the courages of the souldiours and menne of warre be muche quickened, and kindled thereby.

Their dwelling houses are communely of timbre and claie, 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, furnisshed at all poinctes. But because thei are naturally giuen to sparing and to abhorre all sumptuousnesse, embrasing a lowe and simple state: thei wel beare this voluntarie pouertie, and rude homelinessse. For this cause also, doe thei not set by any kinde of Painters Imagerie. As for the other imagerie of coruen grauen, or molten worke, thei do so hate and abhorre: that they call vs Christians for delighting so muche in them, verie Idolatours and Image worshippers. And do not onely so calle vs, but wil earnestly 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, assone as thei haue red the superscription, or heard the name of the sender. Thei occupie no belles, nor suffre not the Christianes that dwelle among them to do. Thei game not for money, or any valewe elles. And if it fortune that any manne be founde to do, in many sundrie 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 forme chaire, stoole, or other kinde of seate to sitte vpon. But foldinge bothe him selfe and his clothes, afre a mooste comely sorte: rucketh downe vpon the grounde, not muche vnlike to the sitting of our gentlewomen 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 heare, facioned rounde, beyng a fowre or fiue spanne ouer, and so set rounde about on the bordre, or verge, with ringlettes of iron: that putting a couple of stringes through the ringes, it maye be drawen together, and shutte and opened like a purse. House, or Churche, or any other place wher they entende to sitte, no man entreth with his shoes on. For it is compted a very dishonest and vnmanerly facion, to sitte shoed. Wherefore they vse a maner of slippe shooes, that may lightly be putte of and on. The place where thei sitte, either at home, or at Churche, is in some place matted, and in some place ouerspred with course woollen Carpette. And some places also, either for the lowenes, moistenes, or vncleanlinessse therof are plancked with boorde.

The garmentes aswell of the menne, as the women, are large and longe, and open afore: that thei may the more honestlie and couertly hide all, when nature craveth to be eased. And in doeyng those niedes, thei take greate hiede, that their face be not into the Southe, as it is when thei praye. As also that thei discouer no priuie parte, that any myghte fortune to see. The menne make water sitting, aswell as the women. For if a man amonges them, ware sene to make water standing: he should be iudged of all, a foole, or an hertique.

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From wine (as from a prouoker of al sinne and vnclennesse) thei absteine by their lawe. And yet eate they the Grapes, and drincke muste. Thei also forbear to eate any thinge, that commeth of the Hogge: or any thinge elles that dieth of sicknesse, or by aduenture vnslain. But any other thinges, being mannes meate, thei refuse not to eate. Thei worshippe the Fridaie, laieng all labour and businesse aparte, with as greate solempnitie and deuocion, as we doe the Sondaie, or as the Iewes doe the Sabboth daie. In euery cite there is one principall or head Church. In the whiche vpon the Fridaie at afre Noone, thei all assemble together. And afre solempne praiers, heare a sermone. Thei acknowledge one God, to whome thei make no like, nor equalle: and Mahomet to be his trustie and welbeloued, Prophete. All the Saracenes are bound to praie fiue times on the daie, with their faces toward the South. And before thei so do, to the ende thei maie be cleane from all filthe of bodie: to wasshe them selues toppe and taile, heade, eares, eyes, nose, mouthe, armes, handes, bealy, colions, legges and fiete. Specially, if he haue bene late at the soile with a woman or stouped on his taile to vnburden his bealie. Except he haue some lette of iournie, or sicknesse. But if he lacke watre to doe this withall (as that sieldome or neuer can happen, for that thei haue in all cities, bathes, ordenarie for the purpose) thei supplie the defaulte with the moulde of fresshe cleane earthe, wherewith thei rubbe ouer their whole bodies. Who is so polluted in any maner wise: suffreth no man before this clensing, to speake with hym, or to see him, if it be possible. Euery yere for the space of fiue wickes continually together, thei faste al daie as presicely as is possible, bothe from meate, drincke and women. But afre the sonne is ones doune, till the next daie he riseth, thei neither spare eatyng ne drinckyng, ne pressyng of pappes. In thende of their lente, and againe the sixtieth daie afre: Thei kiepe their passeouer or Easter, in remembraunce of the Rambe shewed vnto Abraham, to be Sacrificed in the steade of his sonne, and of a certaine nighte in the whiche thei doe beleue that the Alcorane was giuen them from heauen.

Euery yere ones, the Saracenes also are bound of duetie to visite the house of God, in the cite of Mecha: bothe to acknowledge their homage, and to yelde vnto Mohomete his yerely honour at his Sepulchre there. The Saracenes compelle no man to forsake his opinion or belief: ne yet labour so to perswade any countrie to do. Although their Alcorane commaunde them to treade doune and destroie all menne of the contrary belieue yea them and their prophetes. But through this sufferance, ther are to be founde enhabiting in Turkie, peoples of all opinions, and beleue: euery man vsinge suche kinde of worshippe to his God, as to his religion apperteineth. Their priestes do not muche diffre from the commune people, nor yet their churches from their dwelling houses. Yf thei knowe the Alcorane, and the praiours and ceremonies or their lawe, it suffiseth. Thei are neither giuen to contemplacion ne yet schole study. For why thei are not occupied with any church service or cure of soules. Sacramentes haue thei none, nor reliques, nor halowinges of foutes, Aulters, and other necessaries. But prouidinge for their wiues, their children, and householdes, thei occupie their time in husbandrie, marchaundise, huntinge, or some other meane to get the penie, and mainteyne their liuing, euen as the temporall men doe. Ther is nothing forbidden them, nothing is for them vnlawfull. Thei be neither burdoned with tillage, ne bondage. Thei be muche honoured of al men, for that thei are skilfull in the ceremonies 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 gouernance and defence of the Realme. Of the whiche some are afterwarde sette fourth to be men of the church, and some to be temporalle officers. Their spiritualtie is deuided into many and sondry sortes of religions. Of the whiche some liue in the wooddes and wyldernes shonnyng all companye. Some kiepe open hospitalitie in cities, and yet liue by almose them selues. These if they lacke meate to refreshe the niedy straunger and pelligrine, yet at the least waie they giue him herbour and lodgyng. Other, roumyng the cities vp and doune and caryeng alway in bottles faire watre and fresshe, 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, and diedes: shewe them selues aungelles raither then menne. And euery one of these hath one knowledge or other, of difference from the reaste. The Saracenes or Turkes are very precise executours of Iustice. Who so committeth bloudshed: hath in like sorte his owne shedde againe. Taken in adultery, both parties are streight without mercy stoned to deathe. Thei haue also a punishment for fornication, whiche is to the manne taken with the diede, foure score ierkes or lasses with a skourge. A thief for the first and the seconde time, escapeth with so many stripes. But at the thirde time, hathe his hande cut of, and at the fourthe his foote. He that endamageth any manne: as the losse or hinderaunce 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. Witnesses they admitte none, but persones of knowen honestie, and suche as mighte be belieued withoute an othe. Thei haue also certeine spiefaultes ordinarilye appointed (muche like to our Sompnours) that spie in euery shiere for suche as be negligent, and let slippe suche oraisons and seruice as thei be bounde to. Those if thei fortune to finde them: do thei punishe aftre this maner. Thei hange a borde about their neckes, with a great many of foxe tailes, and togginge them vp and downe the stretes: all ouer the citie, thei neuer lette them go vntyll they haue compounded by the purse. And in this also nothing vnlike to our Sompnours. 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 nombre (as thei may if thei liste, and be able to kepe them, no degree excepted, but mother and sister, marie a hundred) thei are not iudged so lawfull. The children that thei haue bothe by the one, and the other haue equalle porcion in the fathers enheritaunce. Sauing that ii. women children are compted in porcion but for one man childe. Thei haue not ii. of their wiues together in one house, ne yet in one citie. For the busines, and disquietinges that might happen therby, but euery wife in a seuerall towne. The housebandes haue libertye to put them away thrise, and thrise to take them againe. But yet when he hath ones putte her awaie, 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 attire, not muche vnlike the veluet 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 amongest menne within the house, she maie hide therwith by and by her whole face, sauynge her eyes.

The Saracenes woman, neuer dare shewe her self wher there is a company of menne. To go to the marchate to occupy byeng or sellyng in any wise: is not syttyng for their women. In the head church they haue a place farre a part fro the men: so close that no manne canne looke into them. Into the which notwithstanding it is not lauffull for euery mans wyfe to entre: but for the nobilitie onely. Ne yet for them neyther, but on Friday, at the onely houre of noone praier: whiche as I haue aforesayd, is kept amonge them high and holy.

To see a man and a woman talke together ther, in the open strete or abrode: is so straunge, and so vnwonte a thing, that in a whole yere it skante happeneth ones. For a man to sitte with his wyfe in open sighte, or to ride with any woman behinde him: amongest them ware a wondre. Married couples neuer dally together in the sighte of other, nor chide or falle out. But the menne beare alwaies towarde the women a manly discrete sobrenes, and the women, towarde them a demure womanlie reuerence. Greate menne, that cannot alwaie haue their wiues in their owne eye, appointe redgelinges, or guelte menne to awaite vppon them. Whiche waite them in diede so narrowlye, that it ware impossible for any man beside the housebande to speake with the wyfe vnsene: or the wyfe by any stealth to false her trouthe and honestie. Finally the Saracenes do so full and whole beleue their Mahomete and his lawes: that thei doubt no whitte, but the keepers of them shall haue euerlasting blessednesse. That is to saye, after their opinion, a paradise of pleasure, a gardein plotte of delighe, full of swiete rindles of Christalline watre. In whose botomes the grauelle, popleth like glistering golde. The ayre alwaie so attempre and pure, that nothyng can be more swiete, more pleasaunte, nor healthsome. The grounde couered and garnished with natures Tapesserie, neither lacking any colour that pleasaunte is to the eye, or sauour that maie delight the nose. Birdes syngyng with suche armonie, as neuer mortalle eare heard. Briefly flowyng in all pleasure that any harte can aftre thincke. Disshes for the mouthe, of all deinties. All maner of Silkes, Veluettes, Purples, Skarlettes, and other precious appaerle. Godly younge damoselles, with graie rowlyng eyes, and skinne as white as Whales bone, softe as the Silke, and breathed like the Rose, and all at their becke. Vesselles of siluer and golde. Angelles for their Butlers that shall bryng them Milke in Goblettes of golde, and redde wine in siluer. But contrariwise, thei threaten vnto the breakers of them, helle, and euerlastyng destruccion. This thei also beleue, that be a manne wrapped in neuer so many synnes, yet if at his death, he beleue vpon God, and Machomete, he shalbe saued.

The xii. Chapitre.

Of the Christians, of their firste commyng vp, their Ceremonies, and ordenaunces.

Christe Iesu, the eternalle and verie sonne of thalmightie father, the seconde persone in the holie inseparable, equalle, and euerlastyng Trinitie: Of a sette purpose, and spiritualle secrete, not reuealed from the beginning of tyme, and aboue mannes capacitie: was by the meane of the holy ghost, conceiued and borne manne. In Iewrie, of a Virgine, of the stocke of Daud, a thousande fiue hundred, and twentie yeres gone [Footnote: It appereth by this

place that this was written xxxv. yeres gone.]. To sette vs miserable, and vnhappie menne on foote againe, whiche ware in Adam and Eue, by the sinne of disobedience ouerthrowen. And to bryng vs againe, vnto our heauenlie natiue countrie, from the whiche we haue by so many ages, for that presumpcion bene banished. Finally, to repaire and supplie in heauen againe ones, the ruine and fal of those spirites, whiche a space afore our creacion, ware thurste doune fro thence. For the whiche purpose, we chiefly ware made. This Iesus, from thirtie yeres of age, vntill thirtie and fowre (in the whiche, through the maliciousnes of the Iewes, he suffred on the galowe tree) traueillyng all Iewrie ouer: first moued and exhorted the Iewes, 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 them his scholers or disciples. Out of the whiche, he gaue vnto xij. that he had specially chosen, Commission afre his death (when he had appered to them on liue againe, as he had forwarned them that he would) to go as Legates, or Embassatours into the whole world, and to preache vnto all creatures, what so euer thei had sene or learned of him. Simon Petre (to whom longe afore he had surrendred the gouernaunce and chieftinshippe of his Church, as in reuercion afre him) when afre the comyng of the holy ghoste some wente into one coste, and some into another, euery manne his waie, as thei ware allotted and commaunded: came first vnto Antioche. And there setting vp the first and chief chaire of the Churche, keppe a counsaile with the other Apostles, whiche often tymes came to hym. In this Counsaile among other thinges it was decreed, that asmany as should receiue, and cleaue vnto the doctrine, and righte perswasion of Christes godlines: should fro thence furthe be called Christianes. This Seate of superioritie, beyng afterwarde translated to Rome: bothe he and his Successours, tooke it for their chief charge and businesse, to put the rude and rawe secte of their Christe, and the folowers of the same, in some good ordre and trade of gouernaunce. Bothe afre the manor of Moses Lawe (whiche Christe came not to breake, but to consummate and finishe) and the state of the Romain gouernaunce, the Greke, and Egipcian: and also by paterne of the Ceremonies, obseruances, lawes, and ordenaunces Ecclesiasticalle and Temporalle, of many other peoples: But specially afre the doctrine, of Christe Iesu, and the woorkyng of the holy ghoste, to bring them in to frame and facion. When thei ware entred in the mattier: As thei sawe that men not emong the Hebrues alone, but emong other peoples also, ware diuided into Ecclesiasticalle and Temporalle Spiritualltie and Laietie: and eche of them in mooste goodly wise, into their dignities and degrees (The Romain Emperour then being gouernour of the whole worlde alone) to haue Consulles, Fathers or Senatours: at whose becke all thinges ware deuised and doone: And in the residewe of the earthe to bee many Kynges, many Dukes, Erles, Presidentes, and Deputies of countries, and their Lieutenautes: Maresshalles of the felde, and highe Conestables for the communes, Pretours or Prouostes, Standerbearers roialle, Centurians, and Disners, Seriautes, Conestables, Collectours, Serueiours, Porters, Scribes, Listers, and many other persones without office, bothe menne and women. And in the Temples of their Goddes, a Sacrificer roialle, whiche is to saie in effecte, a highe Prieste of the dignitie of a kyng. Archeflamines, Flamines of honour, and other Flamines inferiour and laste in degree their Priestes. And by like ordre emong the Hebrues: an highe Bisshoppe, and interiour Priestes, Leuites, Nazareis, candle quenchers, commaunders of Spirites, Churche Wardeines, and Syngers, whiche wee calle Chantours afre the Frenche. And among the Grekes: Capiteines, or heades ouer a thousands, ouer an hundred, ouer fiuetie, ouer tenne, and ouer fiue. And that there ware yet beside these, bothe emong the Hebrues, and the Romaines, many couentes, or compaignies of menne and women religious. As Sadduceis, Esseis, and Phariseis emong the Hebrues: Salios, Diales, and Vestalles, emong 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 vniuersalle, Apostollicalle, moste holy, and moste highe bisshoppe. And that he should at Rome be Presidente ouer the vniuersalle Churche, as the Emperour there, was ruler of the vniuersall worlde. And to matche the Consulles (which ware euer twaine) thei appointed fowre head Fathers, in the Greke named Patriarches, one at Constantinople, another at Antioche, a thirde at Alexandrie, and the fowrth at Hierusalem. In the place of the Senatours, thei took the Cardinalles. To matche their kynges, whiche had three Dukes at commaundement, thei deuised Primates: To whom ware subiecte thre Archebishops. So that the Archebishoppe or Metropolitan, standeth in the place of a Duke. For as the Duke had certein Erles or Barones at his commaundement: so haue the Archbishops, other inferiour Bisshoppes at theirs, which also by reason muste countreaile an Erle. The Bisshoppes coadiutor or Suffragane, came into the Presidentes place. Thordenarie into the Deputies, then did the Officialle matche with the Mareshalle. And with the high conestable for the communes, the Bisshoppes Chauncelour. And for the Pretour or Prouoste, thei sette vp an Archedeacon. In stede

of the Centuriane, was a Deane appointed. And for the Disnere, the Persone or Vicare. For the Aduocates, crepte in the Parisshe Prieste, Soule Prieste, Chaunterie Prieste, Morowe Masse Prieste, and suche other. The Deacon standeth for the Surueiour. The Subdeacon for the Serieaunte. For the two Conestables, came in the two Commaunders of Spirites, called Exorcista in the Greke. The Collectours office, was matched with the Church wardaines. The Porter became the Sexteine. The Chauntour, scribe, and Lister, kieve stille their name. The Acholite, whiche we calle Benet and Cholet, occupieth the roume of Candlebearer.

All these by one commune name, thei called Clerj, of the Greke woorde Cleros, that is to saie, a Lotte. For that thei ware firste from among the people, so alloted vnto God. Thereof cometh our terme Clerque, and his cosine Clergie. Neuerthelesse, this name Clergie, was not so commune vnto all: but that it siemed moste proprely to reste in the seuen degrees, that the Pope of Rome vsed for his Ministres, when he saied Masse in persone him self. That is to saie, the Bishoppe, the Priest, the Deacon, and subdeacon, the Acholite, and the Chauntour. Vnto euery of these gaue thei in the church their seueralle dignities officies, and appareile.

To the Bishoppe was giuen auctoritie, to ordeine and make other Clerckes. To enueile virgines, and to hallow them. [Sidenote: That is to saie, to make Nunnes.] To consecrate their likes, and their superiours also. To laie handes vpon them. To confirme and Bisshoppe children. To hallowe Churches. To put Priestes from their Priesthode: and to degrade them, when thei deserue it. To kieve Conuocacions and Sinodes. To make holy oile: to hallowe the ornamentes and vess [Transcriber's note: gap in text about 3–4 words long. vess(els)...?] And to do also other thinges, that the inferiour Priestes doe. To enstructe those that be newly come to the faithe. To Christiane, to make the Sacramente of the Altare, and to giue it to other. To absolue the repentaunte of their sinnes, and to fette the stubberne more streighte. To shewe furthe the Gospelle. To enioyne all Priestes to shaue their heades in the croune, like a circle of iiij. fingres brode, after the maner of the Nazareis. To kepe their heare shorte, to weare no bearde. And to liue chaste for euer.

