

IOHN LEO HIS FIRST BOOKE OF

the description of Africa, and
of the memorable things
contained therein.

*Why this part of the worlde was
named Africa.*



FRICA is called in the Arabian toong *Iphrichia*, of the word *Faraca*, which signifieth in the said language, to diuide : but why it should be so called, there are two opinions; the first is this: namely, because this part of the worlde is diuided from Europa by the Meditteran sea, and from Asia* by the riuier of Nilus. Others are of opinion, that this name *Africa* was deriued from one *Ifricus*

** Others diuide
it from Asia by
the red sea.*

the king of Arabia *Fœlix*, who is saide to haue beene the first that euer inhabited these partes. This *Ifricus* waging warre against the king of *Assyria*, and being at length by him driuen out of his kingdome, passed with his whole armie ouer Nilus, and so conducting his troupes westward, made no delay till he was come vnto the region lying about *Carthage*. Hence it is that the Arabians do imagine the countrie about *Carthage* onely, and the regions lying westward thereof, to comprehend all *Africa*.

The borders of Africa.



FRICA (if we may giue credite vnto the writers of that nation, being men of learning, and most skilfull *Cosmographers*) beginneth southward at certaine riuers issuing forth of a lake in the desert of *Gaoga*. Eastward it bordereth vpon the riuier Nilus. It extendeth northward to that part of *Egypt*, where Nilus at seuen mouthes dischargeth his streames into the *Meditteran sea*: from whence it stretcheth westward as farre as the streites of *Gibraltar*, and is bounded on that part with the vtmost sea-towne of all *Libya*, called **Nun*. Likewise the south part thereof abutteth vpon the *Ocean sea*, which compasseth *Africa* almost as farre as the deserts of *Gaoga*.

** Nun.*

The diuision of Africa.



VR authors affirme, that Africa is diuided into fouer partes, that is to say, Barbaria, Numidia, Libya, and the lande of Negros. Barbaria taketh beginning from the hill called Meies, which is the extreme part of all the mountaines of Atlas, being distant from Alexandria almost three hundred miles. It is bounded on the North side with the Meditteran sea, stretching thence to mount-Meies afore said, and from mount-Meies extending it selfe to the streites of Gibraltar. Westward it is limited with the said streites, from whence winding it selfe out of the Meditteran sea into the maine Ocean, it is inclosed with the most westerly point of Atlas: namely, at that Westerne cape which is next vnto the towne called Messa. And southward it is bounded with that side of Atlas which lieth towards the Meditteran sea. This is the most noble and worthie region of all Africa, the inhabitants whereof are of a browne or tawnie colour, being a ciuill people, and prescribe wholsome lawes and constitutions vnto themselves.

The second part of Africa is called of the Latines *Numidia*, but of the Arabians *Bilcdulgerid*: this region bringeth fourth dates in great abundance. It beginneth eastward at the citie of Eloacat, which is an hundred miles distant from Egypt, & extendeth west as far as the towne of *Nun, standing vpon the Ocean sea. Northward it is inclosed with the south side of Atlas. And the south part thereof bordereth vpon the sandie deserts of Libya. All the Arabians doe vsually call it The land of dates: because this onely region of Africa beareth dates.

The third part called of the Latines *Libya*, and of the Arabians *Sarya* (which word signifieth a desert) beginneth eastward at that part of Nilus which is next vnto the citie of Eloacat, and from thence runneth westward as far as the Ocean sea. Northwarde it is bounded with Numidia, southward it abutteth vpon the land of Negros, eastward it taketh beginning at the kingdome of Gaoga, and stretcheth westwarde euen to the land of Gualata, which bordereth vpon the Ocean sea.

The fourth part of Africa which is called the land of Negros, beginneth eastward at the kingdome of Gaoga, from whence it extendeth west as far as Gualata. The north part thereof is inclosed with the desert of Libya, and the south part, which is vnknown vnto vs, with the Ocean sea: howbeit the merchants which daily come from thence to the kingdome of Tambuto, haue sufficiently described the situation of that countrie vnto vs. This lande of Negros hath a mightie riuer, which taking his name of the region, is called Niger: this riuer taketh his originall from the east out of a certaine desert called by the foresaide Negros *Sen*. Others will haue this riuer to spring out of a certaine lake, and so to run westward

* Nun.

The riuer of Niger.

westward till it exonerateth it selfe into the Ocean sea. Our Cosmographers affirme, that the said riuer of Niger is deriued out of Nilus, which they imagine, for some certaine space to be swallowed vp of the earth, and yet at last to burst forth into such a lake as is before mentioned. Some others are of opinion, that this riuer beginneth westward to spring out of a certaine mountaine, and so running east, to make at length a huge lake: which verily is not like to be true; for they vsually saile westward from Tombuto to the kingdome of Ginea, yea and to the land of Melli also; both which in respect of Tombuto are situate to the west: neither hath the said land of Negros any kingdomes comparable, for beautifull and pleasant soile, vnto those which adioine vnto the bankes of Niger. And here it is to be noted, that (according to the opinion of our Cosmographers) * that land of Negros by which Nilus is said to run (namely, that part of the world which stretcheth eastward euen to the Indian sea, some northerly parcell whereof abuttreth vpon the red sea, to wit, the countrie which lieth without the gulfe of Arabia) is not to be called any member or portion of Africa; and that for many reasons, which are to be found in the processe of this historie set downe more at large: The said countrie is called by the Latines *Aethiopia*. From thence come certaine religious Friers seared or branded on the face with an hot iron, who are to be seene almost ouer all Europe, and specially at Rome. These people haue an Emperour, which they call *Prete Gianni*, the greater part of that land being inhabited with Christians. Howbeit, there is also a certaine Mahumetan among them, which is said to possesse a great dominion.

* *Aethiopia.*

*A diuision of the fower forenamed partes
of Africa.*



Barbarie is distinguished into fower kingdomes; the first whereof is the kingdome of Maroco; which is likewise diuided into seuen regions or prouinces; namely, Hea, Sus, Guzula, the territorie of Maroco, Duccala, Hazcora, & Tedles. The second kingdome of Barbarie called Fez, comprehendeth in like sort seuen regions within the bounds thereof; to wit, Temefne, the territorie of Fez, Azgara, * Elabat, Errif, Garet, and * Elcauz. The third kingdome is called * Telenfin, and hath three regions vnder it, namely, the mountaines, Tenez, and Algezer. The fourth kingdome of Barbarie is named Tunis; vnder which are comprized fower regions, that is to say, Bugia, Constantina, Tripolis in Barbarie, and Ez-zaba, which is a good part of Numidia. Bugia hath alwaies bene turmoiled with continuall warres; because sometimes it was subiect vnto the king of Tunis, and sometimes againe vnto the king of Tremizen. Certaine it is that euen vntill these our daies, this Bugia was a kingdome of it selfe, and so continued, till the principall citie of that region was at the

* *Habat.** *Chauz.** *Tremizen.*

commandement of *Ferdinando* the king of Castile, taken by one *Peter* of Nauatre.

The diuision of Numidia.



His is the basest part of all Africa; neither will our Cosmographers vouchsafe it the name of a kingdome, by reason that the inhabitants thereof are so far distant asunder; which you may easily coniecture by that which followeth. Tesser a citie of Numidia containeth about fower hundred families, and is in regard of the Libyan desert, seuered from all places of habitation almost three hundred miles; wherefore this second part is thought by diuers not to be woorthie the name of a kingdome. Howbeit we will make some relation of the habitable partes of Numidia; some whereof may not vnfitly bee compared with other regions of Africa, as for example, that of Segelmess, which territorie of Numidia lieth ouer against Barbarie; likewise Zeb, which is situate against Bugia, and the signorie of Biledulgerid, which extendeth vnto the kingdome of Tunis. Reseruing therefore many particulars for the second part of this historie, we wil make our entrie and beginning at those places, which lie vpon the west of Numidia: the names whereof be these; Tesser, Guaden, Ifren, Hacca, Dare, Tebelbelt, Todga, Fercalc, Segelmess, Benigumi, Fighig, Tegua, Tfabit, Tegararin, Mesab, Tegort, and Guarghela. The region of Zeb containeth fise townes, to wit, Pescara, Elborgh, Nesta, Taolac, and Deusin: so many cities likewise hath the territorie of Biledulgerid; namely, Teozar, Caphefa, Nefreoa, Elchamid, and Chablis: and from hence eastward are found the isles of Gerbe, Garion, Mellata, Meltrara, Tcoirraga, Gademis, Fizza, Augela, Birdeoa, and Eloacat. These are the names of the most famous places of all Numidia, being bounded (as is said before) westward vpon the Ocean sea, and eastward with the riuer of Nilus.

A description of the Libyan deserts, which lie betweene Numidia and the land of Negros.



These deserts haue not as yet any certaine name amongst vs, albeit they be diuided into fise partes, and receiue all their denomination from the inhabitants which dwell vpon them, that is to say, from the Numidians, who are in like sort themselves diuided into fise partes also, to wit, the people or tribes called Zaneza, Ganziga, Terga, Leuta, and Berdeoa. There bee likewise certaine places, which take some proper and particular name from the goodnes and badnes of the soile; as namely the desert of Azaohad, so called for the drought and vnfruitfulness of that place: likewise Hair, albeit a desert, yet so called for the goodnes and temperature of the aire.

A diuision of the land of Negros into seuerall
kingdomes.