Their liuyng onely to rise of the firste fructes, tenthes, and offringes: and vtterly to be voide of all temporalle and Laiemennes cares and businesse. To be honestlie appareiled, and accordyngly to vse their passe and conuersacion. Onely to serue God and the church. Diligently, to plye the reading of holy scripture, that they themselues mighte perfectly knowe all thinges pertainyng to Christian religion, wherin thei are bound to enstructe other. The companies or couentes of religious, aswel men as women: are Benedictines, Preachers, Franciscanes, Augustines, Barnardines, Anthonines, Iohannites, Cisternois, and innumerable other. Whiche al haue their habite, and maner of liuyng by them selfe: acordinge to the rule that echeone priuately prescribed to them selues. And liued for the moste parte a solitary life, professing chastitie, pouertie, and perpetuall obedience. And for their solitarines the Greke called them Monarchi. Some of these haue for the heades Abbotes, some Priours: whiche are either subiecte to the Pope onely, or to the bishoppes. Al these vsed coules, much aftre one facion, but in colour diuers, and abstained fro fleshe. The bisshoppes when thei say masse, haue xv. holy garmentes, aftre the maner of Moyses lawe, for the perfection of them. His boatewes, his Amice, an Albe, a Girdle, a Stole, a Maniple, a Tunicle of violette in graine fringed, his gloues, ringe, and chesible or vestimente, a Sudari, a cope, a mitre and a crosse staffe. [Marginal Note: The Latine calleth it a shiepe hooke.] And a chaire at the Aultares ende, wherein he sitteth. Of the whiche, vi. are commune to euery inferiour prieste: 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 ornamentes Imperialle. That is to saye a kirtle of skarlet, a robe of Purple, a sceptre, and a close corone. With the whiche aftre he hath rauissed him selfe in the vestrie, vpon solempne feastes, when he entendeth to do masse: he commeth forth to the aultare, hauing on the right side a prieste, on the lefte side a Deacon, a Subdeacon going before him with a booke faste shutte, two candle bearers, and an encensour with the censoure in his hande smoking. When he is comen to the griessinges, the stayers, or foote of the aultare: putting of his mitre, he maketh open confession [Marginal note: That is, he saieth confiteor.] of his sinnes together with his company.

That done he goeth vp to the aultare, openeth the booke, lieng vpon the lefte corner of the same, kysseth it, and so procedeth in the Solempnisacion of the Masse. The subdeacon readeth the epistle, and the Deacon the godspelle. Priestes of al degrees, are charged to prayse God seuen times a daie, and to praye with ordenarie oraisons. Towarde the eueninge, euensonge: and compline more late. Matines in the morninge, and incontiente prime, and howres, in ordre of tyme, as thei stande in ordre [Footnote: Hora prima, tertia, sexta, nona.] of name. And this humbly before the aultare, if he maye conueniently, with his face towarde the Easte. The pater nostre and

the Crede, said thei, onely at the beginning of their seruice, as the commune people do nowe a daies also. Saincte Ierome, at the vrgent request of Pope Damasus, parted out the Psalmes acording to the daies of the wieke. And appoincted for euery houre a porcion of propre psalmes. For the nighte houres on the holy daye, ix. and on the working daye, xii. For laudes in the morning, v. for euensonge as many, and for eche other houre but thre. He also ordeined the Epistles, Godspelles, and other seruice, vsed to be red out of the olde or newe testament, in maner altogether, sauing the note. The Anthemes (which Ambrose, Bysshoppe of Millayne wrate, and endited) Damasus put ordre that the quiere should sing side aftre side, and added to euery psalmes ende. Gloria patri, &c. The lessons and Himpnes that go before eche one of the howres did the counceiles of Thoulouse and Agathone aucthorise. The orisons, the grailes, the tractes, the Alleluya, thoffertorie, the Communion in the Masse, the Anthemes, Versicles, repitions, and other thinges, either songe or redde by nyghte or by daye, to the beautifieng, and praying of God: did Gregory, Gelasius, Ambrose, and many other holy fathers, deuise, and put furthe, not at one time but at sondry. The Masse (so terme thei the sacrifice) was firste vsed to be done in suche simple sorte, as yet is accustomed, vpon good Friday, and Easter euen, with certeine lessons before it. But then Pope Celestinus put to the office of the Masse. Thelesphorus, Gloria in excelsis: But Hilarius of Pictauiia made the Et in terra. Simachus ordeined it to be songue. The Salutacions, which by the terme of Dominus vobiscum, be made seuen tymes in a 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 Offertory, in the same ordre thei be vsed. Excepte the Sequences and the Crede: wherof Nicolas put in the firste, and Damasus the nexte: acordinge to the Sinode of Constantinople. The bidding of the beades, with the collacion that was wonte to be made in the pulpite on Sondaies, and halydaies: rather grewe to a custome by the example of Nehemias, and Esdras, then was by any aucthorised. In this collacion at the firste comming vp therof, when so many as ware presente at the Masse did receiue the communion, acording as was ordeyned by a decree: thei that ware at any discorde ware exhorted to concorde, and agremente. And that thei should receiue the sacrament of the aulter cleane from the filthe of sinne, vpon the whiche consideracion at this daye it endeth with confiteor, or an open confession. There ware thei wonte to teache the instrumentes of the olde lawe, and the newe. The ten commaundementes. The xii. articles of our beleue. The seuen sacramentes, holy folkes liues, and Martirdomes, holy dayes, doctrines, and disciplines: vertues, and vices, and what soeuer are necessary beside forthe, for a Christiane to knowe. Gregory linked on the offertorie. Leo the pefaces. Gelasius the greate Canon, and the lesse. The Sanctus blessed Sixtus. And Gregory the Pater noster out of the Gospelle of sainte Mathewe. Martiale the scholer of blessed Peter, deuised that Bysshoppes should gyue their benediction at the Agnus. And as for other inferiour priestes, Innocentius commaunded them to giue the paxe, that is to saye peace. Sergius tacked on the Agnus, and Gregory the poste communion. The closing vp of all with Ite missa est, Benedicamus, Deos 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 conceiued of the holye ghoste, to haue bene borne of the Virgine Marie. The fourthe, to haue suffred vndre Ponce Pilate, to haue bene crucified, deade, bewried, and to haue descended in to helle. The fiueth, to haue risen agayne the thirde daye fro the deade. The sixteth, to haue ascended vp into the heauens, and to sitte on the right hande of God the father almighty. The seuenth, that he shall come fro thence like a triumpher, to iudge the quicke and the deade. The eight, that ther is an holy ghoste. The nineth, that there is an holy churche vniuersalle, the communion of the godly and good. The tenthe, forgiuenesse of sinnes. Thee eleuenth, the rising againe of the flesshe. The twelue, aftre our departing, life in another worlde euerlasting.

The tenne commaundementes, which God wrate with his owne finger, and gaue vnto the Israelites by Moses, whiche thapostles willed vs also to kiepe. The firste, thou shalte haue none other Goddes but me. The seconde, thou shalte not make any grauen Image, or likenesse of any thing that is in heauen 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 shalt not take the name of thy lorde God in vaine. The fowrthe, remembre that thou kiepe holie thy Sabboth daie. The fiueth, honour thy father and mother. The sixteth, thou shalte doe no murdre. The seuenth, thou shalte not commit adulterie. The eight, thou shalte not steale. The nineth, thou shalt beare no false witness against thy neighbour. The tenthe, thou shalte not desyre thy neighbours home, his wife, his seruaunte, his maide, his Oxe, nor his Asse,

nor any thing that is thy neighbours.

The seuen Sacramentes of the church, which are contained in the fiue laste Articles of our beleue, and commaunded vs by the holie fathers to be beleued.

The firste, diepyng into the water, called Baptisyng, afre the Greke. This, by canonicalle decree, in time paste was not wonte to be giuen (excepte greate necessitie soner required it) but to those that had bene scholers a space afore, to learne the thinges appertinent to Christendome. Yea, and that afre thei had bene exceedingly welle enstructed in the faithe: and proufe taken of their profityng, by seuen examinations, which ware made vpon seuen seueralle daies in the Lente, and so ware thei Baptissed vpon Easter euen, and Whitesondaie euen. Vpon whiche daies, thei ware accustomed to hallowe the christening watre, in euery Paroche. But because this specially of all other, is chiefly necessarie vnto euerlasting saluation: leasse any bodie should die without it, thei decreed that assone as the childe was borne, godfathers should be sought for it, as it ware for witnesses or sureties whiche should bryng the childe vnto the Church doore, and there to stande without. 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 beleue certeinly and wholie, all the Articles of the Christiane faithe. And the Godfathers answering, yea: for it, the Prieste breathyng thrise vpon his face, exorciseth it, and catechiseth it. Afre that, doeth he seuen thinges to the childe in ordre. Firste, he putteth into the mouth hallowed salt. Secondely, he mingleth earthe and his spattle toguether, and smereth the eyes, eares, and nosethrilles of the childe. Thirdly, giuyng it suche name as it shall euer afre bee called by: he marketh it on the breaste and backe with holie oile, afre the facion of a crosse. Fourthly, he diepeth it thrise in the Watre, or besprinkleth it with watre thrise, in maner of a crosse, in the name of the holie Trinitie, the father, the sonne, and holie ghoste. In the whiche, name also, all thother Sacramentes are ministred. Fiuethly, weting his thumbe in the holie ointement, he maketh therewith a Crosse on the childes foreheade. Sixthly, he putteth a white garment vpon it. Seuently, he taketh it in the hande a Candle brennyng. The Iewes before thei be Christened (by the determinacion of the counsaile holden at Agathone), are cathechised, that is to saie, are scholers at the enstruction of our beleue nine monethes. 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 children thei haue Circumcised, acording to Moses lawe: hym are thei bounde to banishe their companie. No merueile therefore if thei come so vnwillingly to christendome.

Bishopping, whiche the Latines calle Confirmacion, a confirming, a ratifieng, establishyng, auuthorisyng, or allowyng of that went before: is the second Sacramente. And is giuen of the Bishoppe onely, before the Aultare in the Church, to suche as are of growen yeres, and fastyng (if it maie be) afre this maner. As many as shalbe Confirmed, come all together with euery one a godfather. And the Bishoppe afre he hath saied one orasion ouer them all, wetyng his thumbe in the holie 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 lefte chieke, for a remembrance of the Sacrament, that he come not for it againe. The godfathers, to the ende the enoilyng should not droppe awaie, or by negligence bee wiped awaie, clappe on a faire filette on the foreheade, whiche ther iudge to be unlawfully taken awaie, before the seuenth daie. The holie fathers esteemed this Sacrament so highly, that if the name giuen to the childe at his Christendome, siemed not good: the Bishoppe at the giuyng hereof mighte chaunge it.

The thirde Sacramente is holie Ordres whiche in the firste Church, was giuen likewise of the Bishoppe, onely in the monethe of Decembre. But now at sixe seueralle tymes of the yere: that is to saie, the fowre Saturdaies in the embre wekes (whiche ware purposely ordeined therefore) vpon the Saturdaie, whiche the Church menne calle Sitientes, because the office of the Masse for that daie appoineted, beginneth with that woorde, and vpon Easter euen. This Sacrament was giuen onely to menne: and but to those neither, whose demeanour and life, disposition of bodie, and qualitie of minde, ware sufficiently tried and knowen. Afre the opinion of some, there were seuen ordres, or degrees, wherby the holy fathers would vs to beleue that there ware seuen speciall influences, as it ware printed in the soule of the receiuer, wherby eche one for eche ordre, was to be compted an hallowed manne. Afre the mindes of other there ware nine. That is to saie, Musicens (whiche encludeth singing and plaieng) Doore kiepers, Reders Exorcistes, Acholites, Subdeacon, Deacon, Prieste and Bishop. And for all this, it is compted but one Sacramente, by the reason that all these tende to one ende, that is to saie, to consecrate the Lordes bodie. To euery one of these did the Counsaile of Toledo in Spaine, appoinete their seueralle liuries, and offices in the Church. The Dorekeepers had the office of our Common Sexteine, to open the church dores, to take hede to the church, and to shutte the dores. And had therfore a keie giuen vnto them, when thei ware

admitted to this ordre. The Reader, in signe and token of libertie to reade the Bible, and holie stories, had a greate booke giuen him. The Exorcistes, serued to commaunde euille sprites oute of menne, and in token therof, had a lesse booke giuen them. The Acholite, had the bearyng and the orderng of the Tapers, Candelstickes, and Cruettes at the Altare: and therefore had a Candelsticke, a Taper, and two emptie Cruettes deliuered hym. The Subdeacon, mighte take the offring, and handle the Chalice, and the Patine, carie them to the Altare, and fro the Altare, and giue the Deacon Wine and water, out of the Cruettes. And therefore the Bishoppe deliuereth hym an emptie Chalice with a Patine, and the Archdeacon one Cruet full of wine, and another full of watre, and a Towelle. To the Deacons, is the preaching of Goddes Gospelle to the people committed, and to helpe the priest in al holy ministracion. He hath the Gospelle booke deliuered hym, and a towell hanged vppon his one shouldre, like a yoke. The Prieste hath power to consecrate the Lordes bodie, to praie for sinners, and to reconcile them againe to God by Penance enioined them. He hath deliuered hym a Chalice with Wine, the Patine, with a singyng cake, a stole vpon bothe shouldres, and a Chesible. What Ornamentes the Bisshoppe hath giuen vnto hym, ye haue heard afore. He maie not be made Bisshoppe, but on the Sondaie about the iii. houre aftre Prime, betwene thoffice of the Masse and the Gospelle: at the whiche tyme twoo Bisshoppes, and a Metropolitane, laie their handes vpon his heade and a booke. The Bisshoppes in the firste Church, did litle or nothyng diffre from other Priestes, and ware ruled by the commune Counsailes of the Church, before that dissencion and deuision entred emong the people, causing them in sondrie sortes, to cleaue vnto sondrie names, euery sorte as thei fortun'd to be conuerted and Christened of a sondrie persone. As whom Paule Baptised, thei would be called Paulines. Whom Appollo, Appollonians, Whome Cephas, Cephites, and so of other. To auoide therefore these breaches of concorde, and for an vniformitie, the holy fathers ware driuen to decree and stablsh that asmany as should afteward be baptised, should be called Christianes of Christe. And that ouer euery Countie or Shiere, there should be sette one Prieste or moe, acordyng to the greatnesse of the same, suche as ware best tried. Whiche should haue to name, Ouersears in Englishe: in Greke, Episcopj. Whom we cal Bishopes, by chaungyng of P. into B. and leauing out the E. for shortnes, acordyng to the nature of our tongue. These mighte not then gouerne their Clergie, and other their Diocesans, at their owne pleasure, as thei did before: but acording to the decrees of the Church 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 Christendome into Dioceses, and the Diocesse into Conuocacions or Chaptres, and those againe into Paroches, and to set that goodly ordre, that yet continueth, aswell emong the clergie as the laietie. That the parishes should obeie their lawfull Persone, the Persone the Deane: the Deane the Bishoppe: the Bishoppe, the Archebishoppe. The Archebishoppe, the Primate or Patriarche: the Primate or Patriarche, the Legate: the Legate, the Pope: the Pope the generalle Counsaile: the generalle Counsaile, God alone.

For the fourthe Sacramente it is holden, that euery prieste rightly priested, acordyng to the keies of the Church, hauing an entente to consecrate, and obseruyng the fourme of the woordes: hathe 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 solemnly with his disciples, and consecrated, and ordeined it continually to be celebrated, and eaten in the remembraunce of him selfe. And about this mattier a man had nede of a great faythe. Firste to beleue the breade to be chaunged into the body, and the wine into the bloude of Christe. Againe thoughte this be done euery daye that yet Christ for all that should growe neuer a whitte the bigger for the making, nor the lesse for the eatinge. Thirdely that the Sacrament being deuyded into many partes, Christ should yet remaine whole in euery cromme. Fourthly that thoughte the wicked eate it, yet should not it be defiled. Fiuethly, that it bringeth to as many euyll as receiue it, death; and to the good euerlasting life. Sixthly that it tourneth not into the nature of the eater to his nourisshement 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, vnhurte or vntouched. Seuenthly that in so smalle a syse 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 that thoughte the bread it selfe be chaunged into the very flesshe of Christe, and the wine into his bloude, that yet to all the sences thei remaine breade and wine, and neither flesshe ne bloud. Further that all these commodities contained in these verses folowing should happen vnto those that worthely eate it.

It putteth in mynde and kindleth, encreaseth hope, and strengtheneth. Mainteineth; clenseth, restoreth, giues life, and vniteth. Stablissheth beliefe, abates the foode of sinne, and all vnclennes quenchem.

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

In the beginning of the Christianne faithe (and yet amonge certeine schismatiques as thei saye) one whole lofe was consecrated, of suche bigguenesse, as when the Priest had broken it in a platter into smalle pieces, it, mighte suffise the whole multitude that ware at the masse to participate of. For in time paste the Christianes came euery day to communicate by a speciall commaundement, and ordenaunce. Aftrewarde but ones in a wieke and that on the Sondag. But whan it began to be skant well kepte vppon the Sondag neither: then was it commaunded 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 waifaring viande, to staye him by the waye: with as good preparation of bodye and soule, as he possibly mighte.

Matrimonie (whiche is the lawefulle 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 ciuille, is the fiueth Sacrament. The holy fathers woulde haue but one mariage at ones, and that not in secrete but with open solemnitie eyther in the churche, or in the churche porche, and so that the priest be called to the matier. Who shold firste examine the man, and then the womanne, whether thei bothe consent to be maried together. Yf thei be agreed (whiche is chiefly in this case requisite) he taking them bothe by the right handes: coupleth them together in the name of the holy and vnseperable trinitie, the father, the sonne, and the holy ghoste. And commaundeth, and exhortheth them that thei alwaye remembring this their coupling of their owne free wille and consent: as longe as they liue, neuer forsake one another but loue and honour one another, be debonaire and buxome one to another, giuing them selues to procreacion, and not to lecherous luste. And that thei honestly and diligently bringe vp, suche children as God sendeth them of theyr bodies. Aftre that he affiaunceth them both with one ringe. And sprinckling holy water vpon them, reacheth them a stole, and leadeth them into the churche, where (yf thei ware not blessed afore) he blesseth them knieling before the altare. The woman hath on a redde fillet or frontelette, and ouer that a white veile, withoute the whiche it is not lawfulle for her fro that daye forwarde, to go oute of doores abrode, 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 againe, yf thei be contracted. Error of person, that is to saye, mistaking one for another. A betrowthing vpon a condicion, Consanguinitie or kindred, An open crime, Diuersitie of secte, Force, or constrainte, Holy ordres, a Bonde or former contracte, Commune or open honestie, Affinitie, and Disshabilitie of engendrure.

The sixteth Sacramente is penaunce or repentaunce, giuen of Christe as it ware for a wracke boorde, wherby men are preserued fro drowninge. Eche Christian oughte vndoubtedly to beleue that this consisteth in foure pointes. To saie, in Repentaunce of our sinnes, Canonicaile confession, Absolucion, and Satisfaction, or amendes. Firste let him sorowe, not with a lighte forthinkinge, but with a moste earneste and bittre repentaunce in the botome of his conscience: for the puritie and innocencie that he had gotten eyther by baptisme or the benefite of former repentaunce, and nowe hath eftsones loste, and forgone through 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 loste his innocencie and clenness, and to haue prouoked the wrathe of GOD againste him selfe. And let him assuredly beleue that the same prieste, hath power giuen him of Christe (as beinge his vierre, 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 commaunded. Beleuing with vndoubted faith, that he is absolved, and quyte of all, assone as the priest in dewe forme of wordes, hath pronounced the absolucion.

The seuenth, and the laste Sacrament is the laste enoynting, by an oyle that is made to this vse, by the bishope in euery diocesse, by an yerely custome vpon Maundy Thursdaie, like as the chrismatory oyle is. And this by the precepte of sainte Iames 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 requyring it. Thei vse to enoynte with a prescripte fourme of wordes; and with often inuocacion of sainetes: those partes of the bodie, wher our fiue wittes or senses: the hearing, seyng, smelling, tasting and touching, beare moste stroke, and with whiche man is iudged chiefly to sinne. That is, the eares, the eyes, the nostrilles, the mouthe, the handes, and the fete. Whereby the holy fathers would vs to beleue, that there was not onely purchased cleane forgiuenesse of all smaller offences, or venialle

sinnes: but also either presente recouerie, or a riper and gentler deathe. All the feastes and holydaies, throughout the yere, which the churche hath commaunded to be obserued and kept: beginne at the Aduente, or approche of Christe our Lorde. Whiche Peter the Apostle instituted to be obserued in Decembre, with fasting and praier, thre wiewkes and a haulfe before Christemas, when we close vp the last. viii. daies of that moneth, with greate ioye and feaste. Thei deuided the yere into two and fiuetie wekes, and xii. seueral monthes. The monethes commonly into xxx. daies. The firste daye of Ianuary the churche recordeth how Christe was circumcised acordinge to Moyses lawe. The iii. daye aftre, howe he was worshipped of the thre Sages, with thre sondry presentes: and howe beinge baptissed of Iohn in Iordaine the floude, he laide the foundation of the newe Lawe. The seconde of Februarie, how his mother vnsponsored, obeyng the maner of her country: brought hym into the temple, and suffred her self to be purified or censed, whiche we calle churching of childe. In memorie wherof the churche vseth that daye, solempne procession, and halowing of candles, The fiue and twentieth of Marche, how the aungel brought woordes to the virgin Marie, that Christ shoulde be borne of her, being conceyued in her wombe; by the ouershadowing of the holy ghoste. At the whiche time they willed vs to faste the fourtie daies that he fasted him selfe, being with vs vpon earth, and to renewe the remembraunce of his passion, and deathe, which he willingly susteined to deliuer vs fro the yoke and bondage of the deuell. The laste day of that faste, which oftentimes falleth in Aprille, to celebrate the highest featte in althe yere: in remembraunce howe he ouer came deathe, descended into helle, vanquished the deuell, and retourned againe on liue, and appeared in glorious wyse vnto his scholers, or disciples. In Maye, how all those his scholers loking vpon him, he by his owne vertue and mighte, stied vp into the heauens. At the whiche time, by thordenaunce of saincte Mamerte, bishoppe of Vienne: there be made ganginges with the lesse Letanies from one Churche to another, all Christendome ouer. In Iune, and sometime in Maie, how the holy ghoste, promised to the disciples, giuen from aboue, appered to them like glowing tongues: and gaue them to vndrestande, and to speake the tonges of al nacions. Theight daie folowing, Trinitie Sondaie. The fiueth daie aftre that, how Christe in his laste supper, for a continuall remembraunce of himself, instituted the moste holsome Sacramente of his bodie and bloud, vndre the fourme of breade and wine leauyng it to be sene and eaten of his. The fiuetenth of Iuly, how the blessed Apostles, acordyng as thei ware commaunded, the twelueth yere aftre the Ascension of their Master into heauen: wente their waies into the vniuersalle worlde, to Preache vnto all people. The departyng of Christes mother out of this life, the fiuetenth daie of Auguste. And her Natiuitie, theight of Septembre. And thone and twentie of Nouembre, how she from, thre yeres of age (at the whiche tyme she was presented to the temple) vntill she was mariage able, remained there seruing God stil a peace. And theight of Decembre, how she was of her parentes begotten, that longe afore had bene barreine. The second daie of Iulie, how Elisabethe passyng the Mountaines, visited her kindeswoman.

There ware also certeine holie daies appointed to the xii. Apostles. To certeine Martyres, Confessours, and Virgines As the fowre and twentieth of Februarie to saincte Matthe. To saincte Marke the Euangeliste, the xxv. of Aprille. Vpon the whiche daie, Gregorie ordeined the greate Letanies to be songe. The firste of Maie is hallowed for Philippe and Iames the more. The xxix. of Iune, for Petre and Paule: and the xxiiii. of the same, for the Natiuitie of S. Ihon Baptiste. The xxv. of Iuly, for Iames the lesse. For Bartholomewe the fowre and twentie of August. For Mathewe, the one and twentie of Septembre. And the eight and twentie of Octobre, for Simon and Iude. The last of Nouembre, for S. Andrewe. The one and twentie of Decembre, for saincte Thomas. And the vii. and twentie of thesame moneth for Ihon the Euangeliste. The daie before, for Stephin the firste Martire. And the daie aftre for the Innocentes. The tenth of August for saint Laurence. And the thre and twentie of Aprille, for saincte George. Of all the Confessours, there are no moe that haue holidiaies appointed, but S. Martine and saincte Nicholas. The firste, on the eleuenth of Nouembre: and the other the sixteth of Decembre. Katherine the virgine, the fiue and twentie of Nouembre, and Marie Magdalene the twentie and two of Iuly. There is also vndre the name of saincte Michael alone, the xxix. of Septembre: a holy daie for all blessed Angelles. And one other in commune for all the saintes, and chosen of GOD, the firste of Nouembre.

Thei would also that euery seuenthe daie, should be hallowed of the Christianes, by the name of Sondaie, as the Iewes doe their Sabboth: restyng from all worldly woorkes, and beyng onely occupied with praising of GOD, and the deuine Seruice in the Churched. To learne by the Priestes preachyng, the Gospelle and the commaundementes of our faith. And by what meanes so euer we thinke in our conscience we haue prouoked the wraethe of God against us all the wieke afore: that, this daie to amende, to sette cliere, and aske pardone for. In time past euery Thursdaie also was kepte as the Sondaie. But because we might sieme therein, somewhat to

gratifie the Heathen (whiche that daie kepte solempne holie daie, to Iupiter their Idolle) it was laied doune againe. More ouer the clerkes and the people, vsed bothe Thursdaie and Sondaie before Masse, to go rounde aboute the Church a Procession, and the Prieste, to sprinkle the people with holy watre. Agapitus instituted the one and the other. The Thursdaie, in remembrance of Christes Ascencion, and the Sondaie, of his glorious Resurrection: which we celebrate fro Sondaie to Sondaie continually, ones euery eight daies. The night afore euery ordenary holidiaie or feastefull daie: the whole clergie, and the people, ware bounde to kiepe Vigile in euery church. That is to saie, to wake all nighte, in deuine seruice and praier. But vpon consideracion of many slaundersous crimes and offences, that ware 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 kiepeth stille the name of Vigile. The fathers decreed that the church in the whole yere should renue the memorie of fiue thynges.

Fro the Sondaie called Septuagesima (because there are seuentie daies, betwiene that and the octaues of Easter) thei would vs to renue the memorie of Christes Fasting, Passion, Death and Bewrialle. The miserable falle also of our first parentes, and those extreme errors of mankinde, by the whiche thei ware ledde awaie fro the knowledge and worshippe of one verie GOD: to the wicked supersticion and honour of Idolles and deuilles. And further, the greuous and intollerable bondage that the people of Israeli suffred vndre the Pharao of Egipte. Vpon whiche consideracion, the bookes of Genesis and Exodus be redde in the seruice of the church. Whiche sheweth then in all her demeanour, and appareilyng, heauinesse and sorowe.

From the octaues of Easter, to the octaues of Whitsontide, Christes Resurrection, and Ascencion, with the commyng of the holy Ghoste. And together with that, the redempcion, reconciliacion, and atonement of mankinde with God the father, throughe Iesus Christe: and the restoryng againe of the children of Israeli, to the lande of beheste. Wherein was prefigured our reconciliacion and redempcion aforesaid. For that cause is all the seruice out of the newe Testament, and al thinges done with ioie and gladnes.

From the octaues of Whitsontide, till Aduente, xx. wiewes space, and more, thei would haue to bee celebrated the conuersation of Christ here in the worlde, with his miracles and woorkes of wondre. And ouer and beside that, the longe pilgrimage, that mankinde, by longe reuolucion maketh, from one generacion to another, from the tyme of our redempcion, saluacion, and sauing, vntill the laste daie of time. Wherefore duryng this while, vpon consideracion of the diuerse happe and hasarde, wherwith the Church is tossed, like a Shippe in the troubled Seas, she neither greatly reioiceth, ne sorroweth, but redeth grate change of bookes, oute of the olde and newe Testamente: to the ende she maie walke the warelier, and the bettre wijnde her self out of the stormes, that are ready to assaile her.

From Aduente to Christemas, to remembre the tyme from Moses, to the commyng of Messias. In the whiche mankinde certefied of saluacion, bothe by the lawe and the Prophetes, awaited with moste earnest desires for his comming, and the kingdome that he shold haue. Wherefore thei ordeined that the Prophecies should be redde, and fasting exercised. That the church the bettre enstructed, and abled by these, mighte the worthelier receiue the Birthe daie of Christ her Lorde (whiche euer falleth the fowerth wieke aftre) and from thens holde on with feaste, and continuall gladnesse vntill Septuagessima. Reioisying that he was now come: whiche should bee the sauliuour of the worlde. Their oratories Temples, or places of praier (whiche we calls Churches) might not be built without the good will of the Bisshoppe of the Diocese. And when the Timbre was redy to be framed, and the foundation digged: it behoued; them to send for the Bisshoppe, to hallowe the firste corner stone of the foundation, and to make the signe of the crosse thervpon, and to laie it, and directe, it iuste Easte and Weste. And then might the Masons sette vpon the reste, but not afore. This Church did thei vse to builde, aftre the facion of a crosse, and not vnlike the shape of a manne. The Chauncelle (in the whiche is conteined the highe Altare and the Quiere) directe full into the East, representeth the heade. And therefore ought to be made somewhat rounde, and muche shorter then the body of the church. And yet vpon respecte that the heade is the place for the eyes, it ought to be of more lighte, and to bee separate with a particion, in the steade of a necke, from the body of the Church. This particion the Latine calleth Cancelli; 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 Seruice, by daie and by night. Vndre one of these Turrettes, is there commonly a voute, whose doore openeth into the quiere. And in this are laid vp, the hallowed vesselles and ornamentes, and other vtensiles 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. Vpon whose coronettes or heades the vaulte or rophe of the churche maye reste. And to the foote beneth, aulters to be ioyned.

Those aulters to be ordrely alway couered with two aulter clothes, and garnished with the crosse of Christe, or some little cofre of reliques. At eche ende a canlesticke: and a booke towarde the myddes. The walles to be parieted without, and within, and diuersly paincted. That thei also should haue in euery parissh a faire sounde stone, made holowe and fitte to holde water: in the whiche the water consecrate for baptisme, may be kept for the christening of children. Vpon the right hande of the highe aulter, that ther should be an almorie, either cutte into the walle, or framed vpon it: in the whiche thei woulde haue the Sacrament of the Lordes bodye, the holy oyle for the sicke, and the Chrismatorie, alwaie to be locked. Furthermore thei woulde that ther should be a pulpite in the middes of the churche, wherein the prieste maye stonde vpon Sondaies and holidayes, to teache the people those thinges that it behoueth them to knowe. The chauncelle to serue onely for the priestes, and clerkes. The rest of the temporalle multitude to be in the body of the church. Separate notwithstanding, the men on the ryghte side, and the women, on the lefte. And eche of them to be sobre and honest in apparelle and behauour. Whatsoeuer is contrary to good facion or Christiane religion, with greate dilligence to shonne it. It was the maner in the first churche, both among men and women, to lette their heare growe, to shewe out their naked skinne, and very litle or nothing to diffre in apparelle. Sainct Peter put first ordre, that women should couer their heades, and menne rounde their heare, and either of them to go in seueralle and sondrye apparelle. Moreouer that to euery churche, shold be laid out a churchyarde, of the grounde adioyning, in the whiche all Christen mennes bodies mighte indifferently bebewried. The same to be consecrate, or 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 kiepe dirige and Masse seuen daies continuall together, some ix. some xxx. or fourtye some, fiuetie, and a hundred, and other a whole yere, wrapped vp in blacke. The counseile of Toledo ordeined that the corps beinge firste wasshed, and then wrapped vp in a shiete, shoulde be caried forthe with singing by menne of his owne condicion or sorte, clerkes by clerkes, and laye menne of laye menne. And aftre what time the priest hath sensed the corps, throwen holy water vpon it, and said certeine prayers, to laye it into the graue with the face vpwarde, and the heade into the Weaste. Then to throwe in the earth again, and in token that ther is a Christian ther bewried, to sette vp a crosse of wodde, garnished with yvie, cipres, or laurelle. These be the ordres and facions of the Christiane religion.

FINIS.

Imprinted at London
by
John Kyngston and Henri Sutton.
The xxii daye of December
Anno Domini
MDLV.

THE CONQUEST OF THE GRAND CANARIES,

MADE THIS LAST SUMMER BY THREESCORE AND THIRTEENE SAILE OF SHIPPES,
SENT FORTH AT THE COMMAND AND DIRECTION OF THE GENERAL OF THE VNITED
PROUINCES,

TO THE COAST OF SPAINE

AND THE CANARIE-ISLES:

WITH THE TAKING OF A TOWNE IN THE ILE OF GOMERA

AND THE SUCCESSE OF PART OF THE SAIDE FLEETE IN THEIR RETURNED HOMEWARD.

WHICH SET SAILE FOR SPAINE THE 25 OF MAIE, AND RETURNED HOME

THE 10 OF SEPTEMB. 1599.

At London:

PRINTED BY P.S. FOR W. ASPLEY, DWELLING IN PAULES CHURCHYARD AT THE SIGNE OF
THE TYGERS HEAD.

1599.

NOTE

The following very curious and interesting pamphlet was not included in the edition of 1598–1600. It was, however, inserted in the fifth volume of the small edition, 4to., of 1812, and is here transposed to that part of the Voyages relating to the Canaries, etc. Originally printed for “W. Apsley, dwelling in. Paules Church–Yard, at the signe of the Tygers Head” in 1599, it is of the utmost rarity, and for that reason I have thought it right to give the original title–page.—*E. G.*

A TRUE REPORT

OF A VOYAGE MADE THIS LAST SUMMER, BY A FLEETE OF 73. SHIPPES,

SENT FORTH AT THE COMMANDE AND DIRECTION OF THE STATES GENERALL OF THE
VNITED PROUINCES,

TO THE COAST OF SPAINE AND THE CANARIE-ISLES.

Tuesday the 25. daie of Maie the wind being Northe and Northe–east, we in the fleete of Rotterdam, being 20. saile of ships, the sunne beeing Southe–west and by West, came before Flushing, and ankered neere vnto Cleiburch; our generall at his comming found the fleetes of North–Holland, and Zealand ready.

Wednesday, the 26. daie wee remained there at anchor.

Thursday the 27. daie of Maie, we tooke into our ships (by the Generals commandement) two gentlemen and foure souldiours.

Friday the 28. of May 1599, the wind being northerly, we waied our anchors, and sailed from the Weelings with 73. ships, hauing faire weather, setting our course West, Southwest. Wee had 3. Admirals in this fleete, whereof the chiefe Admirall was the ship of William Derickson Cloper, wherein was embarked the honourable gentleman Peter Van Doest being generall of the fleete. This ship was called the Orange, carying in her top a flag of Orange colour, vnder whose squadron was certaine Zelanders, with some South and North Hollanders; Ian Geerbranston caried the white flag vnder whom the Zelanders and ships of the Maze were appointed. And Cornelius Gheleinson of Vlyshing wore in his maine top the blew flag, vnder whom were appointed certaine ships of the Maze with some North Hollanders. Thus were wee deuided into sondry squadrons, but to what ende it was so done, it is to me, and many others vnknowne.