Oreouer, the land of Negros is diuided into many kingdomes: whereof albeit a great part be vnknown vnto vs, and remooued farre out of our trade; we will notwithstanding make relation of those places, where we our selues haue aboad, and which by long experience are growne very familiar vnto vs: as likewise of some other places, from whence merchants vsed to trauell vnto the same cities wherein my selfe was then resident; from whom I learned right well the state of their countries. I * my selfe saw fifteene kingdomes of the Negros: * *Iohn Leo tra- uelled ouer 15. kingdomes of the land of Negros.* howbeit there are many more, which although I saw not with mine owne eies, yet are they by the Negros sufficiently known and frequented. Their names therefore (beginning from the west, and so proceeding Eastward and Southward) are these following: Gualata, Ghinea, Melli, Tombuto, Gago, Guber, Agadez, Cano, Cafena, Zegzeg, Zanfara, Guangara, Burno, Gaoga, Nube. These fifteene kingdomes are for the most part situate vpon the riuer Niger, through the which merchants vsually trauell from Gualata to the citie of * Alcair in Egypt. The iour- * *Cairo.* ney indeede is very long, but yet secure and voide of danger. All the said kingdomes adioine one vpon another; ten whereof are separated either by the riuer Niger, or by some sandie desert: and in times past each one of the fifteene had a feuerall king, but now * at this present, they are all in a * *Abous sho yeare 1526.* manner subiect vnto three kings onely: namely, to the king of Tombuto who is Lord of the greatest part; to the king of Borno, who gouerneth the least part, and the residue is in subiection vnto the king of Gaoga: howbeit he that possesseth the kingdom of Ducala hath a very small traine attending vpon him. Likewise these kingdomes haue many other kingdomes bordering vpon the South frontiers of them: to wit, Bito, Temiam, Dauma, Medra, and Gorhan; the gouernors and inhabitants whereof are most rich and industrious people, great louers of iustice and equitie, albeit some lead a brutish kinde of life.

Of the habitations of Africa, and of the signification
of this word Barbar.



Vr Cosmographers and historiographers affirme, that in times past Africa was altogether disinhabited, except that part which is now called the land of Negros: and most certaine it is, that Barbarie and Numidia were for many ages destitute of inhabitants. The tawnie people of the said region were called by the name of *Barbar*, being deriued of the verbe *Barbara*, which in their toong signifieth to murmur: because the African

toong foundeth in the eares of the Arabians, no otherwise then the voice of beaſts, which vtter their ſounds without any accents. Others will haue *Barbar* to be one word twiſe repeated, ſoſomuch as *Bar* in the Arabian toong ſignifieth a deſert. For (ſay they) when king *Iphricus* being by the Aſſyrians or Aethiopi- ans driuen out of his owne kingdome, trauelled towards Aegypt, and ſeeing himſelfe ſo oppreſſed with his enimies, that he knew not what ſhould become of him and his followers, he asked his people how or which way it was poſſible to eſcape, who answered him *Bar-Bar*, that is, to the deſert, to the deſert: giuing him to vnderſtand by this ſpeech, that he could haue no ſafer refuge, then to croſſe ouer Nilus, and to flee vnto the deſert of Africa. And this reaſon ſeemeth to agree with them, which affirme the Africans to be deſcended from the people of Arabia foelix.

The originall of the people of Africa.



Bout the originall of the Africans, our historiographers doe much diſagree. For ſome will haue them to be deriued from the inhabitants of Palaeſtina; becauſe (as they ſay) being expelled out of their owne countrie by the Aſſyrians, they came at length into Africa, & ſeeing the fruitfulnes of the ſoile, choſe it to be their place of habitation. Others are of opinion, that they tooke their originall from the Sabeans a people of Arabia foelix, and that, before ſuch time as they were put to flight by the Aſſyrians or Aethiopi- ans, as hath bene aforeſaid. Some others report, that the Africans deſcended from certaine people of * *Aſia*, who being chaſed thence by reaſon of warres which were waged againſt them, fled into Greece, which at the ſame time had no inhabitants at all. Howbeit the enimie ſtill purſuing them, they were forced to croſſe the ſea of *Morea*, and being arriued in Africa, to ſettle themſelues there: but their enimies aboad ſtill in Greece. All which opinions and reportes are to be vnderſtood onely of the originall of the tawnie people, that is to ſay, of the Numidians and Barbarians. For all the Negroes or blacke Moores take their deſcent from *Chus*, the ſonne of *Cham*, who was the ſonne of *Noë*. But whatſoever difference there be betweene the Negroes and the tawnie Moores, certaine it is that they had all one beginning. For the Negroes are deſcended of the Philiftims, and the Philiftims of *Meſſaim* the * ſonne of *Chus*: but the tawnie Moores fetch their petigree from the Sabeans, and it is euident that *Saba* was begotten of * *Rama*, which was the eldeſt ſonne of *Chus*. Diuers other opinions there be as touching this matter: which becauſe they ſeeme not ſo neceſſarie, wee haue purpoſely omitted.

* *Forſe Aſia minor.*

* *Geneſis the 10. v. the 6. Meſſaim is accounted the brother of Chus.*
* *Gen. 10. 7.*

*Adiuisiō of the tawnie Moores into sundrie
tribes or nations.*

THE tawnie Moores are diuided into five seuerall people or tribes: to wit, the tribes called Zanhagi, Musmudi, Zeneti, Hacari, and Gumeri. The tribe of Musmudi inhabite the westerne part of mount Atlas, from the prouince of Hea to the riuēr of * Seruan. Likewise they dwell vpon the south part of * *Guadalhabis*. the said mountaine, and vpon all the inward plaines of that region. These Musmudæ haue fower prouinces vnder them: namely, Hea, Sus, Guzula, and the territorie of Marocco. The tribe of Gumeri possesse certaine mountaines of Barbarie, dwelling on the sides of those mountaines which lie ouer against the Mediterran sea: as likewise they are Lords of all the riuēr called in their language *Rif*. This riuēr hath his fountaine neere vnto the streites of Gibraltar, and thence runneth eastwards to the kingdome of Tremizen, called by the Latines *Cæsaria*. *Tremizen called by the ancient Cosmographers Cæsaria or Mauritaniam Cæsariensis.*

These two tribes or people haue seuerall habitations by themselues: the other three are dispersed confusiuely ouer all Africa: howbeit they are, like strangers, discerned one from another by certaine properties or tokens, maintaining continuall warre among themselues, especially they of Numidia. These (I say) are those very people (as some report) who had no other places then tents and wide fields to repose themselues in: and it is reported, that in times past they had great conflicts together, and that the vanquished were sent to inhabit townes and cities, but the conquerors held the champions and fieldes vnto themselues, and there setled their aboad. Neither is it altogether vnlikely; because the inhabitants of cities haue all one and the same language with the countrie people. For the Zeneti, whether they dwell in the citie or in the countrie, speake all one kinde of language: which is likewise to be vnderstood of the rest. The tribes of Zeneti, Haoari, and Sanhagi; inhabit the countrie of Temesne: sometimes they liue peaceably, and sometimes againe, calling to minde their ancient quarrels, they breake foorth into cruell warres and slaughters. Some of these people beare rule ouer all Africa, as namely the Zeneti, who in times past vanquished the familie called Idris; from which some affirme the true and naturall Dukes of Fez, and the founders of the same citie to deriue their petigree: their progenie likewise was called Mecnasa. There came afterward out of Numidia, another familie of the Zeneti called Magraoa: this Magraoa chased the familie of Mecnasa with all their Dukes and chieftaines out of their dominions. Not long after, the said tribe of Magraoa was expelled in like sort by certaine others of the race of the Sanhagi, called by the name of Luntuna, which came

came also out of the desert of Numidia.

Who were the
founders of
Maroco.

By this familie was the countrie of Temesna in processe of time vtterly spoiled and wasted, and all the inhabitants thereof slaine, except those which were of their owne tribe and kindred of Luntuna, vnto whom was allotted the region of Ducala to inhabit, and by them was built the citie commonly called Maroco. It fell out afterwards by the inconstancie of fortune, that one *Elmahdi* the principall Mahumetan preacher among them, conspiring with the Hargij (these Hargij were of the familie of Musmuda) expelled the whole race of the Luntuna, and vsurped that kingdome vnto himselfe. After this mans decease, succeeded in his place one of his disciples called *Habdul Mumen a Baniguersaghel* of the kindred of the Sanhagij. The kingdome remained vnto this family about an 120. yeeres, whereunto all Africa in a manner was subiect: At length being deposed by the Banimarini, a generation of the Zeneti, the said familie was put to flight: which Banimarini are said to haue raigned afterward for the space of 170. yeeres. The Banimarini which descended of the Sanhagij and of Magroa, waged continuall warre against *Banizeyan* the king of Telenfin: likewise the progenie of Hafasa, and of Musmuda are at variance and dissension with the king of Tunis. So that you see what stirres and tumults haue at all times bene occasioned in those regions by the foresaid siue families.

Certaine it is, that neither the Gumeri, nor the Haoari haue at this present any iurisdiction at all; albeit heretofore (as we reade in their chronicles) they had some certaine dominion, before such time as they were infected with the Mahumetan lawe. Out of all which it is euident, that in times past all the foresaid people had their habitations and tents in the plaine fields: euery one of which faouered their owne faction, and exercised all labours necessarie for mans life, as common among them. The gouernours of the countrie attended their droues and flocks; and the citizens applied themselues vnto some manuell art, or to husbandrie. The said people are diuided into siue hundred seuerall families, as appeareth by the genealogies of the Africans, author whereof is one *Ibnu Rachu*, whom I haue oftentimes read and perused. Some writers are of opinion, that the king of Tombuto, the king of Melli, and the king of Agadez fetch their originall from the people of Zanaga, to wit, from them which inhabite the desert.

The agreement or varietie of the African language.