Saturday the 29. of Maie, hauing sight of Callis, the ships lay to the lee ward, and staid for the rereward. The Lord generall shot off a peece, and afterward hung out the princes flag, in signe that the captains shold come aboard him, presently al the captains entred into their boates, and rowed aboard the General, at which time were two pinnaces sent out of the fleet, whereof one was the Generals Pinnacle, but vnto what place they sailed, wee were altogether ignorant. And when the boates rowed from the Generall, some of them went aboard the victualers, and tooke out of them certaine fire–workes. The sunne Southwest, the Generall discharged an other peece of ordinance, and put out the Princes flag, wherevpon presently the captaines went aboard him, and when

our captaine returned, he had in his hande a letter closed vp, which hee brought from the Generall, and wee imagined that euery captaine had receiued the like, and then wee sailed altogether toward the high of Blacknesse, where wee anchored, (which caused vs greatly to wonder, seeing we had so faire a wind,) but we perceiued afterwards, that this was done, to the ende we should there abide the coming of the great new ship of Amsterdam: for the soldiours which were appointed for her, were all with vs in a ship of our company.

Sunday, the 30. of Maie, where lying at anchor al that night, the next morning we set saile altogether hauing the winde at North East, wee set our course West Northwest, the weather being faire. The same morning our captain read vnto vs those very articles which before had bin read vnto vs in the prince Mauritz his Court, and afterwards we altogether, and with one accord were sworne to the keeping of them: At noone we were neere vnto Beuersier hauing a fine gale out of the East Northeast, the euening was calme, the foremost shippes slacked their sailes, attending the comming in of the hindermost.

Wednesday the ninth of Iune by the breake of daie we were hard vnder the coast of Spaine neere to Viuero, the winde being westerly, we sailed North West and by North, and North Northwest, the sunne Southwest and by West, we were ouer against the cape Ortegael, we sailed North West and by North, to fetch the wind: we were in 44. degrees 20. minuts, at twilight, we had the foresaid Cape of vs about 5. miles South West and by West.

Thursday the 10. of Iune, the winde being at East South East, wee directed our course towardes the shore, and might certainly discern that it was the coast of Ortegael, we bore in West Southwest directly with the land, and ordered all thinges as if we presently should haue had battell, and about noone wee had sight of the Groyne, namely the tower which standeth neere the Groine.

Friday, the 11. of Iune, at the breake of day the winde being at North East and by East, sixe of our ships sailed forwarde South Southwest, meaning to enter the Groine, and there to learne how al things stood. The sunne being Southeast, Cape Prior was East from vs, wee bare South, presently after we spied two boates comming out of Veroli to learn what ships we were, the rather because that the day before they had seen our fleete at sea: we sailed by the wind, and lay in the wind to stay for their comming. The one doubting vs woulde not come neere vs, the other boat also durst not approach neere vs; wee called to one of the Spaniardes, saying wee came from Hamborch laden with cordage and other goods, desiring and praying him to let vs haue a Pilot to bring vs into the Groine, wherewith the boate came aboard vs, so that by our great haste, and policie we got one Spaniard, the other which remained in the boate would not come into our ship, but presently thrust off their boate, making all possible speede to get from vs. Hauing nowe gotten this Spaniarde, hee was presently deliuered into the handes of the Generall, who confessed that there were about 4000. souldiours come into the towne, with certaine horsemen, 36. waggons with money, and 300. pipes of wine, to furnish the Spanish fleet, that he lay the night past in the Groine, and was the Kings seruant. [Sidenote: The whole fleet cometh before the Groine.] The sun South South–West, we came with fleet our whole fleete before the Groine, where wee found the great newe ship of Amsterdam vnder the Towne.

At 12. 13. and 10. fadome we cast anchor, so that wee might behold much people both on the shoare and vpon the wals of the town: from the castle and town both, they shot mightely with their great ordinance into our fleet, so that there were about 200. cannon shot discharged, wherewith some of our ships were hit, but not one man lost, and little hurt done otherwise. There lay an other castle East ward from the towne, which shot also most terribly, but altogether vncertainly, for we know not that they touched any one ship more then Moy Lambert, which was greatly, to bee wondered at, seeing our fleete lay so thicke together, and so neere vnder the castle. There laie hard vnder the castle 12. great Gallions, with some French ships, which also nowe and then shot among our fleete, but they lay so neere the walles that wee could do them no harme at all. The Lord Generall worthy of al praise, wisely be thinking himselfe, caused all his captaines and counsell to come aboorde him, that they might together conferre vpon this busines, and what meanes might best bee found, to inuade the towne and the enemy, but they concluded not to meddle with the land there: seeing the enemy was there, strong vpon his guard, and that 5. weekes past both from Amsterdam, and by a French man, they had knowledge of our comming; by reason of the calme, wee were constrained to towe out our ships with the boates in dispite of al their shot, thus we parted from the Groyne without profit, or effecting of any thing, leauing the Papists of Groyne as wee founde them, from thence (the winde being at South Southwest) wee bent our course toward Cape Saint Vincent, meaning to goe to Saint Lucars, hoping to fal vpon them at vnawares, and ere they looked for vs.

Saturday the 12. of Iune, hauing got a fine gale we ran along the coast of Galicia, at noone wee were before

the Iland of Cesarian, and set our course towards Cape Finister.

Sunday the 13. of Iune, the lorde Generall gaue sharpe commandement by his letters, forbidding al men aboorde the ships to vse any play, with tables, cards, or dice, either for money, or for pastime, or vpon credit.

Munday the 14. of Iune, the wind blew so harde out of the North, that wee could not beare our topsailes with our forecourse which sailed South, the sunne was southward we had Port a Porte of vs, being in 41. degrees and 20 minuts.

Tuesday the 15. of Iune, as soone as day appeared, we had sight of Cape Roxent, and then we sailed making small way, staying for the comming together of the fleete: the wind as before we sailed South Southwest, and were in 36 degrees.

Wednesday the 16. of Iune, towards the euening we had sight of two strange ships eastward of our fleete, certain of our ships made towards them and tooke them, the one was an English man of war; the other was a Spanish barke with three missens: at his comming before the Generall, he said, he had already sent 2. prises into Englande, and woulde now with this prise returne home: for his victuals were almost spent.

Thursday the 17. of Iune, it was very still and calme weather.

Friday the 18. of Iune, the wind being at North Northeast, we sailed South Southwest. The Lord Generall caused all the Captaines with the Pilots to come aboard him: demanding of them which of them was best acquainted in the Isles of Canaria: and further, by what meanes, they might conquer and force the said Ilands, and land their people. And about noone the captaines were chosen and appointed which shoulde commande on lande. The Generall gaue out newe ensignes, to the number of 9. or 10. according to the number of the ships. The Lord Generall appointed to each new captaine, an Ancient bearer, a Lieutenant, and other officers, with 130. souldiers and mariners, and instructions how euery one of them should gouerne himself on the land.

Saturday the 19. of Iune, the Generall commanded that the captaines should deliuer out victuals but twice a day, to wit, 6. and 6. to a messe: for 6. men, 5. cans of beere of Roterdams measure euery day, 5. pounce of breade and no more; a cheese of 6. l. euery weeke, one pound of butter weekely, likewise pease, beanes, or Otemeale twice a day, according to the order. Captaine Harman, and captaine Pije, had each of them commission to commande on the land as captaines ouer two companies of saylers, each company containing 130. men. Harman Thunesson was appointed Ancient to captaine Henricke Pije, and de Blomme Ancient to captaine Hendricke Hertman. The ancients were deliuered the same day.

The 20. 21. 22. daies, wee sailed South Southwest, the wind being northerly.

Wednesday the 23. of Iune, the wind was North Northeast. The Generall commaunded all the captaines both for the sea and land to come aboard him, where it was ordained and determined how the battell should be ordered, after they were landed. According to the latitude, we found our selues to be 36. miles from great Canaria.

Thursday the 24. of Iune, we ranne our foresaid course. The sun being West Northwest, we sawe the land East and by South off vs: wee sailed East and by South, and with great labour and diligence bore all that might with the land.

Friday The 25. of Iune, we continued our course to the land for our assured knowledge thereof, and perceiued it to be Lancerot; we saw also a small land (which lay between both) called Allegrania, and also the Iland Forteuentura, which is 24. miles great, afterward we sailed Southwest along the Coast of Forteuentura, which is a lande that hath very high hils. [Sidenote: The whole Netherlandish fleet commeth before the Island and town of Grand Canaria.] The sun Southwest, we were past the Iland Forteuentura, and were sailed out of sight thereof, running as yet Southwest: about ii. a clocke in the afternoone wee had sight of the Iland of great Canaria, for a while wee kept our way, but when the Generall was assured that it was the grand Canaria, wee all tooke in our sailes, and lay to the lee ward, and so remained vntill it was past midnight, then wee set saile againe and made to the lande, our course westwarde.

Saturday the 26. of Iune, in the morning the whole fleet sailed West directly to the land the winde North and by East, and made all thinges ready to land; being now neere the shore, the whole fleete let fall their anchors harde by the great castle, which lieth North Northwest from the town, from whence they began to shoot mightily against the ships. The lord Generall and the vize Admirall with the other ships that had the greatest ordenance, anchored close vnder the castle, and for a certain time they plied each other with their great shot; the Generals main mast, and his missen mast were shot thorow, and his vize Admirall, namely the great new ship of Amsterdam was shot thorow 6. or 7. times; so that some of the souldiours and maryners also were slaine before

they entered their long boates to rowe to the shore: But the ships for their parts, had so well bestowed their shot on the castle, that they of the castle began to faint, wherby they discharged not so thicke and often as before. Our men rowed to the land in the long boates, euery one full of souldiours, and the ships which could not discharge their ordenance against the castle, bent them against the shore, (for the enemy had three brasse peeces lying vpon the strand) and many people were there gathered together where our souldiours shoulde land. Nowe as soone as the Generall with the most parte of the long boates were come together, they all at one instant rowed toward the shore, maintaining for a while the fight on both sides with their shot. But the General perceiuing that the enemy woulde not abandon the place, with a valiant courage made to the shore, and altogether leaping into the water vp to the middle, maintained the fight with the enemy. Notwithstanding the enemy no lesse couragious, would not yet leaue the strond, so that some of our souldiours and mariners lost their liues before the enemy would retire: for the place was discommodious, and hard to lande, but most of the enemy were slaine, to the number of 30. or 36. and the Gouvernor his right leg was shot off, sitting on his horse. The lord General Peter von der Doest leaping first on land, was thrust in his leg with a pike, and had in his body 4. wounds more, and was in great danger to haue lost his life but that one of the souldiours slewe the Spaniarde which meant to haue don it; but his wounds were of small moment, and his ancient bearer was slain with a shot, the Lieutenant Generall was shot in his throte, captaine Kruye in the heade, 4. soldiours were slain, and 15. hurt in the generals pinnace before they could come to land: But when our people now with one courage all together rushed vpon the enemy, (leauing their ordenance behinde them,) they forsooke the strond, and ran together into the town, carying with them their Gouvernour, whose leg was shot off, and he was a knight of the order of the crosse, and leauing behind them 36. deade carcasses on the strond, were presently by our people ransacked, and our dead people buried. Our men now hauing won the strond, put themselues presently in battell ray; the empty boates returned to the ships, but after our people had taken the strond, the castle did neuer shoot shot. [Sidenote: Twenty foure companies strong of Netherlanders.] After the boates were returned aboard, presently they rowed againe to the shore full of soldiours; our people being all landed, they which for the first time had commandement, set vs in 7. troupes, or battalions, being xxiiii. companies strong, of soldiours and Mariners, with twentie foure Auncientes. At which time we marched a little forward twenty one a brest, and standing altogether in battell; [Sidenote: The first castle taken.] suddainly three mariners came running to the Generall, (which had bin at the castle) telling him that the Spaniards desired to deliuer him the castle, so their liues and goods might be saued: the generall with some of the captaines and souldiours went first thither, and presently the castle was deliuered into his possession, hoping on his pittie and mercy, and leauing behind them all the great ordenance, namely 9. peeces of brasse, and 6. Iron peeces, and also al their weapons. In the castle were about 80. Spaniards, some cannoniers, some soldiors, and some people of the cuntry, for the defence thereof: beside powder, shot and match accordingly, for the artillery, and also thirty small peeces or caliuers. Also wee founde 58. prisoners, the rest were slaine with shot in the fury, and some were run away. The prisoners (which our people had taken in the road with two Barkes, and a ship sunke with our ordenance, as they lay all 3. hard before the castle) were sent altogether aboorde the ships except 3. of the principals which the lord General reserued by him, to the end he might the better knowe the state of all things. Presently 80. soldiours were sent into the castle, who tooke down the kings flag, and set vp the princes colours. At the same instant two Negros were brought to the General, which were fetched out of the mountains, they said that they had lien there a sleepe, and knew nothing of any matter. But now when it began to wax dark, we marched altogether a great way towards the town, 4. companies of soldiors approached hard vnder the towne, and other 4. companies had the rereward: those of the Maze, with the Amsterdammers remained a pretty way from the town, vnder the hils; and the Zealanders, with the North Hollanders lay neere the waters side, so wee remained al that night in order of battell.

Sunday the 27. of Iune, after we had now stood al night in battel order, early in the morning we marched with al our 7. troupes: hard vnder the town of Canarie, where we remained a while in that order: but because they of the castle (which lieth to the towne) shot so mightily among vs; 2. of the troupes retired vnder a hill, where we were a little freedde from the castle: for while our people stood imbattailed before the town, the castle did vs great hurt, for sometimes they shot fiue or sixe men with one shot, ere we could entrench our selues before the castle: but after they perceiued that our people had made a small trench against the shot of the castle, they placed on the hill fiue or sixe small peeces of brasse called falconets (which shoote about a pounce of powder) and sometimes they shot boules of wood, wherewith in the beginning they slew manie of our people: so aduantageously had they

placed their ordnance to shoot among vs. Ten or twelue of our Souldiours ranne vp the hill, whereof the enemy tooke one, and presently cut him in foure peeces. Our people seeing that they so tyranouslie dealte with them, about the euening tooke a Spaniarde prisoner, and vsed him after the same maner. The lorde, Generall perceiuing that many men were slaine with the ordnance, caused fiue peeces of brasse to bee brought from the castle which we had taken the daie before, and towarde the euening we beganne to make a battery, and the same euening brought into it three peeces, whereof two were placed presentlie to play vpon the Castle and the hill; but that euening were but fiue or sixe shotte made. While that our men made the batterie, and planted or placed the ordnance, the enemy placed his ordnance in counter-battery: and before our battery could be finished, and the ordnance placed, many of our men were shot, among whom Peter vanden Eynde commissioner, had his leg shot off, whereof he died within three daies after. After that it was dark, al they which lay there before the towne were againe set in order of battel, 15. on a ranke, and so remained all that night.

The 28. of Iune, early in the morning euery man retired to his quarter, and then were two peeces more brought to the battery, which also were presently placed on the Rampire, and so wee began to shoot against the castle with 4. peeces, and with the fifth we plaid vpon the small ordnance which lay vpon the hils. The enemie in the castle laid many sakes of wooll, and placed many tonnes or barrels filled with stones vpon the castle walles supposing thereby to make some little defence from our ordnance; but when an Iron bullet chanced to hit the barrels so filled with stones, it did them mightie hurt, for the stones would scatter maruailouslie abroad, whereby many of them that were in the castle were slaine. Our men hauing now with their shot almost abated the force of the castle, 4. companies marched vp the hils, intending to beate the enemy from thence, which lay there with the ordnance. But the enemy perceiuing himselfe to bee assaulted on all partes, (for most of the ordnance of the castle were dismounted and made vnprofitable, the gate of the towne set one fire by the Generals commandement) about noone they forsooke both the castle, hill, and town, and with all their wiues, children, money and Iewels, and all other things that they coulde carry with them, fled into the mountaines. Which when our men perceiued, they put themselues in order of battle xv. in a ranke. [Sidenote: The second castle and town of Grand Canaria taken.] The lord Generall seeing the Spaniards shamefullie to flie, caused 2. ladders belonging to the enemies, to be brought out of a church which stood without the towne, whereof the one was too shorte, notwithstanding himselfe with one of the ladders climed vp the walles, one man at once followed, and by this meanes entered the towne ouer the wals. About noone some of our men ran into the castle without any reencounter: the enemy had vndermined the gate, but as we approached the wall, it tooke fire, but not one of our people was therewith hurt. They had also skattered powder in sundrie places, but our men themselues did fire the same: and as soone as our people were entred the castle, the kinges colours were taken downe, and the prince of Oranges set vp, and we found fiue peeces of brasse therein. When wee were all entered into the towne, we put our selues againe into order of battell 15. in a ranke in a low ground within the towne: and the souldiours which entered the towne by the hils side, brought to the Generall a man of Flushing, which they had taken out of prison: as soone as the Generall sawe him, he went presently with him to the prison, accompanied with some of our captaines, where they found 36. prisoners, which presently were discharged. And further they declared, that the Spaniards had taken with them 2. prisoners into the mountaines, which were condemned to be burnt, the one was an English man, the other a Dutchman, which had lien in the holy house. Thus with the helpe of God about noone, wee won the great Iland of Canaria, and the town of Allegona, battered with their owne artillery, and skaled with their owne ladders. Towards the euening wee were quartered in the housen, those wherein the Generall was, were by writing freed, that no man might take out any goods, in the rest euery one might go, and take what pillage he could find: but the Spaniards had caried all the best things with them into the mountaines, and in the euening all our people entered the town. Euery captaine with his company were seuerallie lodged, but yet we appointed watch on the hils, as well as in the towne, for the enemy shewed himselfe often vpon the hils, whereby we were forced to keep very good watch.

The 29. of Iune, this morning some of the mariners climed vp the hils, but the enemy (to whom the passage were better known, then to our people) suddainly set vpon them, and killed 20. of them. Towards the euening some 300. of our Soldiours marched towardes a small castle which lay halfe an houres iourney from the towne: but the enemy seeing our people to approach, forsooke the place and fled into the mountaines, our men being ascended, they founde in the castle three brasse peeces: and after they had appointed a Corporall with certaine soldiours to keepe the watch, the rest returned to the citty. The same night the Spaniards tooke one of our soldiours

appointed for a forlorne Sentinel, whom they presently put to the sword.

The last of Iune, as soone as day appeared, wee began to cary the pillage aboorde belonging to the General, and captaines, as wines and other goods. About noone 3. cheefe men of the Spaniards came to our people, which kept watch on the hils with a flag of truce in their handes, which were straight brought before the Generall, and within a while after, there were 2. more brought vnto him; but after they had bin a while with him they departed again towards the mountaines: and in the euening came other 7. Spaniardes to our watch with a flag of truce, desired to speake with the Generall: but they were sente backe againe into the Mountaynes.

The first day of Iuly, 1599. in the morning (our people being on the hils) 2. friers with three other Spaniards came vnto vs, desiring to be brought to the Generall, which our men accomplished: but the General denied to talke with them, wherefore they were presently sent backe againe from whence they came, for we were then labouring to send the goods a shipboord. Also at that instant was a sermon in the great church of great Canaria, made by the preacher of Ysilmond with great deuotion, and giuing thanks vnto God for our great victory, desiring him that it would please him daily to increase the same, to the honour of his name: at which Sermon the Lorde Generall was present with foure hundred persons.

The second of Iuly 1599. wee were forbidden by sounde of the drum that no man should go beyond the forelorne sentenell placed on the Mountaines: and to sende backe againe into the hilles all such Spaniardes which came with a flag of truce, to speake with the Generall, and to put all such to the sworde as came with weapons. One of our Pinnaces tooke a fisherman fishing vnder the Ilande Forteaudentura, wherin were 7. Spaniardes, which were brought before the General, and prently committed to prison.

The 3. of Iuly in the morning we began to sende aboard our ships all the bels, ordenance and munition which the enemies had left behinde them, at which time 2000. soldiours were appointed to march to the hils, to seeke the enemy, which lay hid there with their wiues, children and goods, as they were fled out of the towne: and as soone as they approched each other, they began the fight on both sides with great courage, but the enemy was forced to flie, beeing better acquainted with the passages of the mountains then our people were. Our men returned with the losse of some 70. persons: among whom captaine Iacques Dierickson with his boatson were slaine: the rest came into the towne againe into their appointed quarters.

The 4. of Iuly, in the morning we began to burn the towne, and with poudre blewe vp the castle which lay by the towne, and we burned likewise all the cloisters and churches which were without the towne, lying neere the water side. The town burning, our people were set in battell, and in that order marched out of the towne, vntill they came to Gratirosa, the castle, which we first tooke, lying about halfe an houres iourney from the towne, where the long boates receiued our men, and caried them againe aboorde. Presently after wee were departed out of the towne, the enemy entered, endeuoring by all meanes possible to quench the fire. And while we were shipping our people, the enemy shewed him selfe sometimes 5. or 6. in a company, but they durst not approach vs. The rereward of our men being shipped, we put fire to the castle which we tooke first, and blew it vp: This done, captaine Quit imbarked himselfe also with his soldiours and pillage, which he had taken in the rode, for his ship wherein he was before was ready to sincke.

The 5. of Iuly, lying in the roade, in the morning the Generall discharged two peeces of ordenance, and afterward put out 2. flags of the princes colours, thereby giuing to vnderstand, that all land captaines, and sea captaines also with one of their Pilots should resort to him, whereupon presentlie they all rowed aboorde the Generall; the Pilots which were best acquainted with the coast, were demanded by the Generall which were the weakest Ilands, and where they might most commodiouslie land: Towards the euening captaine Quyt his ship was fired, and suffered to driue towarde the strond. At which time a newe captaine was appointed to captaine Iagues Dirriksons ship aforesaide, who was slaine in the mountaines, namely captaine Kloyers Lieutenant. And the Generals Clarke of the band was appointed Lieuetenant to captain Kloyer.

The 6. of Iuly, by reason of the contrary winds, and other inconueniences which happened at this present, and also because such ships, which before were sent to sea, and could not returne by reason of the contrary windes; we remained in the road, vnder the castle of Graciosa. About noone 4. Spaniards came out of the towne with a flag of truce to the strond, directly ouer against our ships, whereof 2. were brought aboorde the Generall in one of our long boates, (the other two with their flag of truce were left behinde on the stronde) which remained with the Generall vntil the euening, and then were set on shore, and so the 4. Spaniardes returned to the towne.

The 7. day riding in the roade, in the morning 4. Spaniards with a flag of peace, came to the shore from the

towne, directly ouer against our ships: the fleet seeing them, sent a long boate to the shore, and brought the said 4. Spaniards aboard the General, these men brought with them the ransome of certaine Spaniards, which had deliuered vp the castle of Graciosa at the Generals pleasure, which were set to ransome, euery one according to his habilitie and office: and thus all the Spaniardes which were ransomed, together with the 4. Spaniardes which brought the ransoms, were set on shore with a long boat, and departed to the towne.

The 8. day of Iuly, two howers after sun rising, the Generall with all the ships set saile, carying with him all the Spaniardes that were not ransomed, sailing along the coast of great Canaria; in which time Ian Cornelesson Zwartekeys departed this worlde, whose leg was shot off at the taking of the Iland of great Canaria. Hauing nowe sailed from the hight of the said Iland, which lay southerly from vs, we had sight of captaine Hertmans ship, and of 3. others which rode there at anchor: who, so soone as they perceiued our fleete, waied their anchors, and sailed along the coast with vs, which were the ships that the Generall had sent to sea. Sailing thus together vntill the sun was in the West, the wind began to rise more and more, so that we coulde not keep our direct course, but were forced to put to the Southwest of the great Iland of Canaria, where we anchored: wee had sight of the Iland Teneriffe, and of an other of the Ilands of Canaria, wherein is the hie mountaine called the Pyck. This hil was from vs 14. miles, but by the great hight thereof it seemed to bee within foure or fiue miles off vs, but in the daie time when the sun shined wee could not see it.

The 9. of Iuly, lying thus at anchor, in the morning most of the long boates went a shore to fetch fresh water, such as they could there find and caried with them the deade corps of Ian Cornelesson aforesaid, the Constables son of the Admiralty of Rotterdam, called Zwertkeys, which was there honorably buried on the high and drie land. This done, we set on fire the woode which lay on the shore piled and heaped in the woods, but in this place we found not any Spaniards.

The tenth of Iuly, the boates being all returned to their ships with their people, euery one wayed their anchors and hoised their sailes, the winde at Northwest; but being vnder saile together, the wind slacked and by reason of the great calme the ships lay a drift for want of wind.

The 11. of Iuly, in the morning it blewe a stout gale in our topsailes out of the Northeast, but as we approched the Iland of Teneriffa, the winde altered often; sixe or seuen of our shippes, and the rest which were next vnto the shore, had sometimes a gale in their topsailes, and sometimes againe without wind: so that we lay a drift, and could keepe no reckoning either of the wind or course, and were forced to alter our course more than 12. times a day.

A declaration of the taking of Gomera one of the Ilands in Canaria, and how we afterwarde left it.

The 12. day of Iuly sailing thus with great variety of wind, vnder the great Iland Teneriffa, the day appearing, we had the wind more certain, filling our topsailes with a full gale from the Northwest: And when it was faire day light we saw our fleet scattered far one from another, by meanes of the foresaid mutable windes. Some ships lay driuing by reason of the calme, and other some had a little gale, but the most part of our fleet were West of vs, towards whom with all speed, we with the rest of the ships made. Being al come together, wee endeoured to reach the Ilande Gomera, wherein is a little towne: towards the euening many of our ships were neere the Iland, but the most part were to the lee ward; so that before it grew toward the euening none of vs could come neere the towne. Notwithstanding in the twilight and shutting vp of the euening: Ian Garbrantson Admirall of the white flag, his vize Admirall, and a Pinnace following, were come neere the town. Thus the Admirall sayling so neere to the Iland, they of Gomera discharged 2. pieces at him, but touched him not. The saide Admirall seeing this, passed on a little farther with the other ships which were neere him, and then tooke in their sailes, and cast their anchors. The other ships which were behinde, laboured all they might to come also vnder the Iland to them.

The 13. of Iuly, the Admirall of the white flag lying thus at anchor neere to Gomera, the greatest part of the fleete were yet in the morning betweene the Iland of Teneriffa and Gomera, so that parte of the ships were beyonde the towne, and must sometimes cast about to conducte the others in, which were in the lee of vs. When wee had nowe for the most part passed the hight of the Iland, the Generall gaue a signe to all captaines to come aboorde him, being vnder saile, directing his course to the Iland of Gomera, and the other ships did their endeouour to follow him and anchored about the necke of the valley, lying North North East off the towne. The ships being all come to anchor, the captaines entered presently into the long boates, and aboorde the Generall to know his minde: and after they had beene a while in the Generals ship, they returned to their ships, and 4. companies of

souldiours were chosen out, and landed in the valley. Which done, al the ships waied their anchors, and sailed directly toward the towne, and then came to anchor againe. After that all our ships lay thus together in the road neere the valley, before the town: we discharged certaine peeces against the town, but they made no shewe at all of resistance, for they had buried foure brasse peeces as soone as they had sight of vs, which lay on the strond neere vnto a small castle; the other sixe companies were also set on land in the long boates, without any resistance: for the Spaniardes with their wiues, children, and all their goods whiche they coulede carry with them were fled into the mountains. [Sidenote: The towne of Gomera abandoned by the Spaniards.] The first 4. companies that were landed, as they marched along the hils side towards the towne, perceiuing that the enemy fled with all his goods towards the hils, sent out a certaine number of souldiours to intercept them, and to take from them the goods which they caried away. And to accomplish this enterprise, our souldiours descended the hill into the valley, meaning suddainly to set vpon the Spaniardes; but the enemie perceiuing their intent, hid themselues in caues which were neere vnto them, vntill our souldiours were in the valley. The Spaniardes perceiuing that they were strong enough to encounter with our people, suddainly leapt out of their dens, and beset our souldiours on both sides. [Sidenote: Eighty Netherlanders and diuers Spaniards slaine.] Our people seeing themselues thus compassed with their enemies, behaued themselues most valiantly, so that many of the Spaniards lost their liues, and 80. of ours were slaine in this valley: among whom were 2. Lieutenants (the one was Meerbecks sonne, and the other was Lieutenant to captaine Bynon) which had receiued about 50. wounds in their bodies, so pittfullie were they massacred, thus were these worthie champions intercepted. The rest of those 4. companies, which were not present at this fury of the Spaniardes, towards the euening, descended the hills, and marched into the towne. Presently after this, watch was appointed in al places of the towne, and some of the souldiours began to dig the ground, to seeke for such goods as the Spaniardes had buried, but at that instant they founde nothing, except only certain pipes of wine.

About the sunne setting was brought in a Spanish prisoner, which was de deliuered to the Prouest marshal, by the Generals commandement, to the end he might bring them to all such places in the Ilande, whereas the Spaniardes had hidden their goods: But because nothing could then be effected by reason that the euening approched, and it began, to bee too dark, the Spaniard was committed to a keeper vntil the next morning for the purpose aforesaide. But the night being far spent, and the keeper taking small regard to his charge, the Spaniard secretlie stole awaie and ran to the mountaines.

The 14. of Iuly, in the morning the long boates rowed againe to the shore, and caried aboorde such goods as the enemy had left behind them, which for the most, part were wines, for they had caried clean awaie all other things into the mountains, and had left almost nothing in the towne, but only the wines which they had buried in the earth: In the afternoone our people found 3. bels, which they had buried in the fields, where corne had growne.

The 15. of Iuly in the morning our people running vp to the hils 10. or 12. in a company to hunt and seeke for pillage were suddainly inuironed by the enemy, and 6. or 8. of them slaine; the rest saued themselues by flight. About noone there was a generall muster taken of all the souldiours, to see how many wee had lost: and such ships as were appointed to returne home, began to deliuer out the victuals. The same day were two copper peeces founde: whereof the one was 16. foot and halfe long, and the other about 14. foot.

The 16. day in the morning the Lord Generall gaue notice to all captaines to resort to him aboard his ship, because some of the captaines had not sent victuals vnto the soldiours that were on land, whereby they suffered hunger, and sundry of the souldiours had complained to the General thereof: At afternoone, the enemy came to the hill which lieth ouer the towne, crying and calling vnto our men to come and fetch againe their muskets, and towards the euening many marriners with their weapons landed, and at that instant also all things were ordered to march very early the next morning vp the hils to fetch againe our muskets, caliuers, and other weapons, which the Spaniards before had in mockery, and gibing wise willed vs to fetch from them. But now when all things were ordered for this seruice: the same night arose a strong gale of winde, encreasing more and more, that in the ende it grewe to a mightie tempest, that notwithstanding our fleet did ride vnder the Iland Gomera in the road before the towne, some were forced to way their anchors and to put to sea, to preuent the mischief like to happen to the ships, by reason they lay so neere one another. And when those shippes were a little way in the Sea, they cast their anchors, and there remained. By this occasion the generals aforesaid enterprise was kept backe: we iudging it as a warning, that the Generall should spare and preserue his people from the bloud-thirsty Spaniards, which had their holes and dens in the hils, and perhaps might haue taken away many of our liues. And heere by the way; by the

name of the Iland Canaria, the Spaniards may rightly bee called Canarians or Canes, for Canaria is by interpretation, dogs kinde, for they ran as swift as dogs, and were as tyrannicall and bloud thirsty as the rauening Wolfe, or any other wild beast, which they sufficiently manifested, for as soon as they could lay handes on any of our people (like vnto mad curs, agreeing with their name Canarians) they would presently woary them.

The 17. this hurtfull night ended, and the tempest ouer passed, and alaid, the couragious soldiours were all in redines, desirous to execute this peece of seruice, exspecting and desiring nothing more, then to march vp the hils, and to incounter their idolotrous enemies. But vpon good consideration, this enterprize was staid, and some 300. soldiours sent into the same valley, where 3. daies before our people had beene suddainly compassed, intrapped, and slaine by the Spaniards. Our soldiours being come to the valley aforesaid found no resistance, neither could once see a Spaniard; but found a smal peece of brasse about a fadome long, and two barrells of gunpowder; and when our souldiours perceiued that there was no good to bee done (forbearing to mount the hils, because they had no commission so to do) with such things as they had they returned to the towne. The euening now approaching, the Generall commanded to carry aboard the ships, such goods as they had there found, and digged out of the ground, which was accordingly done and accomplished, among which things were three brasse peeces, some bels and other goods.

Sunday the 18. of Iuly, we remained at anchor in the road of the Iland Gomera.

Munday the 19. of Iuly, remaining yet in the Iland Gomera, and seeing that the Spaniardes continued in their secret holes, and dens of the mountaines, wee set fire on the towne, and as neere as we could burnt down all places, as Cloisters churches, hermitages and houses, remaining yet in the towne vntill it was noone. After that all this was accomplished: we the vnited soldiours forsooke the towne, and presently the Lord General, with al his company, went aboard the ships. Thus we left the Iland Gomera burning, which was neuer before done by any nation. The Spaniardes seeing that the soldiours were departed out of the Iland, with all speed possible, in great heapes came running out of their secret caues and holes, to quench the fire, like as they of Allegona in the Iland of great Canaria before had done.

Wednesday the 20. of Iuly, we lay stil in the road before Gomera, in this time 2. of our soldiours were put into captain Cloiers ship, and in lew of them, we receiued out of his ship 2. others, which were hurt, with two Spaniards.

The summary or briefe declaration of the Admirals departing towards the West Indies.

Aftre that the Generall had left the Ilands, he giueth order to the fleete, taketh his leaue of all the Captaines and officers in most honorable sort: he aduanceth the voyage to the West Indies with his Nauy: the rest of the ships returne into the low Countries, euery one from whence he came.

After that the Iland of great Canaria was by the vnited soldiours taken, and won by force of armes, and the Iland Gomera conquered, for sundry reasons they were forsaken, after they had caried to their ships such things as they found, fired the townes, churches, cloisters, and houses, and rased their Castles. The Lord Generall commanded all Captaines and officers of the fleete to resorte vnto him aboard his ship. The same principals being come accordingly, he welcommed them and shewed them al friendship he could, thanking them for their good and faithfull endeouours which they had shewed in this seruice, which he performed with a singular oration, praying Almighty God that he woulde vouchsafe to be his only loadsman and merciful defender, in all his enterprizes, to the honor of his name, and happy successe of the vnited Netherlandish prouinces. After this, the lorde Generall againe in most friendly sort, and kind speeches, perswaded and desired all the saide captaines and officers, (alleading many reasons and examples) to perseuer in their good beginning of true and faithfull seruice for God, and for their good Lords and principall magistrates, the honorable gentlemen and states of the vnited Netherland; and to the good liking of their valiant and high borne gentleman, and gouernour General prince Mauritz, their principall lorde and commander, &c. with these and such like matters the daie was spent.

Wednesday the 21. of Iuly, the wind was northerly: The lord Generall commanded all the captaines and officers to resort vnto him: and in most curteous maner againe the second time, tooke leaue of them all, ordaining and appointing in his place as Admirall Generall ouer all those shippes which were to returne home, the valiant captaine Ian Gerbrantson, desiring and straightly charging them at there present, to shew all obedience and duty

vnto him, as to his owne person, and that they should make his minde knowne to all others which had not beene there present. After these speeches, and leaue taken, [Marginal note: The Netherlandish fleet diuide themselues into two companies, whereof the one returneth homewardes, and the other proceedeth for the West Indians.] the Admirall Ian Gerbrantson put out the princes colours in the maine top: and the honorable gentleman Peter von der Doest presentlie caused the princes flag also to be spread; and as soone as the sunne was Southwest, all the ships at one instant waied their anchors, and hoised their sailes, taking leaue nowe the third time one of another, in most braue and triumphant sort, and in this maner departed the one from the other. The lord General with his fleet, set this course South Southwest, with 36. ships, and the Admirall Ian Gerbrantson ran East by the wind, with 35. ships with intent to returne home.

[Sidenote: Two Spanish prizes taken.] Wednesday the 18. of August, sixteene ships of our fleet which were sent to returne home, being in company together in the latitude of 36. degrees and 10. minutes, the wind Southwest sailing Northeast, before it was noone, we perceiued 2. strange ships vnder saile comming out of the Northwest, towards whom we made, and at afternoone we ouertooke them, and made them our prizes: they were both Spaniardes, the one was a small Barke, and came from Cape de Blanco in 21. degrees, loaden for Woluis in the Condate where they dwelled. In the same ships was a marchant of Cyuill with 47. men, each of their ships hauing two cast peeces, and euery man his musket, but they made no shewe of defence, or offending. There was also found laden in the same ships, sixty thousand drie hides or skins, esteemed to bee worth 6000. duckets as they reported, there were also found two bags with mony, in the one was 11. hundred single rials, and in the other 10. hundred and forty single rials, with two Buts of traine oile, and two barrels of gum Arabique.