He foresaid siue families or people, being diuided into hundreds of progenies, and hauing innumerable habitations, doe notwithstanding vse all one kinde of language, called by them *Aquel Amariq*, that is, the noble toong: the Arabians which inhabite Africa, call it a barbarous toong; and this is the

Aquel Amariq

true and naturall language of the Africans. Howbeit it is altogether different from other languages, although it hath diuers words common with the Arabian toong; whereupon some would inferre, that the Africans (as is aboue said) came by lineall descent from the Sabeans, a people of Arabia foelix. Others say, that these words were euen then inuented when the Arabians came first into Africa, and began to take possession thereof: but these authors were so rude and grosse-witted, that they left no writings behinde them, which might be alleaged either for, or against. Moreouer they haue among them another diuersitie, not onely of pronuntiation, but of significant words also: as namely, they which dwell neere vnto the Arabians, and exercise much traffique with them, doe for the greater part vse their language. Yea, all the Gumeri in a manner, and most of the Haoari speake Arabian, though corruptly; which (I suppose) came first hereupon to passe, for that the said people haue had long acquaintance and conuersation with the Arabians. The Negros haue diuers languages among themselues, among which they call one *Sungai*, and the same is current in many regions; as namely, in Gualata, Tombuto, Ghinea, Melli, and Gago. Another language there is among the Negros, which they call *Guber*; & this is rife among the people of Guber, of Cano, of Casena, of Perzegreg, & of Guangra. Likewise the kingdom of Borno hath a peculiar kinde of speech, altogether like vnto that, which is vsed in Gaoga. And the kingdome of Nube hath a language of great affinitie with the Chaldean, Arabian, & Egyptian toongs. But all the seattowns of Africa frō the Mediterran sea to the mountains of Atlas, speake broken Arabian. Except the kingdome and towne of Maroco, & the inland Numidians bordering vpon Maroco, Fez, & Tremizen; all which, vse the Barbarian toong. Howbeit they which dwel ouer against Tunis & Tripoli, speake indeede the Arabian language; albeit most corruptly.

Of the Arabians inhabiting the citie of Africa.



F that armie which was sent by *Califa * Otmen* the third, in ** Hutmen.* the fower hundred yeere of the Hegeira, there came into Africa fower score thousand gentlemen and others, who hauing subdued sundrie prouinces, at length arriued in Africa: and there the Generall of the whole armie called ** Hucha Hibni* ** Hucha.* *Nasch* remained. This man built that great citie which is called of vs ** Alcair.* For he stood in feare of the people of Tunis, lest they should ** Cairaoan.* betray him, misdoubting also that they would procure aide out of Sicily, and so giue him the encounter. Wherefore with all his treasure which he had got, he trauelled to the desert & firme ground, distant from ** Car-* ** Tunis.* thage about one hundred and twentie miles, and there is he said to haue built the citie of ** Alcair.* The remnant of his soldiers he commanded ** Cairaoan.* to keepe those places, which were most secure and fit for their defence, and

and willed them to build where no rocke nor fortification was. Which being done, the Arabians began to inhabit Africa, and to disperse themselves among the Africans, who, because they had beene for certaine yeeres subiect vnto the Romans or Italians, vsed to speake their language: and hence it is, that the naturall and mother-toong of the Arabians, which hath great affinitie with the African toong, grew by little and little to be corrupted: and so they report that these two nations at length conioined themselves in one. Howbeit the Arabians vsually doe blaze their pedigree in daily and triuiall songs; which custome as yet is common both to * vs, and to the people of Barbarie also. For no man there is, be he neuer so base, which will not to his owne name, adde the name of his nation; as for example, Arabian, Barbarian, or such like.

* The Moores
of Granada.

Of the Arabians which dwell in tents.

THE Mahumetan priestes alwaies forbad the Arabians to passe ouer Nilus with their armies and tents. Howbeit in the fower hundred yeere of the Hegeira we reade, that they were permitted so to doe by a certaine factious and schismaticall * Califa: because one of his nobles had rebelled against him, vsurping the citie of Cairaoan, and the greatest part of Barbarie. After the death of which rebell, that kingdom remained for some yeeres vnto his posteritie and familie; whose iurisdiction (as the African chronicles report) grew so large and strong in the time of *Elcain* (the Mahumetan Califa and patriark of Arabia) that he sent vnto them one *Gehoar*, whom of a slaue he had made his counsellour, with an huge armie. This *Gehoar* conducting his armie westward, recovered all Numidia and Barbarie. Insomuch that he pierced vnto the region of Sus, and there claimed most ample tribute: all which being done, he returned backe vnto his Calipha, and most faithfully surrendred vnto him whatsoeuer he had gained from the enemy. The Calipha seeing his prosperous successe, began to aspire vnto greater exploits. And *Gehoar* most firmly promised, that as he had recovered that westerne dominion vnto his Lord, so would he likewise by force of warre most certainly restore vnto him the countries of the East, to wit, Egypt, Syria, and all Arabia; and protested moreouer that with the greatest hazard of his life, he would be auenged of all the iniuries offered by the familie of *Labbus* vnto his Lords predecessors, and would reuest him in the royall seate of his most famous grandfathers, great-grandfathers, and progenitors. The Calipha liking well his audacious promise, caused an armie of fower-score thousand soldiers, with an infinite summe of money and other things necessarie for the warres, to be deliuered vnto him. And so this valiant and stout chieftaine being provided for warfare, conducted his troupes through the deserts of Aegypt & Barbarie; & hauing first put to flight the vice-Califa of Aegypt (who fled vnto *Eluir* the

Califa

* A Mahumetan
patriarke.

Gehoar a slaue
by condition,
conquered all
Barbarie, Numidia,
Egypt,
and Syria.

Califa of Bagdet) in short time he subdued very easily all the prouinces of Aegypt and Syria. Howbeit he could not as yet hold himselfe secure; fearing least the Califa of Bagdet would assaile him with an armie out of Asia, and least the garrisons which he had left to keepe Barbarie, should be constrained to forsake those conquered prouinces. Wherefore hee built a citie, and caused it to be walled round about. In which citie he left one of his most trustie captaines, with a great part of the armie: and this citie he called by the name of Alchair, which afterward by others was named Cairo. This Alchair is said daily so to haue increased, that no citie of the world for buildings and inhabitants was any way comparable thereunto. Now when *Geboar* perceiued that the Calipha of Bagdet made no preparation for warre, he forthwith wrote vnto his Lord, that all the conquered cities yeelded due honour vnto him, and that all things were in quiet and tranquillitie: and therefore, that himselfe (if he thought good) should come ouer into Aegypt, and thereby with his onely presence should preuaile more to recouer the remnant of his dominions, then with neuer so huge an armie: for he was in good hope that the Calipha of Bagdet hearing of his expedition, would leaue his kingdome and prelacie, and would betake himselfe to flight. This notable and ioyfull message no sooner came to the eares of Califa *Elcain*; but he being by his good fortune much more encouraged then before, and not forethinking himselfe what mischiefe might ensue, leuied a great armie, appointing for vice-roy of all Barbarie one of the familie of Sanagia aforesaid, finding him afterward not to be his trustie friend. Moreouer Califa *Elcain* arriuing at Alchair, and being most honorably entertained by his seruant *Geboar*, began to thinke vpon great affaires, and hauing gathered an huge armie, resolved to wage battell against the Califa of Bagdet. In the meane season he that was appointed vice-roy of Barbarie compacting with the Calipha of Bagdet, yeelded himselfe and all Barbarie into his hands. Which the Califa most kindly accepted, and ordained him king ouer all Africa. But Califa *Elcain* hearing this newes at Alchair was woonderfully afflicted in minde; partly because he saw himselfe repelled from his owne kingdome, and partly for that he had spent all his money which hee brought with him: insomuch that he knew not what in the world to doe, determining some seuerer punishment for *Geboar*, by whose counsell he left his kingdome of Arabia. Howbeit there was one of his secret counsellors a very learned and wittie man, who seeing his Lord so sad and pensue, and being desirous by some good aduise to preuent the danger imminent, comforted him in this wise: Your highnes knoweth (most inuincible Califa) that fortune is most variable, and that the courage of your soldiers is no whit daunted by reason of these mishaps. For mine owne part, as I haue heretofore shewed my selfe to be your trustie seruant, so will I at this time giue you such profitable counsell, whereby you may within short space recouer all those dominions which haue

*Geboar the
first founder
of Cairo.*

beene

beene so treacherously taken from you, and may without al peradventure most easily attaine vnto your owne harts desire. And this you may doe without maintaining any armie at all; yea, I assure you, if you please to take mine aduise, that I will soorthwith procure you such an armie, as shall giue you great store of money, and yet notwithstanding shall doe you good seruice also. The Califa being somewhat emboldened at these speeches, asked his counsellour how this might possibly be brought to effect: My Lord (saith his counsellor) certaine it is, that the Arabians are now growen so populous and to so great a number, that all Arabia cannot containe them, scarcely wil the yeerely increase of the ground suffice to feede their droues, and you see with what great famine they are afflicted, and how they are destitute not onely of habitations, but euen of victuals and sustenance. Wherefore if you had heeretofore giuen them leaue, they would long ere this haue inuaded Africa. And if you will now licence them so to doe, doubt you not, but that you shall receiue of them an huge masse of golde. This counsell could not altogether satisfie the Califa his minde: for he knew right well that the Arabians would so waste all Africa, as it should neither bee profitable for himselfe, nor for his enemies. Notwithstanding, seeing that his kingdome was altogether endangered, hee thought it better to accept those summes of money which his counsellour promised, and so to be reuenged of his enemy, then to lose both his kingdome and gold all at once. Wherefore hee permitted all Arabians, which would pay him ducats apeece, freely to enter Africa; conditionally that they would shewe themselues most deadly enemies vnto the treacherous king of Barbarie. Which libertie being granted vnto them, it is reported that ten tribes or families of Arabians, being halfe the people of Arabia deserta, came immediately into Africa; vnto whom certaine inhabitants of Arabia foelix ioyned themselues, insomuch that there were found amongst them about fiftie thousand persons able to beare armes: their women, children, and cattell were almost innumerable: the storie whereof *Ibnu Rachu*, the most diligent chronicler of African affaires (whom we haue before mentioned) setteth downe at large. These Arabians hauing trauerfed the desert betweene Aegypt and Barbarie, first laid siege vnto Tripolis a citie of Barbarie, which being ouercome, they slew a great part of the citizens, the residue escaping by flight. Next of all they encountred the towne of Capes, which was by them taken and vanquished. At length they besieged Cairaoan also; howbeit the citizens being sufficiently provided of victuals, are said to haue indured the siege for eight monethes: which being expied, they were constrained to yeeld: at what time there was nothing in Cairaoan but wofull slaughters, hideous outcries, and present death. This land the Arabians diuided among themselues, and began to people and inhabite the same; requiring in the meane space large tributes of the townes and prouinces subiect vnto them. And so they possessed all

Ten tribes of
Arabians
inuaide
Africa.