Thursday the 19. day, we the abouesaid 16. ships were together, beside the two Spanish ships, 4 ships of war of North Holland, 4 ships of Warres of Zeland and one ship of war of the Maze: the captain wherof was Antony Leonardson, al the rest were victualers. The wind West Northwest, we sailed Northeast, and by North in 36. degrees and 45. minutes. The captaines had beene all aboard the Admirall in councill aduising what were best to bee done in this matter of the Spaniards prizes.

Saturday, Sunday, the 21. and 22. of August, our said fleet of 18. ships kept yet together, we found our selues to bee in 39. degrees, 6. minuts. The sun South and by West, the winde blew vp at West Northwest, wee sailed North Northeast, and North and by East, Lysborne was East of vs.

Munday the sixt of September, the winde westerly, we ran East, at noone wee sounded, the depth was 50. fadome water, we found small white shels with needles therein, in the hight of 49. degrees 20. minuts, the sun Southwest, wee had sight of Vshant, we ran Northeast and by North.

Tuesday the 7. of September, the sun East South East, wee saw England, a mighty blustering gale of winde from the South Southwest, wee sailed North Northeast. The sunne Southwest, came to land at Gawstert. Afterwarde wee turned and sailed East Southeast: In the euening it blewe so much winde, that wee were forced to strike our maine top mast, and we ranne the whole night with two courses by the wind.

Wednesday the 8. of September, the foule weather continued, the sunne East and by South, we had sight of the Ile of Wight North Northwest of vs, and ranne the whole day, East Northeast with the foresaile by the wind: as the evening approached we saw Beuersier, in the night and second quarter we passed by Douer.

Thursday the 9. of September, as soone as the daie began to appeare it was calme weather, and darke, the sun Southeast, we lay still before Newport all the ebbe, The wind easterly, in the after noone the wind came Northwest, we set saile againe, running al night by the wind with our foresaile.

Friday the 10. of September 1599, by the break of day wee were before the Maze, the sun Southwest, we arriued by the helpe of God's mercy and grace before the Brill.

Since then, there is arriued at Texell another ship of war, whereof one Cater of Amsterdam was captain, the wich was seuered from the fleet in this voiage by tempest, and thought to be lost. The said captaine met with some prizes, and in company of two English shippes tooke a Caruell of Aduiso, verie richly laden comming out of India, and hauing more men then the English, shared halfe of the goods with them, and so came home this present month of Octob.

FINIS.

* * * * *

The Worldes Hydrographical Discription.

WHEREIN IS PROUED NOT ONELY BY AUTHORITIE OF WRITERS, BUT ALSO BY LATE

EXPERIENCE OF TRAUELLERS, AND REASONS OF SUBSTANTIALL PROBABILITIE, THAT THE WORLDE IN ALL HIS ZONES, CLYMATS AND PLACES, IS HABITABLE AND INHABITED AND THE SEAS LIKEWISE VNIUERSALLY NAUGABLE WITHOUT ANY NATURALL ANOYANCE TO HINDER THE SAME

WHEREBY APPEARES THAT FROM ENGLAND THERE IS A SHORT AND SPEEDIE PASSAGE INTO THE SOUTH SEAS, TO CHINA, MALUCCA, PHILIPPINA, AND INDIA, BY NORTHERLY NAUGATION TO THE RENOWNE, HONOR AND BENIFIT OF HER MAIESTIES STATE, AND COMMUNALTY.

PUBLISHED BY J. DAUIS OF SANDRUDG BY DARTMOUTH IN THE COUNTIE OF DEUON. GENTLEMAN.

ANNO 1595. MAY 27.

IMPRINTED AT LONDON

BY THOMAS DAWSON

DWELLING AT THE THREE CRANES IN THE VINETREE. AND ARE THERE TO BE SOLD. 1595.

TO THE RIGHT HONORABLE

LORDES OF HER MAIESTIES MOST HONORABLE PRIUIE COUNSAYLE.

My most honorable good Lords for as much as it hath pleased God, not only to bestow vpon your Lordships, the excellent gifts of natures benefite, but hath also beautified the same with such speciall ornamentes of perfection: As that thereby the mindes and attentiuie industrie of all, haue no small regard vnto your honorable proceedings. And so much the rather, because to the great content of all her maiesties most louing subiectes; it hath pleased her highnes in her stately regard of gouernment, to make choise of your honours as speciall members in the regall disposition of the mightinesse of her imperiall command: Emboldeneth me among the rest to humble myself at your honorable feete, in presenting vnto the fauour of your excellent iudgementes this short treatise of the Worldes Hydrographicall bands. And knowing that not onely your renowned places, but also the singularitie of your education, by the prudent care of your noble progenitors hath and still doth induce and drawe you to fauour and imbrace whatsoever beareth but a seeming of the commonweales good: Much more then that which in substantiall truth shal be most beneficiall to the same. I am therefore the more encouraged not to slacke this my enterprise, because that through your honorable assistance when in the ballance of your wisdomes this discouery shall haue indifferent consideration, I knowe it will be ordered by you to bee a matter of no small moment to the good of our countrie. For thereby wee shall not onely haue a copious and rich vent for al our naturall and artificiall comodities of England, in short time by safe passage, and without offence of any, but also shall by the first employment retourne into our countrey by spedie passage, all Indian commodities in the ripenes of their perfection, whereby her Maiesties dominions should bee the storehouse of Europe, the nurse of the world and the glory of nations, in yielding all forrayne naturall benefites by an easie rate: In communicating vnto all whatsoever God hath vnto any one assigned: And by the increase of all nations through the mightinesse of trade. Then should the merchant, tradesman, and poore artificer, haue employment equall to their power and expedition, whereby what notable benefites would growe to her Maiestie, the state, and communalitie, I refer to your perfect iudgementes. And for that I am desirous to auoyde the contradiction of vulgar conceits, I haue thought it my best course, before I make profe of the certaintie of this discouerie, to lay downe whatsoever may against the same be objected, and in the ouerthrowe of those conceited hinderances the safenes of the passage shall most manifestly appeare, which when your wisdomes, shall with your patience peruse, I doe in no sort distrust your fauorable acceptance and honorable assistance of the same. And although for diuers considerations I doe not in this treatise discouer my full knowledge for the place and altitude of this passage, yet whensoever it shall so please your honours to commaund I will in few wordes make the full certainty thereof knowne vnto your honours being alwaies redie with my person and poore habilitie to prosecute this action as your honours shall direct, beseeching God so to support you with all happines of this life, fauour of her Maiestie, loue of her highnes subiectes, and increase of honour as may be to your best content.

I most humbly take my leaue from Sandrudg by Dartmouth
this 27. of May 1595.

Your Honors in all dutifull seruice to command

I. D.

THE WORLDS HYDROGRAPHICALL OBJECTIONS AGAINST ALL NORTHERLY DISCOVERIES.

All [Footnote: Hakluyt has published an extract from this treatise in his Collection of Voyages; but the original work is so very rare and occupieth so small a space that it has been deemed eligible to reprint it entire. EDIT.] impediments in nature, and circumstances of former practises duly considered. The Northerly passage to China seemeth very improbable. For first it is a matter very doubtfull whether there be any such passage or no, sith it hath bene so often attempted and neuer performed, as by historical relation appeareth, whereby wee may fully perswade our selues that America and Asia, or some other continent are so conioyned together as that it is impossible for any such passage to be, the certaintie whereof is substantially proued vnto vs by the experience of Sebastian Gabota an expert Pylot, and a man reported of especiall iudgement, who being that wayes employed returned without successe. Iasper Corterialis a man of no meane practise did likewise put the same in execution, with diuers others, all which in the best parte haue concluded ignorance. If not a full consent of such matter. And therefore sith practise hath reproved the same, there is no reason why men should dote vpon so great an incertayntie, but if a passage may be proued and that the continentes are disioyned whereof there is small hope, yet the impedimentes of the clymate (wherein the same is supposed to lie) are such, and so offensiuie as that all hope is thereby likewise vtterly secluded, for with the frozen zone no reasonable creature will deny, but that the extremitie of colde is of such forceable action, (being the lest in the fulnes of his owne nature without mitigation,) as that it is impossible for any mortall creature to indure the same, by the vertue of whose working power, those Northerly Seas are wholly congealed, making but one masse or content of yse, which is the more credible because the ordinarie experience of our fishermen geueth vs sufficient notice thereof, by reason of the great quantitie of yse which they find to be brought vpon the coast of newfound land from those Northerne regions. By the aboundance whereof they are so noysomly pestred, as that in many weekes they haue not bene able to recouer the shore, yea and many times recouer it not vntill the season of fishing be ouer passed. This then being so in the Septentrionall latitude of 46, 47 and 48 degrees, which by natures benifit are latitudes of better temperature than ours of England, what hope should there remayne for a nauigable passage to be by the norwest, in the altitude of 60, 70 or 80 degrees, as it may be more Northerly, when in these temperate partes of the world the shod of that frozen sea breadeth such noysome pester: as the pore fishermen doe continually sustain. And therefore it seemeth to be more then ignorance that men should attempt Nauigation in desperate clymates and through seas congealed that neuer dissolue, where the stiffnes of the colde maketh the ayre palpably grosse without certaintie that the landes are disioyned.

All which impediments if they were not, yet in that part of the world, Nauigation cannot be performed as ordinarily as it vsed, for no ordinarie sea chart can describe those regions either in the partes Geographicall or Hydrographicall, where the Meridians doe so spedily gather themselues together, the parallels beeing a verie small proportion to a great circle, where quicke and vncertayne variation of the Compasse may greatly hinder or vtterly ouerthrow the attempt. So that for lack of Curious lyned globes to the right vse of Nauigation; with many other instruments either vnknowne or out of vse, and yet of necessitie for that voyage, it should with great difficultie be attained. All which the premises considered I refer the conclusion of these objections and certaintie of this passage to the generall opinion of my louing countrymen, whose dangerous attemptes in those desperate vncertainties I wish to be altered, and better employed in matters of great probabilitie.

To prove a passage by the Norwest, without any land impedimentes to hinder the same, by auctoritie of writers, and experience of trauellers, contrary to the former objections.

Homer an ancient writer affirmeth that, the world being diuided into Asia, Africa, and Europe is an Iland, which is likewise so reported by Strabo in his first booke of Cosmographie, Pomponius Mela in his third booke, Higinius, Solinus, with others. Whereby it is manifest that America was then vndiscovered and to them vnknowne, otherwise they would haue made relation of it as of the rest. Neither could they in reason haue reported Asia, Africa and Europa to be an Iland vnles they had knowne the same to be conioyned and in all his partes to be inuironed with the seas. And further America being verie neere of equall quantitie with all the rest

could not be reported as a parte either of Africa, Asia, or Europa in the ordenarie lymites of discretion. And therefore of necessitie it must be concluded that Asia, Africa and Europa the first reueiled world being knowne to bee an Iland, America must likewise be in the same nature because in no parte it conioyneth with the first.

By experience of Trauellers to proue this passage.

And that wee neede not to range after forrayne and ancient authorities, wherat curious wittes may take many exceptions, let vs consider the late discoueryes performed, within the space of two ages not yet passed, whereby it shall so manifestly appeare that Asia, Africa, and Europa are knit together, making one continent, and are wholly inuironed with the seas, as that no reasonable creature shall haue occasion thereof to doubt. And first beginning at the north of Europe, from the north cape in 71 degrees, whereby our merchantes passe in their trade to S. Nicholas in Rouscia descending towards the South, the Nauigation is without impediment to the cape of Bona Esperanca, ordenarilie traded and daily practised. And therefore not to be gaynesayd: which two capes are distant more then 2000 leagues by the neerest tract, in all which distaunces America is not founde to bee any thing neere the coastes either of Europe or Afric, for from England the chefest of the partes of Europa to Newfoundland being parte of America it is 600. leagues the neerest distance that any part thereof beareth vnto Europa. And from cape Verde in Gynny being parte of Africa, vnto cape Saint Augustine in Brasill beeing parte of America, it wanteth but little of 500 leagues the neerest distance betweene Africa and America. Likewise from the sayd North Cape to Noua Zemla by the course of East and West neerest, there is passable sayling, and the North partes of Tartaria are well knowne to be banded with the Scithian Seas to the promontory Tabin so that truely it is apparant that America is farre remooued and by a great sea diuided from any parte of Africa or Europa. And for the Southerne partes of the firste reueiled worlde it is most manifest that from the cape of Bona Esperanca towards the east, the costes of Safalla, Mosombique, Melinde, Arabia, and Persia, whose gulfes lye open to the mayne occian: And all the coastes of East India to the capes of Callacut and Malacca, are banded with a mightie sea vpon the South whose lymmates are yet vndiscovered. And from the cape of Malacca towards the North so high as the Ile of Iapan, and from thence the cost of China being part of Asia continueth still North to the promontory Tabin, where the Scithian sea and this Indian sea haue recourse together, no part of America being neere the same by many 100 leages to hinder this passage.

For from the Callaforina beeing parte of America, to the yles of Philippina bordering vpon the coastes of China being parte of Asia is 2100 leages and therefore America is farther separated from Asia, then from any the sea coastes either of Europe or Africa. Whereby it is most manifest that Asia, Africa and Europa are conioyned in an Iland. And therefore of necessity followeth that America is contained vnder one or many ylands, for from the septentrionall lat. of 75 deg. vnto the straights of Magilan it is knowne to be nauigable and hath our west occian to lymet the borders thereof, and through the straightes of Magillane no man doubteth but there is Nauigable passage, from which straightes, vpon all the Westerne borders of America, the costs of Chili, Chuli, Rocha, Baldiuiia, Peru to the ystmos of Dariena and so the whole West shores of Noua Hispania are banded out by a long and mightie sea, not hauing any shore neere vnto it by one thousand leagues towards the West, howe then may it be possible that Asia and America should make one contenant:

To proue the premisses by the attemptes of our owne Countreyemen, besides others.

But lest it should be obiected that the premises are conceites, the acting aucthors not nominated, I will vse some boldnes to recyte our owne countreyemen by whose paynefull trauels these truthes are made manifest vnto vs. Hoping and intreting that it may not bee offensiue, though in this sorte I make relation of their actions. And firste to begin with the North partes of Europe, it is not vnknowne to all our countreyemen that from the famous citie of London Syr Huge Willobie, knight, gaue the first attempt for the North estren discoueries, which were afterward most notably accomplished by master Borrowes, a Pylot of excellent iudgemente and fortunate in his actions, so farre as Gulgoua Vaygats and Noua Zemla, with trade thereby procured to S. Nicholas in Rouscia. Then succeded master Ginkinson who by his land trauell discovered the Scithian sea to lymet the North coastes of Tartaria, so farre as the riuer Ob. So that by our countreyemen the North partes of Europe are at full made knowne vnto vs: and proued to ioyn with no other continent to hinder this passage. The common and ordenary trade of the Spanyard and Portingall from Lysbome to the coastes of Guynny, Bynny, Mina, Angola, Manicongo, and the cost of Ethiopia to the cape of Bona Esperanca, and all the cost of Est India and Illes of Molucca, (by which wonderfull and copious trade, they are so mightily inriched, as that now they challeng a monarchy vnto

themselves vpon the whole face of the earth) that their trade I say, proueth that America is farre separated from any parte of Africa or the South of Asia. And the same Spaniard trading in the Citye of Canton within the kingdome of China, hauing layd his storehouse of abundance in Manellia a Citye by him erected in Luzon one of the Illes of Philippa bordring vpon the cost of China, doth by his common and ordenarie passages to Iapan and other the borders of the coast, knowe that the Est continent of Asia lieth due North and South so high as the promontory Tabin, wher the Scithian sea and his maine occian of China are conioyned. But with what care they labour to conceale that matter of Hydrographie for the better preseruacion of their fortunate estate, I refer to the excellent iudgement of statesmen, that painefully labour in the glorious administration of a well gouerned Common weale, so that by them Africa and Asia are proued in no parte to ioyne with America, thereby to hinder this passage.

By late experience to prone that America is an Iland, and may be sayled round about contrary to the former obiection.

Asia, Africa and Europa being proued to be conioyned and an Iland, it now resteth to bee knowne by what authoritie America is proued to be likewise an Iland, so that thereby all land impedimentes are remoued, which might brede the dread or vncertaynty of this passage. The first Englishman that gaue any attempt vpon the coastes of West India being parte of America was syr Iohn Hawkins knight: who there and in that attempt as in many others sithins, did and hath proued himselfe to be a man of excellent capacity, great gouernment, and perfect resolution. For before he attempted the same it was a matter doubtfull and reported the extremest lymit of danger to sayle vpon those coastes. So that it was generally in dread among vs, such is the slownes of our nation, for the most part of vs rather ioy at home like Epicures to sit and carpe at other mens hassardes, our selues not daring to giue any attempt. (I meane such as are at leisure to seeke the good of their countrie not being any wayes employed as paynefull members of a common weale.) then either to further or giue due commendations to the deseruers, howe then may Syr Iohn Hawkins bee esteemed, who being a man of good account in his Country, of wealth and great imployment, did notwithstanding for the good of his Country, to procure trade, giue that notable and resolute attempt. Whose steps many hundreds following sithins haue made themselves men of good esteeme, and fit for the seruice of her sacrid maiestie.

And by that his attempt of America (wherof West India is a parte) is well proued to be many hundred leagues distant from any part of Afric or Europe.