Ibnu Rachu a
famous histo-
riographer.

Africa, vntill such time as one *Ioseph* the sonne of *Ieffin* attained to the kingdom of Marocco. This *Ioseph* was the first king of Marocco, who endeoured by all meanes to aduance the friends and kinred of the late deceased king of Africa vnto the kingdome; neither did he cease vntill he had expelled all the Arabians out of Cairaoan. Howbeit the Arabians possessed the regions thereabout, giuing themselues wholly to spoiles and robberies: and the friends of the said deceased king could beare rule but in certaine places only. Afterward succeeded in the kingdome of Marocco one *Mansor*, who was the fourth king and prelate of that Mahumetan sect which was called *Muachedim*. This man, albeit his grand-fathers & great grand-fathers had alwaies faouered the posteritie and friends of the foresaid deceased African king, and had restored them to their ancient dignitie; deuised altogether how to oppose himselfe against them, and to vsurpe all their authoritie. Wherefore making a fained league with them, we reade, that he prouoked the Arabians against them, and so very easily ouercame them. Afterward *Mansor* brought the greatest part of the Arabians into the westerne dominions of Africa; vnto the better sort of whom he gaue the habitation of Duccala & Azgara, and vnto the baser remnant he bequeathed the possession of Numidia. But in proesse of time he commanded the Numidian slaues to be set at libertie, and so in despight of the Arabians, he caused them to inhabite that part of Numidia which he had allotted vnto them. But as for the Arabians of Azgara and of certaine other places in Barbarie, he brought them all vnder his subiection. For the Arabians out of deserts are like fishes without water: they had indeede often attempted to get into the deserts; but the mountaines of Atlas, which were then possessed by the Barbarians, hindred their passage. Neither had they libertie to passe ouer the plaines, for the residue of the Barbarians were there planted. Wherefore their pride being abated, they applied themselues vnto husbandrie, hauing no where to repose themselues, but onely in villages, cottages, and tents. And their miserie was so much the greater, in that they were constrained yeerely to disburse vnto the king of Marocco most ample tribute. Those which inhabited Duccala, because they were an huge multitude, easily freed themselues from all tribute, and imposition. A great part of the Arabians remained still at Tunis, for that *Mansor* had refused to carie them along with him: who, after the death of the said *Mansor*, grew to be Lords of Tunis, and so continued, till they resigned their government vnto the people called Abu-Haf; vpon condition that they should pay them halfe the reuenues thereof: and this condition hath remained firme euen vntill our daies. Howbeit, because the Arabians are increased to such innumerable swarmes, that the whole reuenues are not sufficient for them, the king of Tunis most iustly alloweth some of them their duties, to the end they may make secure passage for merchants, which indeede they performe without molestation or hurt of any. But the residue which are deprived of their pay, betake themselues wholly to robberies, thefts, slaughters, and such other monstrous outrages. For these, lurking

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alwaies in the woods, no sooner see any merchant approching, but suddenly they breake foorth, depriving him of his goodes and life also: insomuch that now merchants dare not passe that way but with a garrison of safe-conduct. And so they passe sometimes to their great inconvenience. For they are notwithstanding constrained to giue vnto the foresaid Arabians, which are in pay with the king of Tunis, great summes of money: and are likewise oftentimes so in danger of robbers, that they lose both their goods & liues.

A diuision of the Arabians which inhabite Africa, and are called by the name of Barbarians into diuers progenies or kinreds.

THE Arabians which inhabite Africa are diuided into three partes: one part whereof are called Cachin, the second Hilell, and the third Machill. The Cachin are diuided into three nations or tribes; to wit, the tribes of Etheg, Sumait, and Sabid. Moreouer Etheg is diuided into three families; that is to say, the familie of Delleg, Elmuntefig, and Subair: and these are dispersed into many regions. Hilel are deriued into fower generations; to wit, the people of Benihemir, of Rieh, of Sufien, and of Chufain. The familie of Benihemir is diuided into the linages of Huroam, Huchen, Habrum and Muffim. The tribe of Rieh are distributed into the kinreds called Deuvad, Suaid, Asgeg, Elcherith, Enedri, and Garfan; which kinreds possesse many dominions. Machil haue three tribes vnder them: to wit, Mastar, Hutmen, and Hassan. Mastar are diuided into Ruchen, and Selim; Hutmen into Elhafi and Chinan; and Hassan into Deuihessen, Deuimanfor, and Deuihubaidulla. Deuihessen is distinguished into the kinreds called Dulein, Berbun, Vodein, Racmen and Hamram; Deuimanfor into Hemrun, Menebbe, Hufein, and Al-buhufein; and lastly Deuihubaidulla, into Garag, Hedeg, Teleb, and Geoan. All these doe in a manner possesse innumerable regions; insomuch that to reckon them vp at large, were a matter not onely difficult, but almost impossible.

Of the habitations and number of the foresaid Arabians.

THE most noble and famous Arabians were they of the familie of Etheg, vnto whome *Almanfor* gaue the regions of Duccala and of Tedles to inhabit. These Arabians euen till our times haue bene put to great distresse and hazard, partly by the Portugall king, and partly by the king of Fez. They haue at all oportunities, if need should require, a hundred thousand soldiers fit to beare armes, a great part whereof are horsemen. The Arabians called Sumait enioy that part of the Libyan desert which lieth ouer against the desert of Tripoly. These make often inuasions into Barbarie,

barie, for they haue no places allotted them therein, but they and their camels doe perpetually remaine in the deserts. They are able to leuie fower score thousand soldiers, the greatest part being footmen. Likewise the tribe of Sahid doe inhabite the desert of Libya: and these haue had alwaies great league and familiaritie with the king of Guargala. They haue such abundance of cattell, that they doe plentifully supply all the cities of that region with flesh, and that especially in sommer time, for all the winter they stur not out of the deserts. Their number is increased to about a hundred and fiftie thousand, hauing not many horsemen among them. The tribe of Delleg possesse diuers habitations, howbeit * Casaria containeth the greatest part of them. ^{* Tremizen.} Some also inhabit vpon the frontiers of the kingdome of Bugia; who are said to receiue a yeerely stipend from their next neighbours. But the least part of them dwell vpon the field-countrie of Aedes, vpon the borders of Mauritania, and vpon some part of mount Atlas, being subiect vnto the king of Fez. The people of Elmuntefig are seated in the prouince of Azgar, and are called by the later writers Elcaluth. These also pay certaine yeerely tribute vnto the King of Fez, being able to furnish about eight thousand horsemen to the warres. The kindred of Sobair doe inhabit not farre from the kingdome of Gezeir, being many of them vnder the pay of the king of Tremizen, and are said to enioy a great part of Numidia. They haue, more or lesse, three thousand most warlike horsemen. They possesse likewise great abundance of camels; for which cause they abide all winter in the deserts. The remnant of them occupieth the plaine which lieth betweene Sala and Mecnes. These haue huge droues of cattell, and exercise themselues in husbandrie, being constrained to pay some yeerely tribute vnto the king of Fez. They haue horsemen, who, as a man may say, are naturally framed to the warres, about fower thousand in number.

Of the people of Hillel, and of their habitations.



Hillel, which are also called Benihamir, dwell vpon the frontiers of the kingdome of Tremizen and Oran. These range vp and downe the desert of Tegararin, being in pay vnder the king of Tremizen, and of great riches and power; inso- much that they haue at all times in a readines for the warres six thousand horsemen. The tribe of Hurua possesse onely the borders of Mustuganim. These are sauage people, giuing themselues wholly to spoiles and robberies, and alienating their mindes from the warres. They neuer come foorth of the deserts; for the people of Barbarie will neither allow them any places of habitation, nor yet any stipend at all: horsemen they haue to the number of two thousand. The kindred of Hucban are next neighbours vnto the region of Melian, who receiue certaine pay from the king of Tunis. They are rude and wilde people, and in very deede estranged from al humanitie: they haue (as it is reported) about fifteene hundred horse-

men. The tribe of Habru inhabit the region lying betwene Oran and Mufganim: these exercise husbandrie, paying yeerely tribute vnto the king of Tremizen, and being scarce able to make one hundred horsemen.

The people called Mussim possesse those deserts of Masila which extend vnto the kingdome of Bugia. These likewise are giuen onely to theft and robbetrie; they take tribute both of their owne people, and of other regions adioyning vnto them. The tribe of Riech inhabite those deserts of Libya which border vpon Constantina. These haue most ample dominions in Numidia, being now diuided into sixe parts. This right famous and warlike nation receiue stipende from the king of Tunis, hauing five thousande horsemen at command. The people of Suaid enioy that desert, which is extended vnto the signorie of Tenez. These haue very large possessions, receiuing stipend from the king of Tremizen, being men of notable dexteritie, as well in the warres as in all other conuerfation of life. The kindred of Azged dwell not all together in one place: for part of them inhabite the region of Garet among the people called Hemram: and the residue possesse that part of Duccala which lieth neere vnto Azaphi. The tribe of Elcherit dwell vpon that portion of Helin which is situate in the plaine of Sahidim, hauing the people of Heah tributarie vnto them, and being a very vnciuill and barbarous people. The people called Enedri are seated in the plaine of Heah: but the whole region of Heah maintaineth almost fower thousand horsemen; which notwithstanding are vnfit for the warres. The people of Garfa haue sundrie mansions; neither haue they any king or gouernour. They are disperfed among other generations, and especially among the kindreds of Manebbi and Hemram. These conuay dates from Segelmessa to the kingdome of Fez, and carrie backe againe from thence such things as are necessarie for Segelmess.

Of the tribe of Machil.