Then succeeded Syr Francis Drake in his famous and euer renowned voyage about the world, who departing from Plimouth directed his course for the straightes of Magillane, which place was also reported to be most dangerous by reason of the continuall violent and vnresistable current that was reported to haue continuall passage into the straightes, so that once entring therein there was no more hope remaying of returne, besides the perill of shelues, straightness of the passage and vncertayne wyndinges of the same, all which bread dread in the highest degree, the distance and dangers considered. So that before his revealing of the same the matter was in question, whether there were such a passage or no, or whether Magillane did passe the same, if there was such a man so named, but Syr Frauncis Drake, considering the great benefit that might arise by his voyage through that passage, and the notable discoueries, that might be thereby performed, regarded not these dastardly affections of the idle multitude, but considering with iudgement that in nature there cold be no such perpetuities of violence where the occian is in no sorte straighted, proceeded with discreet prouision and so departing from England arriued vnto the same, and with good sucesse (through Gods most fauorable mercy passed through) wherein his resolution hath deserued euerlasting commendations. For the place in viewe is dangerous and verye vnpleasing, and in the execution to passe Nothing may seeme more doubtful, for 14 leagues west within the cape of Saint Maria lyeth the first straight, where it floweth and ebbeth with violent swiftnes, the straight not half a mile broad, the first fall into which straight is verye dangerous and doubtfull. This straight lasteth in his narrownes, 3 leages, then falling into another sea 8 leages broad and 8 leages through there lyeth the second straight due west. South West from the firste, which course being vnknowne it is no small perill in finding this second straightes, and that agayne is not a myle broad and continueth the bredth 3 or 4 leages Southwest, with violent swiftnes of flowing and reflowing, and there agayne he falleth into another Sea, through which due, South South West, lyeth the cape Froward, and his straight (so rightly named in the true nature of his peruersnes, for be the wind neuer so fauorable, at that cape it will be directly agaynst you with violent and daungerous flaughes) where there are three places probable to continue the passage. But the true straight lyeth from this cape West Nor West, where the land is very high all

couered with snowe, and full of dangerous counter-windes, that beate with violence from those huge mountaines, from which cape the straight is neuer broder then 2 leagues and in many places not halfe a mile, without hope of ancorage, the channell beeing shore deepe more then tow hundreth fadomes, and so continueth to the South sea forty leagues only to bee releued in little dangerous coues, with many turnings and chang of courses; how perilous then was this passage to Syr Frauncis Drake, to whom at that time no parte thereof was knowne. And being without reliefe of ancorage was inforced to follow his course in the hell darke nights, and in all the fury of tempestious stormes. I am the bolder to make this particuler relation in the praise of his perfect constancy and magnanemitye of spirite, because I haue thrise passed the same straights and haue felt the most bitter and mercyles fury thereof. But now knowing the place as I doe (for I haue described euery creke therein) I know it to be a voiage of as great certaynty, pleasure and ease, as any whatsoeuer that beareth but 1/4 the distaunce from England that these straightes doe. And this straight is founde to be 1200 leagues from any parte of Africa so that truely it is manifest that these two landes are by no small distance seperated.

And after that Syr Frauncis was entred into the South Seas he coasted all the Westerne shores of America vntill he came into the Septentrionall latitude of forty eight degrees being on the backe syde of Newfound land. And from thence shaping his course towards Asia found by his trauels that the Ills of Molucca are distant from America more then two hundreth leagues, howe then can Asia and Africa be conioyned and made one continent to hinder the passage, the men yet liuing that can reprove the same, but this conceipt is the bastard of ignorance borne through the fornication of the malitious multitude that onely desire to hinder when themselues can doe no good.

Now their onely resteth the North parts of America, vpon which coast my selfe haue had most experience of any in our age: for thrise I was that waye imployed for the discouery of this notable passage, by the honourable care and some charge of Syr Francis Walsingham knight, principall secretary to her Maiestie, with whom diuers noble men and worshipfull marchants of London ioyned in purse and willingnesse for the furtherance of that attempt, but when his honour dyed the voyage was friendlesse, and mens mindes alienated from aduenturing therein.

[Sidenote: The 1 voyage.] In my first voyage not experienced of the nature of those climates, and hauing no direction either by Chart, Globe, or other certaine relation in what altitude that passage was to be searched, I shaped a Northerly course and so sought the same toward the South, and in that my Northerly course I fell vpon the shore which in ancient time was called Groenland, fiue hundred leagues distant from the Durseys Westnorthwest Northerly, the land being very high and full of mightie mountaines all couered with snow, no viewe of wood, grass or earth to be seene, and the shore two leagues off into the sea so full of yce that no shipping could by any meanes come neere the same. The lothsome view of the shore, and irksome noyse of the yce was such, as that it bred strange conceites among vs, so that we supposed the place to be wast and voyd of any sensible or vegitable creatures, whereupon I called the same Desolation: so coasting this shore towards the South in the latitude of sixtie degrees, I found it to trend towards the West, I still followed the leading therof in the same height, and after fifty or sixtie leagues it fayled and lay directly North, which I still followed, and in thirtie leagues sayling vpon the West side of this coast by me named Desolation, we were past al the yce and found many greene and pleasant Isles bordering vpon the shore, but the mountaines of the maine were still couered with great quantities of snow, I brought my ship among those Isles and there mored to refresh ourselues in our weary trauell, in the latitude of sixtie foure degrees or there about. The people of the countrey hauing espyed our shippes came downe vnto vs in their Canoas, and holding vp their right hand to the Sunne and crying Yliaout, would strike their breasts: we doing the like the people came aboard our shippes, men of good stature, vnbearded, small eyed and of tractable conditions, by whome as signes would permit, we vnderstood that towards the North and West there was a great sea, and vsing the people with kindenes in giuing them nayles and kniues which of all things they most desired, we departed, and finding the sea free from yce supposing our selues to be past al daunger we shaped our course Westnorthwest thinking thereby to passe for China, but in the latitude of sixtie sixe degrees we fell with another shore, and there found another passage of twenty leagues broad directly West into the same, which we supposed to be our hoped straight, we entered into the same thirty or fortie leagues, finding it neither to wyden nor streighten, then considering that the yeere was spent (for this was in the fine of August) not knowing the length of the straight and dangers thereof, we tooke it our best course to returne with notice of our good successe for this small time of search. And so returning in a sharpe fret of Westerly windes the 29. of September we arriued

at Dartmouth. And acquainting master Secretary with the rest of the honourable and worshipfull aduenturers of all our proceedings, I was appointed againe the second yere to search the bottome of this straight, because by all likelihood it was the place and passage by vs laboured for. [Sidenote: The 2 voyage.] In this second attempt the marchants of Exeter, and other places of the West became aduenturers in the action, so that being sufficiently furnished for sixe moneths, and hauing direction to search these straights, vntill we found the same to fall into another sea vpon the West side of this part of America, we should againe returne: for then it was not to be doubted, but shipping with trade might safely be conueied to China and the parts of Asia. We departed from Dartmouth, and arriuing vnto the South part of the coast of Desolation coasted the same vpon his West shore to the latitude of sixetie sixe degrees, and there anchored among the Isles bordering vpon the same, where we refreshed our selues, the people of this place came likewise vnto vs, by whom I vnderstood through their signes that towards the North the sea was large. At this place the chiefe ship whereupon I trusted, called the Mermayd of Dartmouth, found many occasions of discontentment, and being vnwilling to proceed, shee there forsook me. Then considering how I had giuen my faith and most constant promise to my worshipfull good friend master William Sanderson, who of all men was the greatest aduenturer in that action, and tooke such care for the performance thereof that he hath to my knowledge at one time disbursed as much money as any fiue others whatsoever out of his owne purse, when some of the companie haue bene slacke in giuing in their aduenteure: And also knowing that I should loose the fauour of M. Secretary Walsingham, if I should shrink from his direction; in one small barke of 30 Tunnes, whereof M. Sanderson was owner, alone without farther comfort or company I proceeded on my voyage, and arriuing at these straights followed the same 80 leagues, vntill I came among many Islands, where the water did ebbe and flow sixe fadome vpright, and where there had bene great trade of people to make traine. [Sidenote: The North parts of America all Islands.] But by such things as there we found, wee knew that they were not Christians of Europe that had vsed that trade: in fine by searching with our boat, we found small hope to passe any farther that way, and therefore retourning agayne recouered the sea and coasted the shore towards the South, and in so doing (for it was too late to search towards the North) we found another great inlet neere 40 leagues broad, where the water entered in with violent swiftnesse, this we also thought might be a passage: for no doubt the North partes of America are all Islands by ought that I could perceiue therein: but because I was alone in a small barque of thirtie tunnes, and the yeere spent, I entred not into the same, for it was now the seuenth of September, but coasting the shore towards the South wee saw an incredible number of birds: hauing diuers fishermen aboard our barke they all concluded that there was a great skull of fish, we being vnprouided of fishing furniture with a long spike nayle made a hooke, and fastening the same to one of our sounding lines, before the bait was changed we tooke more than fortie great Cods, the fish swimming so abundantly thicke about our barke as is incredible to bee reported, of which with a small portion of salt that we had, we presented some thirtie couple, or thereabouts, and so returned for England. And hauing reported to M. Secretarie Walsingham the whole successe of this attempt, he commanded me to present vnto the most honourable Lord high Treasurour of England, some part of that fish: which when his Lordship saw, and heard at large the relation of this second attempt, I receiued fauourable countenance from his honour, aduising me to prosecute the action, of which his lordship conceiued a very good opinion. The next yere, although diuers of the aduenturers fell from the Action, as all the Westerne marchants, and most of those in London: yet some of the aduenturers both honorable and worshipfull continued their willing fauour and charge, so that by this meanes the next yere two shippes were appointed for the fishing and one pinnesse for the discouerie.

[Sidenote: The 3 voyage.] Departing from Dartmouth, through Gods mercifull fauour, I arrived at the place of fishing, and there according to my direction I left the two ships to follow that busines, taking their faithful promise not to depart vntill my returne vnto them, which should be in the fine of August, and so in the barke I proceeded for the discouerie: but after my departure, in sixteene dayes the two shippes had finished their voyage, but so presently departed for England, without regard of their promise: my selfe not distrusting any such hard measure proceeded for the discouerie, and followed my course in the free and open sea betweene North and Northwest to the latitude of 67 degrees, and there I might see America West from me, and Desolation, East: then when I saw the land of both sides I began to distrust it would prooue but a gulfe: notwithstanding desirous to know the full certainty I proceeded, and in 68 degrees the passage enlarged, so that I could not see the Westerne shore: thus I continued to the latitude of 73 degrees, in a great sea, free from yce, coasting the Westerne shore of Desolation: the people came continually rowing out vnto me in their Canoas, twenty, forty, and one hundred at a

time, and would giue me fishes dried, Salmon, Salmon peale, Cod, Caplin, Lumpe, Stonebase and such like, besides diuers kinds of birds, as Partridge, Fesant, Guls, Sea birds and other kindes of flesh: I still laboured by signes to know from them what they knew of any sea toward the North, they still made signes of a great sea as we vnderstood them, then I departed from that coast, thinking to discouer the North parts of America: and after I had sailed towards the West 40 leagues, I fel vpon a great banke of yce: the winde being North and blew much, I was constrained to coast the same toward the South, not seeing any shore West from me, neither was there any yce towards the North, but a great sea, free, large very salt and blew, and of an vnsearcheable depth: So coasting towards the South I came to the place where I left the ships to fish, but found them not. Then being forsaken and left in this distresse referring my self to the mercifull prouidence of God, I shaped my course for England, and vnhoped for of any, God alone releeuing me, I arriued at Dartmouth. By this last discouery it seemed most manifest that the passage was free and without impediment toward the North: but by reason of the Spanish fleet and vnfortunate time of M. Secretaries death, the voyage was omitted and neuer sithens attempted. The cause why I vse this particular relation of all my proceedings for this discouery, is to stay this obiection, why hath not Dauis discovered this passage being thrise that wayes imployed? How far I proceeded and in what form this discouery lieth, doth appeare vpon the Globe which M. Sanderson to his very great charge hath published, for the which he deserueth great fauor and commendations. Made by master Emery Mullineux a man well qualified of a good iudgment and very experte in many excellent practises, in my selfe being the onely meane with master Sanderson to imploy master Mullineux therein, whereby he is now growne to a most exquisite perfection.

Anthony de Mendoza viceroy of Mexico, sent certayne of his captaynes by land and also a nauy of ships by sea to search out the Norwest passage, who affirmed by his letters dated from Mexico in anno 1541 vnto the Emperour being then in Flaunders, that towards the Norwest hee had founde the Kingdome of Cette, Citta, Alls, Ceuera, seuen cities and howe beyond the sayd Kingdome farther towards the Norwest, Francisco Vasques of Coronado hauing passed great desarts came to the sea side, where he found certayne shippes which sayled by that sea with merchandize, and had in their banners vpon the prows of their shippes, certayne fowles made of golde and siluer, named Alcatrazzi, and that the mariners signified vnto him by signes that they were thirtie dayes comming to the hauen, whereby he vnderstoode that those could be of no other country but of Asia, the next knowne continent towards the West. And farther the sayd Anthony affirmed that by men wel practised hee vnderstoode that 950. leagues of that country was discouered vpon the same Sea, now if the cost in that distance of leagues should lye to the West, it would then adioyne with the Northe partes of Asia, and then it would be a far shorter voyage then thirtie dayes sayling, but that it is nothing neere Asia by former authoritie is sufficiently expressed, then if it should lie towards the North, it would extend itself almost vnto the pole, a voiage ouer tedious to be performed by land trauell. Therefore of necessity this distance of 950 leagues must lie betweene the North and East, which by Anthony de Espacio in his late trauels vpon the North of America is sufficiently discouered, then this beeing so, the distance is very small betweene the East parte of this discouered Sea and the passage wherein I haue so painefully laboured, what doth then hinder vs of England vnto whom of all nations this discouery would be most beneficiall to be incredulous slow of vnderstanding, and negligent in the highest degree, for the search of this passage which is most apparently prooued and of wonderfull benefit to the vniversal state of our country. Why should we be thus blinded seeing our enemies to possess the frutes of our blessednes and yet will not perceiue the same. But I hope the eternall maiestie of God the sole disposer of all thinges will also make this to appeare in his good time.

Cornelius Nepos recyteth that when Quintus Metellus Casar was proconsull for the Romanes in Fraunce, the King of Sueuia gaue him certayne Indians, which sayling out of India for merchandize were by tempest driuen vpon the coastes of Germany, a matter very strange that Indians in the fury of stormes should ariue vpon that coast, it resteth now carefully to consider by what winde they were so driuen, if they had beene of any parte of Africa how could they escape the ylls of Cape Verd, or the ylles of Canaria, the coastes of Spayne, Fraunce, Ireland or England to arriue as they, but it was neuer knowne that any the natyues of Afric or Ethiopia haue vsed shippings. Therefore they could not bee of that parte of the worlde, for in that distance sayling they would haue been starued if no other shore had giuen them relefe. And that they were not of America is verye manifest, for vpon all the Est parte of that continent, beeing now thereby discouered, it hath not at any time beene perceiued that those people were euer accustomed to any order of shipping, which appeareth by the arriual of Colon vpon those coastes, for they had his shipping in such wonderfull admiration that they supposed him and his companie to

haue descended from heauen, so rare and strange a thing was shipping in their eyes. Therefore those Indians could not bee of America safely to bee driuen vpon the coastes of Germany, the distance and impedimentes well considered.

Then comming neither from Afric nor America, they must of necessitie come from Asia by the Noreast or Norwest passages. But it should seme that they came not by the Noreast to double the promontory Tabin, to bee forced through the Scithian Sea, and to haue good passage through the narrow straight of Noua Zemla and neuer to recouer any shore is a matter of great impossibilitie. Therefore it must heedes be concluded that they came by the North partes of America through that discouered sea of 950 leages, and that they were of those people which Francisco Vasques of Coronado discouered, all which premises considered there remaineth no more doubting but that the landes are disioyned and that there is a Nauigable passage by the Norwest, of God for vs alone ordained to our infinite happines and for the euer being glory of her maiestie, for then her stately seate of London should be the storehouse of Europe: the nurse of the world: and the renowne of Nations, in yielding all forraine naturall benefits, by an easie rate, in short time returned vnto vs, and in the fulnes of their natural perfection: by natural participation through the world of all naturall and artificiall benefites, for want whereof at this present the most part liue distressed: and by the excellent comoditie of her seate, the mightines of her trade, with force of shipping thereby arising, and most aboundant accesse and intercourse from all the Kingdomes of the worlde, then should the ydle hand bee scorned and plenty by industry in all this land should be proclaimed.

And therefore the passage prooued and the benefites to all most apparant, let vs no longer neglect our happines, but like Christians with grilling and voluntary spirits labour without fainting for this so excellent a benefit.

To prooue by experience that the sea fryseth not.