THE people called Ruche, who are thought to be descended from Maltar, doe possesse that desert, which lieth next vnto Dedes and Farcala. They haue very small dominions, for which cause they are accounted no whit rich; howbeit they are most valiant soldiers, and exceeding swift of foote; inso-much that they esteeme it a great disgrace, if one of their footemen be vanquished by two horsemen. And you shall finde scarce any one man among them, which will not outgoe a very swift horse; be the journey neuer so long. They haue about five hundred horsemen; but most warlike footemen, to the number of eight thousand. Selim inhabite vpon the riuier of Dara; from whence they range vp and downe the deserts. They are endowed with great riches, carrying euery yeere merchandize vnto the kingdome of Tombuto, and are thought to be in high fauour with the king himselfe. A large iurisdiction they haue in Dartha and great plentie of camels: and for

for all oportunities of warre they haue euer in a readines three thousande horsemen. The tribe of Elhafs dwelleth vpon the sea-coast neere vnto Messa. They doe arme about fine hundred horsemen, and are a nation altogether rude and vnacquainted in the warres. Some part of them inhabiteth Azgara. Those which dwell about Messa are free from the yoke of superiortie, but the others which remaine in Azgar are subiect to the king of Fez. The kindred of Chinan are disperfed among them which before were called Elcaluth, and these also are subiect vnto the king of Fez. Very warlike people they are; and are able to set forth two thousand horsemen. The people of Deuihessen are diuided into the kindreds of Duleim, Burbun, Vode, Deuimanfor, and Deuihubaidulla. Duleim are conuerfant in the deserts of Libya with the African people called Zanhaga. They haue neither dominion nor yet any stipend; wherefore they are very poore and giuen to roberie: they trauell vnto Dara, and exchange cattell for dates with the inhabitants there. All brauerie & comelines of apparell they vterly neglect; and their number of fighting men is ten thousand, fower thousand being horsemen and the residue footmen. The people called Burbun possesse, that part of the Libyan desert, which adioyneth vnto Sus. They are a huge multitude, neither haue they any riches beside camels. Vnto them is subiect the citie of Tessel, which scarce sufficeth them for the maintenance of their horses, being but a few. The people of Vode enioyeth that desert, which is situate betweene Guaden and Gualata. They beare rule ouer the Guadenites, and of the Duke of Gualata they receiue yeerely tribute, and their number is growen almost infinite. For by report they are of abilitie to bring into the field almost threescore thousand most skilful soldiers; notwithstanding they haue great want of horses. The tribe of Racmen occupie that desert which is next vnto Hacha. They haue very large possessions, and doe in the spring-time vsually trauell vnto Tessel: for then alwaies they haue somewhat to doe with the inhabitants there. Their people fit for armes are to the number of twelue thousand; albeit they haue very few horsemen. The nation of Hamrum inhabit the deserts of Tagauost, exacting some tribute of the inhabitants there, and with daily incursions likewise molesting the people of Nun. Their number of soldiers is almost eight thousand.

The people descended of Deuimanfor.



HE generation of Dehemrum, which are saide to deriue their petigree from Deuimanfor, inhabite the desert ouer against Segellmess, who continually wander by the Libyan deserts as farre as Ighid. They haue tributarie vnto them the people of Segellmesse, of Todgaran, of Tebelbelt, and of Dara. Their soile yeeldeth such abundance of dates, that the yeerely increase thereof is sufficient to maintaine them, although they had nothing else to liue on. They are of great fame in other nations, being able to furnish for the warres about three thou-

land horsemen. There dwell likewise among these certaine other Arabians of more base condition, called in their language *Garfa Esgeh*; which notwithstanding haue great abundance of horses and of all other cattell. A certaine part also of the people Hemrun obtaineth many and large possessions among the Numidians, from whence they haue a notable yeerely reuenue brought them in: this part of Hemrun maketh often excursions towards the deserts of Fighig. In summer they disperse themselues all ouer the prouince of Garet, possessing the east part of Mauritania. They are noble and honest persons, and endued with all kinde of humanitie and ciuilitie; insomuch that all the kings of Fez in a manner do vsually chuse them wiues out of the same tribe; needes therefore must there be great friendship and familiaritie among them. The people of Menebbe doe almost inhabite the very same desert, hauing two prouinces of Numidia vnder them; to wit, Matgara, and Retebbe. These also are a most valiant nation, being in pay vnder the prouince of Segelmess, and being able to make about two thousand horsemen. The kindred of Husein, which are thought to be descended of Deuimanfor, are seated vpon the mountaines of Atlas. They haue in the said mountaines a large iurisdiction, namely diuers castles euery where, and many most rich and flourishing cities, all which, they thinke, were giuen them in olde time by the vice-royes of the Marini: for so soone as they had woon that kingdome, the kindred of Husein affoorded them great aide and seruice. Their dominion is now subiect vnto the kings of Fez and of Segelmess. They haue a captaine, which for the most part resideth at the citie commonly called Garseluin. Likewise they are alwaies, in a manner, trauesing of that desert which in their language is called *Eddara*. They are taken to be a most rich and honest people, being of abilitie to furnish for the warres about sixe thousande horsemen. Among these you shall oftentimes finde many Arabians of another sort, whom they vse onely to be their seruants. The tribe of Abulhusein doe inhabite part of the foresaid desert of Eddara, howbeit a very smal part: the greatest number of whom are brought vnto such extreme miserie, that they haue not in those their wilde tents sufficient sustenance to liue vpon. True it is, that they haue built them certaine habitations vpon the Libyan deserts; but yet they are cruelly pinched with famine and with extreme penurie of all things: and (that there might be no end of their miserie) they are constrained to pay yeerely tribute vnto their kindred and parents.

The offspring of Deuihubaidulla.



NE generation of the people of Deuihubaidulla are those which are named Gharrag: these enioy the deserts of Benigomi and Fighig, hauing very large possessions in Numidia. They are stipendaries vnto the king of Tremizen; who diligently endeuoreth to bring them to peace and tranquillitie of life; for they

are wholly giuen to theft and robbrie. In sommer time they vsually reaire vnto Tremizen, where they are thought for that season of the yeere to settle their aboad: their horsemen are to the number of fower thousand, all which are most noble warriors. The kindred of Hedeg possesse a certaine desert neere vnto Tremizen, called in their owne language Hangad. These haue no stipend from any prince, nor yet any iurisdiction at all, rapine and stealth is onely delightfull vnto them, they prouide onely for their familie and themselues, and are able to set forth about fise hundred horsemen. The tribe of Theleb inhabite the plaine of * Algezer: these haue often vagaries * Alger. ouer the deserts vnto the prouince of Tedgear. Vnto them were subiect in times past the most famous cities of Algezer and Tedelles: howbeit in these our daies they were recouered againe from them by *Barbarossa* the Turke; which losse could not but greatly grieue and molest their king. It is reported moreouer, that at the same time, the principal of the said people of Theleb were cut off. For strength and cunning in chualrie they were inferiour to no other nation; their horsemen were about three thousand. The tribe of Gehoan inhabite not all in one place: for part of them you may finde among the people of Guarag, and the residue amongst the people of Hedeg, and they are vnto them no otherwise then their seruants, which condition they notwithstanding most patiently and willingly submit themselues vnto. And here one thing is to be noted by the way; to wit, that the two forenamed people called * Schaehin and Hiel are originally Arabians * The Arabians called Cadin ana Hiel descended from Ismael the base sonne of Abraham. of Arabia deserta, and thinke themselues to be descended from *Ismael* the sonne of *Abraham*. And those which wee called Machil, came first forth of Arabia foelix, and deriue their petigree from *Saba*. Before whom the Mahometans preferre the former, which of *Ismael* are called Ismaelites. And because there hath alwaies beene great controuersie among them, which part should be of greater nobilitie, they haue written on both sides many dialogues and epigrams, whereby each man is woont to blaze the renowme, the vertuous manners, and laudable customes of his owne nation. The ancient Arabians, which were before the times of the Ismaelites, were called by the African historiographers Arabi-Araba, as if a man should say, Arabians of Arabia. But those which came of *Ismael*, they call Arabi Mus-Araba, as if they should say, Arabians ingrafted into the land of Arabia, or Arabians accidentally, because they were not originally bred & borne in Arabia. And the which afterward came into Africa, they name in their language Muteh-geme, that is, barbarous Arabians; and that because they ioyned themselues vnto strangers, insomuch that not onely their speech, but their manners also are most corrupt and barbarous. These are (friendly reader) the particulars, which for these ten yeeres my memorie could referue, as touching the originals and diuersities of the Africans and Arabians; in all which time I remember not, that euer I read or saw any historie of that nation. He that will know more, let him haue recourse vnto *Hibnu Rachu* the historiographer beforenamed.

The manners and customes of the African people, which
inhabit the deserts of Libya.

The people of
Numidia.