Hauing sufficiensly prooued that there is a passage without a land impediments to hinder the same, contrary to the first obiection, it nowe resteth that the other supposed impediments bee likewise answered. And firste as touching the frost and fresing of the seas, it is supposed that the frozen zone is not habitable, and seas innaugable by reason of the vehemencie of cold, by the diuine creator allotted to that part of the world, and we are drawn into that absurdity of this opinion by a coniectural reason of the sunnes far distance and long absence vnder the horizon of the greatest parte of that zone, whereby the working power of colde perfourmeth the fulnesse of his nature, not hauing any contrary disposition to hinder the same and when the Sunne by his presence should comfort that parte of the world, his beames are so far remoued from perpendicularitie by reason of his continuall neerenes to the horizon, as that the effectes thereof answere not the violence of the winters cold. And therefore those seas remayne for euer vndissolued. Which if it be so, that the nature of cold can congeale the seas, it is very likely that his first working power, beginneth vpon the vpper face of the waters, and so descending worketh his effect, which if it were, howe then commeth it to passe that shippes sayle by the North cape, to Saint Nicholas fiue degrees or more within the frozen zone, and finde the seas from pester of yse, the farther from the shore the clearer from yse. And myselfe likewise howe coulde I haue sayled to the septentrionall latitude of seuentie fiue degrees, being nine degrees within the frozen zone, betweene two lands where the sea was straightened not fortie leages broade in some places, and thereby restrained from the violent motion and set of the maine occian and yet founde the same Nauigable and free from yse not onely in the midst of the chanell, but also close aborde the estern shore by me name Desolation, and therefore what neede the repetition of authorities from writers, or wrested philosophical reasons, when playne experience maketh the matter so manifest, and yet I deny not but that I haue seene in some part of those seas, tow sortes of yse, in very great quantity, as a kind of yse by seamen name ylands of yse, being very high aboue the water, fortie and fiftie fadomes by estimation and higher, and euery of those haue beene seuen times as much vnder the water, which I haue proued by taking a peece of yse and haue put the same in a vessell of salt water, and still haue found the seuenth part thereof to bee aboue the water, into what forme soeuer I haue reduced the same, and this kind of yse is nothing but snow, which falleth in those great peeces, from the high mountains bordering close vpon the shore depe seas. (For all the sea coastes of Desolation are mountains of equall height with the pike of Tenerif with verye great vallies betweene them) which I haue seene incredible to bee reported, that vpon the toppe of some of these ylls of yse, there haue beene stones of more then one hundreth tonnes wayght, which in his fall, that snowe hath torne from the clyffe, and in falling maketh such an horrible noyse as if there were one hundreth canons shot of at one instant, and this kind of yse is verye white, and freshe, and with shore winds is many times beaten far of into the seas, perhaps twentie leages and that

is the farthest distance that they haue euer bin seene from the shore. The other kind is called flake yse, blue, very hard and thinne not about three fadomes thick at the farthest, and this kinde of yse bordreth close vpon the shore. And as the nature of heate with apt vessels diuideth the pure spirit from his grosse partes by the coning practice of distillation: so doth the colde in these regions deuide and congeale the fresh water from the salt, nere such shores where by the abundance of freshe rivers, the saltnes of the sea is mittigated, and not else where, for all yse in general beeing dissolued is very fresh water, so that by the experience of all that haue euer trauelled towards the North it is well knowne that the sea neuer fryseth, but wee know that the sea dissolueth this yse with great speede, for in twentie foure houres I haue seen an ylande of yse turne vp and downe, as the common phrase is, because it hath melted so fast vnder water that the heauier parte hath bene vpwarde, which hath bene the cause of his so turning, for the heuiest part of all things swiming is by nature downwards, and therefore sith the sea is by his heate of power to dissolue yse, it is greatly against reason that the same should be frozen, so that the congelation of the seas can bee no hinderance to the execution of this passage, contrary to the former obiection, by late experience reprooued, yet if experience wanted in ordenary reason men should not suppose nature to bee monstrous, for if all such yse and snowe as congealeth and descendeth in the winter did not by natures benefit dissolue in the sommer, but that the cold were more actual then the heate, that difference of inequality bee it neuer so little would by time bread natures ouerthrowe, for if the one thousand parte of the yse which in winter is congealed, did the next sommer remayne vndissolued, that continual difference sithins the worldes creation, would not onely haue conuerted all those North Seas into yse, but would also by continuall accesse of snow haue extended himselfe about all the ayers regions by which reason all such exalations as should be drawn from the earth and seas within the temperate zones and by windes driuen into these stiffe regions, that moysture was no more to bee hoped for that by dissolution it should haue any returne, so that by time the world should be left waterlesse. And therefore how ridiculous this imagination of the seas frysing is, I refer to the worlds generall opinion.

That the ayre in colde regions is tollerable.

And now for a full answer of all obiections, if the ayre bee proued tollerable then this most excellent and commodious passage is without al contradiction to be perfourmed. And that the ayre is tollerable as well in the winter as in the Sommer is thus proued. The inhabitantes of Moscouia, Lapland, Swethland, Norway and Tartaria omit not to trauel for their commodity: in the deepest of winter, passing by sleades ouer the yse and congealed snowe being made very slipperie and compact like yse by reason of much wearing and trading, hauing the vse of a kind of stag by them called Reen to drawe those their sleades.

Groynland (by me lately named Desolation) is likewise inhabited by a people of good stature and tractable conditions, it also mayntayneth diuers kinde of foules and beastes which I haue their seene, but know not their names, and these must trauell for their food in winter, and therefore the ayre is not intolerable in the extremest nature of coldnes: and for the quality thereof in Sommer by my owne experience I knowe that vpon the shore it is as hot there as it is at the ylls of cape de Verde in which place there is such abundance of moskeetes, (a kind of gnat that is in India very offensive and in great quantitie) as that we were stong with them like lepers, not beeing able to haue quiet being vpon the shore.

And vnder the clyfe in the pooles vnto which the streames aryse not, I haue found salt in great plenty as whyte as the salt of Mayo congeled from the salt water which the spryng tyds bring into those poles, which could not be but by the benefit of a noble heat, of which salt I brought with me and gaue to master Secretary Walsingham and to master Sanderson, as a rare thing to be found in those parts and farther the same was of an extraordinary saltnes. And therefore it is an idle dreame that the ayre should there be insufferable, for ourselues haue with the water of those seas made salt, because we desired to know whether the benefit of the sunne were the cause of this cogulation, what better confirmation then can there be then this.

Island is likewise inhabited and yeldeth haukes in great store, as falcons, Ierfalcons, lanardes and sparrow haukes, rauens, crowes, beares, hares and foxes, with horses and other kinde of cattell, vpon which coast in August and September the yse is vtterly dissolued, all which the premises are certainly verified by such as trade thither from Lubec, Hambro, Amsterdam and England yerely, then why should wee dread this fayned distemperature: from cold regions come our most costly furies as sables beeing esteemed for a principall ornament and the beastes that yeld us those furies are chiefly hunted in the winter, how grieuous then shall we thinke the winter to be, or howe insufferable the ayre, where this little tender beast liueth so well, and where the

hunters may search the dennes and hautes of such beastes through the woods and snow.

Vpsaliensis affirmeth that he hath felt the Sommer nights in Gotland scarcely tollerable for heate, whereas in Rome he hath felt them cold.

The Mountaynes of Norway and Swethland are fruitfull of mettalls in which siluer and copper are concoct and molten in veines, which may scarcely bee done with fornaces, by which reason also the vapors and hot exhalations pearcing the earth and the waters and through both those natures breathing forth into the ayre, tempereth the quantitie thereof making it tollerable, as wyttnes the huge bignes of whales in those seas, with the strength of body and long life of such beastes as liue on the land, which thing could not bee except all thinges were there comodiously nourished, by the benefit of the heauen and the ayre, for nothing that in time of increase is hindred by any iniury or that is euill seed all the time it liueth can prosper well.

Also it is a thing vndoubtedly knowne by experience that vpon the coastes of newfounde land, (as such as the yse remayneth vndissolued vpon those shores,) the wind being esterly, comming from the seas, causeth very sharpe colde, and yet the same is sufferable, but comming from the shore, yt presently yeldeth heat abundantly according to the true nature of the scituation of the place, whereby it plainly appeareth that the very breth of the yse is rather the cause of this cold, then the distemperture of the ayre.

Wherefore if in winter where is abundance of yse and snowe the ayre is so sufferable, as that traueling and hunting may be exercised how much rather may wee iudge the seas to be Nauigable, and that in the deepest of winter, where there is neither yse nor snow that may yeld any such dampes or cold breathings to the anoyance of such as shall take these interprises in hand. And therefore the Summer in no sort to be feared, but some curious witt may obiet that the naturall anoyance of cold is preuented by reason of the trauell of the body with other artificiall prouisions to defend the fury thereof, as also the whot vapors which the earth may yeld, whereof experience vrgeth confession, but vpon the seas it cannot be sith it is a cold body subiect to yeld great dampes and cold brethinges most offensiue to nature. To the which I answere in the vniuersall knowledge of all creatures that God the most glorious incomprehensible and euer being sole creatour of all thinges visible, invisible, rationally, irrationally, momentary and eternall in his diuine prouidence hath made nothing vncommunicable, but hath giuen such order vnto all things, whereby euery thing may be tollerable to the next, the extremities of ellements consent with their next the ayre is grosse about the earth and water, but thinn and hot about the fyer, by this prouidence in nature the sea is very salt, and salt (sayth Plinie) yeldeth the fatnes of oyle, but oyle by a certayne natiue heate is of propertie agreeable to fire, then being all of such qualitie by reason of the saltnes thereof moueth and stirreth vp generatiue heate, &c. Whereby the sea hath a working force in the dissolution of yse for things of so great contrariety as heate and cold haue together no affinitye in coniunction, but the one must of necessitye auoyde, the seas not being able by the bandes of nature to step backe, doth therefore cause the coldnesse of the ayre (by reason of his naturall heate) to giue place, whereby extremities being auoyded, the ayre must of necessitye remayne temperate, for in nature the ayre is hote and moyst, the colde then being but accidentall is the soner auoided, and natures wrongs with ease redressed.

That vnder the Pole is the place of greatest dignitie.

Reason teacheth vs and experience confirmeth the same, that the Sun is the onely sufficient cause of heat through the whole world and therefore in such places where the Sunne hath longest continuance, the ayre there receueth the greatest impression of heat, as also in his absence it is in like sort afflicted with colde. And as the heate in all clymates is indurable, by the eternall ordinance of the creator, so likewise the cold is sufferable by his euerlasting decree, for otherwise nature should bee monstrous and his creation wast, as it hath bene ydly affirmed by the most Cosmographicall writers, distinguishing the sphere into fiue Zones haue concluded three of them to be wast, as vaynely created, the burning zone betweene the two tropikes, and the two frozen Zones, but experience hauing reprooued the grosenes of that error it shall be needlesse to say further therein. For although in the burning Zone the sun beames are at such right angles as that by the actual reuerberation thereof the lower region of the ayre is greatly by that reflexion warmed, yet his equall absence breadeth such mitigation as that there we find the ayre tollerable, and the countries pleasant and fruitfull, being populos and well inhabited: so likewise vnder the pole being the center of the supposed frozen Zone, during the time that the Sunne is in the South signes, which is from the thirteenth of September vnto the 10 of March, it is there more cold then in any place of the world, because the Sunne in all that time doth neuer appeare about the Horyzon, but during the time that the Sunne is in the North signes which is from the tenth of March vnto the thirteenth of September he is in

continuall view to all such as posses that place, by which his continuall presence, he worketh that notable effect, as that therby all the force of frising is wholly redressed and vtterly taken away, working then and there more actuall then in any other part of the world. In which place there continuall day from the Sunne rising to the sunne setting is equall with twenty sixe weekes and fiue dayes, after our rate: and their night is equall with twenty fiue weekes and three dayes such as we haue, so that our whole yeere is with them but one night and one day, a wonderfull difference from al the rest of the world, and therefore no doubt but those people haue a wonderfull excellencie and an exceeding prorogatiue about all nations of the earth and this which is more to be noted. In all other places of the world the absence and presence of the Sun is in equall proportion of time, hauing as much night as day, but vnder the Pole their artificiall day (that is the continuall presence of the Sunne before he sett) is nine of our naturall dayes or two hundreth 16 houres longer then is their night, whereby it appeareth that they haue the life, light and comfort of nature in a higher measure then all the nations of the earth. How blessed then may we thinke this nation to be: for they are in perpetuall light, and neuer know what darknesse meaneth, by the benefit of twilight and full moones, as the learned in Astronomie doe very well knowe, which people if they haue the notice of their eternitie by the comfortable light of the Gospel, then are they blessed and of all nations most blessed. Why then doe we neglect the search of this excellent discouery, agaynst which there can be nothing sayd to hinder the same. Why doe we refuse to see the dignity of Gods Creation, sith it hath pleased his diuine Maiestie to place vs the nerest neighbor therevnto. I know there is no true Englishman that can in conscience refuse to be a contributor to procure this so great a happines to his country, whereby not onely the Prince and mightie men of the land shall be highly renowned, but also the Merchant, tradesman and artificer mightily inriched.

And now as touching the last obiection that the want of skill in Nauigation with curious instrumentes, should be the hinderance or ouerthrow of this action. I holde that to bee so friuolous as not worth the answering, for it is wel knowne that we haue globes in the most excellent perfection of arte, and haue the vse of them in as exquisite sort, as master Robert Hues in his book of the globes vse, lately published hath at large made knowne, and for Horizontall paradox and great circle sayling I am myself a witnesse in the behalfe of many, that we are not ignorant of them, as lately I haue made knowne in a briefe treatise of Nauigation naming it the Seamans Secreates. And therefore this as the rest breadeth no hinderance to this most commodious discouery.

What benefits would growe vnto Englande by this passage being discovered,

The benefits which may growe by this discouery, are copious and of two sorts, a benifit spirituall and a benifit corporall. Both which sith by the awes of God and nature we are bound to regard, yet principally we are admonished first to seeke the Kingdome of God and the righteousnes thereof and all thinges shall be giuen vnto vs. And therefore in seeking the Kingdome of God we are not onely tied to the depe search of Gods sacred word and to liue within the perfect lymits of Christianity, but also by al meanes we are bound to multiply, and increase the flocke of the faithfull. Which by this discouery wil be most abundantly performed to the preseruacion of many thousands which now most miserably are couered vnder the lothsome vayne of ignorance, neither can we in any sort doubt of their recouery by this passage discovered, Gods prouidence therein being considered who most mercifully sayth by the mouth of his prophet Esaias 66 I will come to gather all people and tongues, then shall they come and see my glory, of them that shall be saued. I will send some to the Gentils in the sea and the yls far of that haue not heard speak of me, and haue not sene my glory, shall preach my peace among the Gentiles.

And in this 65 Chapter he farther sayth, They seeke me that hitherto haue not asked for me, they find me that hitherto haue not sought me.

And againe chapter 49 I wil make waies vpon al my mountains and my footpathes shall be exalted, and behold these shall come from farre, some from the North and West, some from the land of Symis which is in the South. Then sith it is so appointed that there shal be one shepheard and one flocke, what hindreth vs of England, (being by Gods mercy for the same purpose at this present most aptly prepared,) not to attempt that which God himselfe hath appointed to be performed, there is no doubt but that wee of England are this saued people by the eternal and infallible presence of the Lord predestinated to be sent vnto these Gentiles in the sea, to those ylls and femous Kingdoms ther to preach the peace of the Lorde, for are not we onely set vpon Mount Sion to giue light to all the rest of the world, haue not we the true handmayd of the Lord to rule vs, vnto whom the eternall maiestie of God hath reueled his truth and supreme power of excellencye, by whom then shall the truth be preached, but by them vnto whom the truth shall be reueled, it is onely we therefore that must be these shining messengers of the Lord and none but we for as the prophet sayth, O how beautifull are the feet of the messenger that bringeth the message

from the mountain, that proclame peace, that bringeth the good tidings and preacheth health and sayth to Sion thy God is King, so that hereby the spirituall benefit arising by this discovery is most apparant, for which if there were no other cause wee are all bound to labour with purse and minde for the discovery of this notable passage. And nowe as touching the corporall and worldly benefits which will thereby arise, our owne late experience leadeth vs to the full knowledge thereof, as by the communitie of trade groweth the mightines of riches, so by the kinde and guide of such tradinges may grow the multiplication of such benefits, with assurance how the same may in the best sort be continued. In the consideration whereof it is first to be regarded with what commodities our owne country aboundeth either naturall or artificiall, what quantity may be spared, and wher the same may with the easiest rate be gained, and how in his best nature vnto vs returned, all which by this passage shall be vnto vs most plentifully effected, and not onely that, but this also which is most to be regarded that in our thus trading wee shall by no meanes enrich the next adioyning states vnto vs, for riches breed dread, and pouertie increaseth feare, but here I cease fering to offend, yet it is a question whether it were better by an easy rate to vent our commodities far of or by a more plentifull gayne to passe them to our neerer neighbours, and those therby more enriched then ourselues, the premises considered wee finde our country to abound with woll, and wollen cloth, with lead, tin, copper and yron, matters of great moment, wee also knowe our soyle to be fertill, and would if trad did so permit haue equal imploiment with any of our neighbours, in linnen cloth, fustians, seys, grograms or any other forraine artificiall commodities, besides the excellent labours of the artsmen, either in metallyne mechanicall faculties, or other artificiall ornaments, whereof India is well knowne to receiue all that Europe can afford, rating our commodities in the highest esteeme of valewe, which by this passage is speedily perourmed, and then none of these should lie dead vpon our handes as now they doe, neither should we be then ignorant as now we are in many excellent practices into which by trade wee shoulde be drawne. And by the same passage in this ample vent, we should also at the first hand receiue all Indian commodities both naturall and artificial in a far greter measure by an easier rate and in better condition, then nowe they are by many exchanges brought vnto vs, then would all nations of Europe repayre vnto England not only for these forraine merchandizes by reason of their plenty, perfection and easy rates, but also to passe away that which God in nature hath bestowed vpon them and their countrie, wherby her maiestie and her highnes successors for euer, should be monarchs of the earth and commaunders of the Seas, through the abundance of trade her coustomes would be mightily augmented, her state highly enriched, and her force of shipping greatly aduanced, as that thereby shee should be to all nations moste dreadfull, and we her subiects through imploiment should imbrace abundance and be clothed with plenty. The glory whereof would be a deadly horrer to her aduersaries, increase friendly loue with al and procure her maiestie stately and perpetuall peace, for it is no small aduantage that ariseth to a state by the mightines of trade: being by necessity linked to no other nation, the same also beeing in commodities of the highest esteeme, as gold, siluer, stones of price, iuels, pearls, spice, drugs, silkes raw and wrought, veluetts, cloth of gold, besides many other commodities with vs of rare and high esteeme, whereof as yet our countrie is by nature depriued, al which India doth yeld at reasonable rates in great abundance receiuing ours in the highest esteeme, so that hereby plenty returning by trade abroad, and no smale quantity prouided by industry at home, all want then banished in the abundance of her maiesties royaltie, so through dred in glory, peace and loue, her maiesty should be the commaunding light of the world, and we her subiects the stars of wonder to al nations of the earth. Al which the premises considered it is impossible that any true English hart should be staied from willing contribution to the performance of this so excellent a discovery, the Lords and subiectes spirituall for the sole publication of Gods glorious gossell. And the Lords and subiectes temporal for the renoune of their prince and glory of their nation should be ther vnto most vehemently effected. Which when it shall so please God in the mightines of his mercy, I beseech him to effect. Amen.

END OF VOL. VI.