These five kindes of people before rehearsed, to wit, the people of Zenega, of Gansiga, of Terga, of Leuta, and of Bardeoa, are called of the Latins *Numidae*: and they live all after one manner, that is to say, without all lawe and ciuilitie. Their garment is a narrow and base peece of cloth, wherewith scarce halfe their bodie is couered. Some of them wrap their heads in a kinde of blacke cloth, as it were with a scarf, such as the Turks vse, which is commonly called a Turbant. Such as will be discerned from the common sort, for gentlemen, weare a iacket made of blew cotton with wide sleeves. And cotton-cloth is brought vnto them by certaine merchants from the land of Negros. They haue no beastes fit to ride vpon except their camels; vnto whom nature, betweene the bunch standing vpon the hinder part of their backes and their neckes, hath allotted a place, which may fitly serue to ride vpon, in stead of a saddle. Their manner of riding is most ridiculous. For sometimes they lay their legs acrosse vpon the camels neck; and sometimes againe (hauing no knowledge nor regard of stirrops) they rest their feete vpon a rope, which is cast ouer his shoulders. In stead of spurres they vse a truncheon of a cubites length, hauing at the one end thereof a goad, wherewith they pricke onely the shoulders of their camels. Those camels which they vse to ride vpon haue a hole bored through the gristles of their nose, in the which a ring of leather is fastened, whereby as with a bit, they are more easly curbed and mastred; after which manner I haue seene buffles vsed in Italie. For beds, they lie vpon mats made of sedge and bulrushes. Their tents are couered for the most part with course chamlet, or with a harsh kinde of wooll which commonly groweth vpon the boughes of their date-trees. As for their manner of liuing, it would seeme to any man incredible what hunger and scarcitie this nation will indure. Bread they haue none at all, neither vse they any seething or roasting; their foode is camels milke onely, and they desire no other dainties. For their breakfast they drinke off a great cup of camels milke: for supper they haue certaine dried flesh stieped in butter and milke, wherof each man taking his share, eateth it out of his fist. And that this their meate may not stay long vndigested in their stomackes, they sup off the foresaid broth wherein their flesh was steeped: for which purpose they vse the palmes of their hands as a most fit instrument framed by nature to the same end. After that, each one drinks his cup of milke, & so their supper hath an ende. These Numidians, while they haue any store of milke, regard water nothing at all, which for the most part happeneth in the spring of the yeere, all which time you shall finde some among them that will neither wash their hands nor their faces. Which seemeth not altogether to be vnlikely; for (as we said before) while their milke lasteth, they frequent not
those

Wool growing
vpon the Palme
tree.

those places where water is common: yea, and their camels, so long as they may feede vpon grasse, will drinke no water at all. They spende their whole daies in hunting and theeuing: for all their inducours and exercise is to driue away the camels of their enemies; neither will they remaine about three daies in one place, by reason that they haue not pasture any longer for the sustenance of their camels. And albeit (as is aforesaid) they haue no ciuilitie at all, nor any lawes prescribed vnto them; yet haue they a certaine gouernour or prince placed ouer them, vnto whom they render obedience and due honour, as vnto their king. They are not onely ignorant of all good learning and liberall sciences; but are likewise altogether careles and destitute of vertue: insomuch that you shall finde scarce one amongst them all which is a man of iudgement or counsell. And if any iniuried partie will goe to the lawe with his aduersarie, he must ride continually fise or sixe daies before he can come to the speech of any iudge. This nation hath all learning and good disciplines in such contempt, that they will not once vouchsafe to goe out of their deserts for the studie and attaining thereof: neither, if any learned man shall chance to come among them, can they loue his companie and conuersation, in regarde of their most rude and detestable behauiour. Howbeit, if they can finde any iudge, which can frame himselfe to liue and continue among them, to him they giue most large yeerely allowance. Some allow their iudge a thousand ducates yeerely, some more, and some lesse, according as themselues thinke good. They that will seeme to be accounted of the better sort, couer their heads (as I said before) with a peece of blacke cloth, part whereof, like a vizard or maske, reacheth downe ouer their faces, couering all their countenance except their eies; and this is their daily kinde of attire. And so often as they put meate into their mouthes they remooue the said maske, which being done, they forthwith couer their mouthes again; alleging this fond reason: for (say they) as it is vnseemely for a man, after he hath receiued meate into his stomack, to vomite it out of his mouth againe and to cast it vpon the earth; euen so it is an vndecent part to eate meate with a mans mouth vncouered. The women of this nation be grosse, corpulent, and of a swart complexion. They are fatterst vpon their breist and paps, but slender about the girdle-stead. Very ciuill they are, after their manner, both in speech and gestures: sometimes they will accept of a kisse; but whoso tempteth them farther, putteth his owne life in hazard. For by reason of ieaiousie you may see them daily one to be the death and destruction of another, and that in such sauage and brutish manner, that in this case they will shew no compassion at all. And they seeme to be more wise in this behalfe then diuers of our people, for they will by no meanes match themselues vnto an harlot. The liberalitie of this people hath at all times bene exceeding great. And when any trauellers may passe through their drie and desert territories, they will neuer repaire vnto their tents, neither will they themselues trauell vpon the common high way. And if any carouan or multitude of merchants will passe those deserts, they are bound

bound to pay certaine custome vnto the prince of the said people, namely, for euery camels load a peece of cloth woorth a ducate. Vpon a time I remember that traouelling in the companie of certaine merchants ouer the desert called by them Araoan, it was our chaunce there to meete with the prince of Zanaga; who, after he had receiued his due custome, inuited the said companie of merchants, for their recreation, to goe and abide with him in his tents fower or fiue daies. Howbeit, because his tents were too farre out of our way, and for that we should haue wandered farther then we thought good, esteeming it more conuenient for vs to hold on our direct course, we refused his gentle offer, and for his courtesie gaue him great thanks. But not being satisfied therewith, he commanded that our camels should proceede on forward, but the merchants he carried along with him, and gaue them very sumptuous entertainment at his place of aboad. Where wee were no sooner arriued, but this good prince caused camels of all kinces and ostriches, which he had hunted and taken by the way, to bee killed for his household prouision. Howbeit we requested him not to make such daily slaughters of his camels; affirming moreouer, that we neuer vsed to eate the flesh of a gelt camell, but when all other victuals failed vs. Whereunto hee answered, that he should deale vnciuilly, if he welcommed so woorthie and so feldome-seene guests with the killing of small cattell onely. Wherefore he wished vs to fall to such prouision as was set before vs. Here might you haue seene great plentie of roasted and sodden flesh: their roasted ostriches were brought to the table in wicker platters, being seasoned with sundrie kindes of herbes and spices. Their bread made of Mill and panicke was of a most fauorie and pleasant taste: and alwaies at the end of dinner or supper we had plentie of dates and great store of milke serued in. Yea, this bountifull and noble prince, that he might sufficiently shew how welcome we were vnto him, would together with his nobilitie alwaies beare vs companie: howbeit we euer dined and supped apart by our selues. Moreouer he caused certaine religious and most learned men to come vnto our banquet; who, all the time we remained with the said prince, vsed not to eate any bread at all, but fed onely vpon flesh and milke. Whereat we being somewhat amazed, the good prince gently told vs, that they all were borne in such places whereas no kinde of graine would grow: howbeit that himselfe, for the entertainment of strangers, had great plentie of come laid vp in store. Wherefore he bad vs to be of good cheere, saying that he would eate onely of such things as his owne natie soile affoorded: affirming moreouer, that bread was yet in vse among them at their feast of passeouer, and at other feasts also, whereupon they vsed to offer sacrifice. And thus we remained with him for the space of two daies; all which time, what woonderfull and magnificent cheere we had made vs, would seeme incredible to report. But the third day, being desirous to take our leaue, the prince accompanied vs to that place where we ouertooke our camels and companie sent before. And this I dare most deeply take mine oath on, that we spent the saide prince ten times

*Camels and
ostriches vsed
for victuals.*

more,

more, then our custome which he receiued came to. Wee thought it not amisse here to set downe this historie, to declare in some sort the courtesie and liberaliti^u of the said nation. Neither could the prince aforesaid vnderstand our language nor we his; but all our speech to and fro was made by an interpreter. And this which we haue here recorded as touching this nation, is likewise to be vnderstood of the other fower nations aboue mentioned, which are disperfed ouer the residue of the Numidian deserts.

*The manners and customes of the Arabians which
inhabite Africa.*

THE Arabians, as they haue sundrie mansions and places of aboad, so doe they liue after a diuers and sundry maner. Those which inhabite betweene Numidia and Libya leade a most miserable and distressed life, differing much in this regard from those Africans, whom wee affirmed to dwell in Libya. Howbeit they are farre more valiant then the said Africans; and vse commonly to exchange camels in the lande of Negros: they haue likewise great store of horses, which in Europe they cal horses of Barbarie. They take woonderfull delight in hunting and pursuing of deere, of wilde asses, of ostriches, and such like. Neither is it here to be omitted, that the greater part of Arabians which inhabite Numidia, are very wittie and conceited in penning of verses; wherein each man will decipher his loue, his hunting, his combates, and other his woorthie actes: and this is done for the most part in ryme, after the Italians manner. And albeit they are most liberally minded, yet dare they not by bountifull giuing make any shew of wealth; for they are daily oppressed with manifold inconueniences. They are apparelled after the Numidians fashion, sauing that their women differ somewhat from the women of Numidia. Those deserts which they doe now enioy were woont to be possessed by Africans: but the Arabians with their armie inuading that part of Africa, draue out the naturall Numidians, and reserued the deserts adioining vpon The land of dates, vnto themselves: but the Numidians began to inhabite those deserts which border vpon the land of Negros. The Arabians which dwell betweene mount Atlas and the Mediterran sea are far wealthier then these which we now speake of, both for costlines of apparell, for good horse-meate, and for the statelines and beautie of their tents. Their horses also are of better shape and more corpulent, but not so swift as the horses of the Numidian desert. They exercise husbandrie and haue great increase of corne. Their droues and flockes of cattell be innumerable, insomuch that they cannot inhabite one by another for want of pasture. They are somewhat more vile and barbarous then those which inhabite the deserts, and yet they are not altogether destitute of liberalitie: part of them, which dwell in the territorie of Fez are subiect vnto the king of Fez. Those which remaine in Marocco and Duccala haue continued this long time free from all exaction and tribute: but so soone as the

*Where the Barbarie horses
are bred.*

*Arabian poems
and verses.*

king

king of Portugall began to beare rule ouer Azafi and Azamor, there began also among them strife and ciuill warre. Wherefore being assailed by the king of Portugall on the one side, and by the king of Fez on the other, and being oppressed also with the extreme famine and scarcitie of that yeere, they were brought vnto such miserie, that they freely offered themselues as slaues vnto the Portugals, submitting themselues to any man, that was willing to relecue their intolerable hunger: and by this meanes scarce one of them was left in all Duccala. Moreouer those which possesse the deserts bordering vpon the kingdomes of Tremizen and Tunis may all of them, in regard of the rest, be called noblemen and gentlemen. For their gouernours receiuing euery yeere great reuenues from the king of Tunis, diuide the same afterward among their people, to the end they may auoid all discord: and by this meanes all dissension is eschewed, and peace is kept firme and inuiolable among them. They haue notable dexteritie and cunning, both in making of tents, and in bringing vp and keeping of horses. In summer time they vsually come nere vnto Tunis, to the end that each man may prouide himselfe of bread, armour, and other necessaries: all which they carrie with them into the deserts, remaining there the whole winter. In the spring of the yeere they applie themselues to hunting, insomuch that no beast can escape their pursuit. My selfe, I remember, was once at their tents, to my no little danger and inconuenience; where I sawe greater quantitie of cloth, brasse, yron, and copper, then a man shall oftentimes finde in the most rich ware-houses of some cities. Howbeit no trust is to be giuen vnto them; for if occasion serue, they will play the theeues most slyly and cunningly; notwithstanding they seeme to carrie some shewe of ciuilitie. They take great delight in poetrie, and will pen most excellent verses, their language being very pure and elegant. If any woorthie poet be found among them, he is accepted by their gouernours with great honour and liberalitie; neither would any man easly beleueue what wit and decencie is in their verses. Their women (according to the guise of that countrie) goe very gorgeously attired: they weare linnen gownes died black, with exceeding wide sleeues, ouer which sometimes they cast a mantle of the same colour or of blew, the corners of which mantle are very artificially fastened about their shoulders with a fine siluer claspe. Likewise they haue rings hanging at their eares, which for the most part are made of siluer: they weare many rings also vpon their fingers. Moreouer they vsually weare about their thighes and ankles certaine scarfes and rings, after the fashion of the Africans. They couer their faces with certaine maskes hauing onely two holes for their eyes to peepe out at. If any man chance to meete with them, they presently hide their faces, passing by him with silence, except it be some of their allies or kinsfolks; for vnto them they alwaies discouer their faces, neither is there any vse of the said maske so long as they be in presence. These Arabians when they trauell any iourney (as they oftentimes doe) they set their women vpon certaine saddles made handsomely of wicker for the same purpose, and fastened

The Arabians offer themselues slaues to any that would releue their extreme hunger.

fastened to their camels backs, neither be they any thing too wide, but fit onely for a woman to fit in. When they goe to the warres each man carries his wife with him, to the end that she may cheere vp her good man, and giue him encouragement. Their damfels which are vnmarried doe vsually paint their faces, breasts, armes, hands, and fingers with a kinde of counterfeit colour: which is accounted a most decent custome among them. But this fashion was first brought in by those Arabians, which before we called Africans, what time they began first of all to inhabite that region; for before then, they neuer vsed any false or glozing colours. The women of Barbarie vse not this fond kind of painting, but contenting themselues only with their naturall hiew, they regarde not such fained ornaments: howbeit sometimes they will temper a certaine colour with hens-dung and safron, wherewithall they paint a little round spot on the bals of their cheeks, about the bredth of a French crowne. Likewise betweene their eie-browes they make a triangle; and paint vpon their chinnes a patch like vnto an oliue leafe. Some of them also doe paint their eie-browes: and this custome is very highly esteemed of by the Arabian poets and by the gentlemen of that countrie. Howbeit they will not vse these fantastick ornaments aboue two or three daies together: all which time they will not be seene to any of their friends, except it be to their husbands and children: for these paintings seeme to bee great allurements vnto lust, whereby the said women thinke themselues more trim and beautifull.

*How the Arabians in the deserts betweene Barbarie and
Aegypt doe lead their liues.*

THE life of these men is full of miserie and calamitie: for the places where they inhabite are barren and vnpleasant. They haue some store of camels and other cattell: howbeit their fodder is so scarce, that they cannot well sustaine them. Neither shall you finde ouer all the whole region any place fit to beare come. And if in that desert there be any villages at all, which vse to husband and manure their ground; yet reape they small commoditie thereby, except it be for plentifull increase of dates. Their camels and other of their cattell they exchange for dates and come; and so the poore husbandmen of the foresaide villages haue some small recompence for their labours: notwithstanding, how can all this satisfie the hunger of such a multitude? For you shall dayly see in Sicilia great numbers of their sonnes layde to pawne. Because when they haue not wherewithall to pay for the come which they there buy, they are constrained to leaue their sonnes behind them, as pledges of future payment. But the Sicilians, if their money be not paid them at the time appointed, will challenge the Arabians sonnes to be their slaues. Which day being once past, if any father will redeeme his childe, he must disburse thrise or fower times so much as the due debt amounteth vnto: for which cause they are the most notable

*The Arabians
of Barca lay
their sonnes to
pawne vnto the
Sicilians for
come.*

theeues in the whole world. If any stranger fall into their hands, depriuing him of all that he hath, they presently carrie him to Sicilie, and there either sell or exchange him for come. And I thinke, that no merchants durst at any time within these hundred yeeres arriue for traffiques sake vpon any part of their coast. For when they are to passe by with merchandize, or about any other weightie affaires, they eschew that region fise hundred miles at the least. Once I remember, that I my selfe, for my better securitie, and to auoide the danger of those mischieuous people, went in companie with certaine merchants, who in three ships sayled along their coast. We were no sooner espied of them; but forthwith they came running to the shore, making signes that they would traffique with vs to our great advantage. Howbeit because we durst not repose any trust in them, none of our companie would depart the ship, before they had deliuered certaine pledges vnto vs. Which being done, we bought certaine Eunuchs or gelded men, and good store of butter of them. And so immediately weighing our ankers we betooke vs to flight, fearing least we should haue bene met withall by the Sicilian and Rhodian Pirates, and bene spoiled not onely of our goods, but of our liberties also. To be short, the saide Arabians are verie rude, forlorne, beggerly, leane, and hunger-starued people, hauing God (no doubt) alwaies displeas'd against them, by whose vengeance they dayly sustaine such grieuous calamities.

Of the people called Soara, namely, which possesse droues and stockes of cattell, and being Africans by birth, do notwithstanding imitate the manners of the Arabians.



OV shall finde many among the Africans which liue altogether a shepherds or drouers life, inhabiting vpon the beginning of mount Atlas, and being dispersed here and there ouer the same mountaine. They are constrained alwaies to pay tribute either to the King of the same region where they dwell, or else to the Arabians, except those onely which inhabite Temesna, who are free from all forren superioritie, and are of great power. They speake the same kinde of language that other Africanes doe, except some fewe of them which conuerse with the inhabitants of the ciue called Vibis (which is neere vnto Tunis) who speake the Arabian toong. Moreouer there is a certaine people inhabiting that region which diuideth Numidia from Tunis. These oftentimes wage warre against the King of Tunis himselfe, which they put in practise not many yeeres since, when as the said King his sonne marching towards them from Constantina with an armie, for the demanding of such tribute as was due vnto him, fought a verie vnfortunate battell. For no sooner were they aduertised of the Kings sonne his approach, but forthwith they went to meete him with two thousande horsemen, and at length vanquished and slew him at vnawares, carrying home

home with them all the furniture, bag, and baggage, which he had brought forth. And this was done in the yeere of Mahumets Hegeira 915. From that time their fame hath bene spread abroad in all places. Yea, many of the king of Tunis his subiects reuolted from their King vnto them; insomuch that the Prince of this people is growen so puissant, that scarcely is his equall to be found in all Africa.

*Of the faith and religion of the ancient Africans
or Moores.*



HE ancient Africans were much addicted to idolatrie; euen as certain of the Persians are at this day, some of whom worship the sunne; and others the fire, for their gods. For the saide Africans had in times past magnificent and most stately temples built and dedicated, as well to the honour of the sunne as of the fire. In these temples day and night they kept fire kindled, giuing diligent heed that it might not at any time be extinguished, euen as we read of the Romane Vestall virgines: All which you may read more fully and at large in the Persian and African Chronicles. Those Africans which inhabited Libya and Numidia, would each of them worship some certaine planet, vnto whom likewise they offered sacrifices and prayers. Some others of the land of Negros worship *Gwighimo*, that is to say, *The Lord of Heauen*. And this sound point of religion was not deliuered vnto them by any Prophet or teacher, but was inspired, as it were, from God himselfe. After that, they embraced the Iewish law, wherein they are said to haue continued many yeeres. Afterward they professed the Christian religion, and continued Christians, vntill such time as the *Mahometan* superstition preuailed; which came to passe in the yeere of the Hegeira 208. About which time certaine of *Mahometers* disciples so bewitched them with eloquent and deceiueable speeches, that they allured their weake minds to consent vnto their opinion; insomuch that all the kingdomes of the Negros adioyning vnto Libya receiued the *Mahometan* lawe. Neither is there any region in all the Negros land, which hath in it at this day any Christians at all. At the same time such as were found to be Iewes, Christians, or of the African religion, were slaine euerie man of them. Howbeit those which dwell neere vnto the Ocean sea, are all of them verie grosse idolaters. Betweene whom and the Portugals there hath bene from time to time and euen at this present is, great traffique and familiaritie. The inhabitants of Barbarie continued for many yeeres idolaters; but before the coming of *Mahomet* about 250 yeeres, they are saide to haue embraced the Christian faith: which some thinke came to passe vpon this occasion; namely, because that of part Barbarie which containeth the kingdome of Tripolis and Tunis, was in times past gouerned by *Apulian* & *Sicilian* Captaines, and the countries of **Casaria* and of **Mauritania* are supposed to haue bene

* *Tremizen.*

* *Maroco and*

Perz.

subiect vnto the Gothes. At what time also many Christians fleeing from the furie and madnes of the Gothes left their sweet natuie soyle of Italy, and at length arriued in Africa neere vnto Tunis: where hauing seded their aboad for some certaine space, they began at length to haue the dominion ouer all that region. Howbeit the Christians which inhabited, Barbaria not respecting the rites and ceremonies of the Church of Rome, followed the Arrians religion and forme of liuing: and one of the African Christians was that most godly and learned father Saint *Augustine*. When the Arabians therefore came to conquer that part of Africa they found Christians to be Lords ouer the regions adiacent; of whom, after sundry hot conflicts, the saide Arabians got the victorie. Whereupon the Arrians being deprived of all their dominions and goods went part of them into Italy and part into Spaine. And so about two hundred yeeres after the death of *Mahumet*, almost all Barbarie was infected with his law. Howbeit afterward, ciuile dissensions arising among them, neglecting the law of *Mahumet*, they slue all the priests and gouernours of that region. Which tumult when it came to the eares of the Mahumetan Caliphas, they sent an huge armie against the saide rebels of Barbarie, to wit, those which were reuolted from the Calipha of Bagdet, and seuerely punished their misdemeanor. And euen at the same time was layd the most pernicious foundation of the Mahumetan law; notwithstanding there haue remained many heresies among them euen vntill this verie day. As touching the patrons of the Mahumetan lawe, and likewise concerning the difference in religion betweene the Mahumetans of Africa, and them of Asia, we will (by Gods grace) write more in another feuerall volume; and in the meane season, let these particulars which we haue noted suffice the Reader.

Of the letters and characters of the Africans.



Those writers which record the histories of the Arabians doings are all jointly of opinion, that the Africans were wont to vse onely the Latine letters. And they doe most constantly affirme, that the Arabians, when they first inuaded Africa and especially Barbarie (which was the principall seate of the Africans) founde no letters nor characters there, beside the Latine. Neither indeede doe they denie that the Africans haue a peculiar kinde of language, but this they firmly auouch, that they haue the very same letters which the Hetturians or Florentines a people of Italie haue. The Arabians haue no historie * of African matters, which was not first written in Latine. They haue certaine ancient authors, who writ partly in the times of the Arrians and partly before their times, the names of all which are cleane forgotten. Howbeit it is very likely that those Latine authors haue written many volumes: for when their interpreters laboured to perswade something vnto vs, I remember they would say, it is contained in the seuentieth booke. Neither did they in translating of the

A booke written by John Leo concerning the Mahumet e ligion. ^{an}

The Africans used in times past none other kind of letters but the Roman letters.

** Perhaps he meaneth the histories of Sallust, Titus Livius, and others.*

said volumes altogether follow the authors order; but taking the historie of some one prince, they would conioine his time and actions with the historie of the Persian, Assyrian, and Chaldaean kings, or of the Israelites, which concerned the same times. But when as those which rebelled against the Calipha of Bagdet (as is aforesaid) got the vpper hand in Africa, they burnt all the Africans bookes. For they were of opinion, that the Africans, so long as they had any knowledge of naturall philosophie or of other good artes and sciences, would euery day more and more arrogantly contemne the lawe of Mahumet. Contrariwise, some historiographers there are which affirme, that the Africans had a kinde of letters peculiar vnto themselves; which notwithstanding, from the time wherein the Italians began first to inhabite Barbarie, and wherein the Christians fleeing out of Italie from the Gothes, began to subdue those prouinces of Africa, were vtterly abolished and taken away. For it is likely that a people vanquished shoulde follow the customes and the letters also of their conquerors. And did not the same thing happen to the Persians, while the Arabians empire stood? For certaine it is, that the Persians at the same time lost those letters which were peculiar vnto their nation; and that all their bookes, by the commandement of the Mahumetan prelates, were burnt, least their knowledge in naturall philosophie, or their idolatrous religion might mooue them to contemne the precepts of Mahumet. The like also (as we shewed before) befell the Barbarians when as the Italians and the Gothes vsurped their dominions in Barbarie; which may here (I hope) suffice the gentle reader. Howbeit this is out of doubt, that all the sea-cities and inland-cities of Barbarie doe vse Latine letters onely, whensoever they will commit any epigraphes or any other verses or prose vnto posteritie. The consideration of all which former particulars hath made me to be of opinion, that the Africans in times past had their owne proper and peculiar letters, wherein they described their doings and exploits. For it is likely that the Romans, when they first subdued those prouinces (as conquerours vsually doe) vtterly spoiled and tooke away all their letters and memorie, and established their owne letters in the stead thereof; to the end that the fame and honour of the Roman people might there onely be continued. And who knoweth not that the very same attempt was practised by the Goths vpon the stately buildings of the Romans, and by the Arabians against the monuments of the Persians. The very same thing likewise we daily see put in practise by the Turks, who when they haue gotten any citie or towne from the Christians, doe presently cast forth of the temples all the images and memorials of their saints. And to omit all the aforesaid, may we not in our time see the like daily practised in Rome; where sumptuous and stately buildings left vnperfect by reason of the vntimely death of one Pope, are for some noueltie vtterly ruined and destroyed by his next successour? Or else, doth not the new Pope cause his predecessours armes to be razed, and his owne in stead thereof to be set vp? Or at the least, if he will not seeme so arrogant, letting his predecessours

The Mahumetan Califas caused all the bookes of the Persians to be burned.

cessours monuments stand still, doth he not erect others for himselfe farre more sumptuous and stately? No maruell therefore, though so long successe of times and so many alterations haue quite bereaued the Africans of their letters. Concerning those nine hundred yeeres wherein the Africans vsed the letters of the Arabians, *Ibna Rachich*, a most diligent writer of Africa, doth in his Chronicle most largely dispute; whether the Africans euer had any peculiar kinde of writing or no. And at last he concludeth the affirmatiue part; that they had: for (saith he) whosoeuer denieth this, may as well denie, that they had a language peculiar vnto themselues. For it cannot be that any people should haue a proper kinde of speech, and yet should vse letters borrowed from other nations, and being altogether vsfit for their mother-language.

Of the situation of Africa.



AS there are fower partes in Africa, so the situation thereof is not in all places alike. That part which lieth towards the Mediterranean sea, that is to say, from the streites of Gibraltar to the frontiers of Aegypt, is here and there full of mountaines: Southward it is extended about a hundred miles, albeit in some places it be larger and in some other narrower. From the saide mountaines vnto mount Atlas there is a very spacious plaine & many little hillocks. Fountaines there are in this region great store, which meeting together at one head doe send foorth most beautifull riuers and christall streames. Betweene the foresaid mountaines and the plaine countrie is situate the mountaine of Atlas; which beginning westward vpon the Ocean sea, stretcheth it selfe towards the east as farre as the borders of Aegypt.ouer against Atlas lieth that region of Numidia which beareth dates, being euey where almost sandie ground. Betweene Numidia and the land of Negros is the sandie desert of Libya situate, which containeth many mountaines also; howbeit merchants trauell not that way, when as they may goe other waies with more ease and lesse danger. Beyond the Libyan desert beginneth the land of Negros, all places whereof are barren and sandie except those which adioine vpon the riuier of Niger, or through the which any riuier or streame runneth.

Of the vnplesant and snowie places in Africa.



ALl the region of Barbarie, and the mountaines contained therein, are subiect more to cold then to heat. For seldome commeth any gale of winde which bringeth not some snow therewith. In al the saide mountaines there grow abundance of fruits, but not so great plentie of come. The inhabitants of these mountaines liue for the greatest part of the yeere vpon barlie bread.

The springs & riuers issuing forth of the said mountaines, representing the qualitie and taste of their natiue soile, are somewhat muddie and impure, especially vpon the confines of Mauritania. These mountaines likewise are replenished with woods and loftie trees, and are greatly stored with beastes of all kindes. But the little hills and vallies lying betweene the foresaid mountaines and mount Atlas are far more commodious, and abounding with corne. For they are moistened with riuers springing out of Atlas, and from thence holding on their course to the Mediterran sea. And albeit woods are somewhat more scarce vpon these plaines, yet are they much more fruitfull, then be the plaine countries situate betweene Atlas and the Ocean sea, as namely the regions of Maroco, of Duccala, of Tedles, of Temesna, of Azgara, and the countrie lying towards the straites of Gibraltar. The mountaines of Atlas are exceeding colde and barren, and bring forth but small store of corne, beeing woody on all sides, and engendring almost all the riuers of Africa. The fountaines of Atlas are euen in the midst of summer extremely cold; so that if a man dippeth his hand therein for any long space, he is in great danger of loosing the same. Howbeit the said mountaines are not so cold in all places: for some partes thereof are of such milde temperature, that they may be right commodiously inhabited: yea and sundry places thereof are well stored with inhabitants; as in the second part of this present discourse we will declare more at large. Those places which are destitute of inhabitants be either extremely cold, as namely the same which lie ouer against Mauritania: or very rough and vnpleasant, to wit, those which are directly opposite to the region of Temesna. Where notwithstanding in summer time they may feede their great and small cattell, but not in winter by any meanes. For then the North winde so furiously rageth, bringing with it such abundance of snowe; that all the cattell which till then remaine vpon the saide mountaines, and a great part of the people also are forced to lose their liues in regard thereof: wherefore whosoeuer hath any occasion to trauell that way in winter time, chuseth rather to take his journey betweene Mauritania and Numidia. Those merchants which bring dates out of Numidia for the vse and seruice of other nations, set forth vsually vpon their journey about the ende of October; and yet they are oftentimes so oppressed and ouertaken with a sudden fall of snowe, that scarcely one man among them all escapeth the danger of the tempest. For when it beginneth to snow ouer night, before the next morning not onely carts and men, but euen the verie trees are so drowned & ouerwhelmed therein, that it is not possible to finde any mention of them. Howbeit the dead carcasses are then founde when the sunne hath melted the snow. I my selfe also, by the goodnes of almighty God, twise escaped the most dreadfull danger of the foresaid snow; whereof, if it may not be tedious to the reader, I will heere in few wordes make relation. Vpon a certaine day of the foresaid moneth of October, trauelling with a great companie of Merchants towards Atlas, we were there about the sunne going downe weather-beaten with a most cold and snowy kinde

*The mountaines
of Atlas exceed-
ding cold.*

*Most wonder-
full and terrible
snowes.*

*The extreme
danger of snow
which Iohn Leo
himselfe escaped*

kinde of hayle. Here we found eleuen or twelue horsemen (Arabians to our thinking) who perswading vs to leaue our carts and to goe with them, promised vs a good and secure place to lodge in. For mine owne part, that I might not seeme altogether vnciuill, I thought it not meete to refuse their good offer; albeit I stood in doubt least they went about to practise some mischiefe. Wherefore I bethought my selfe to hide vp a certaine summe of gold which I had as then about me. But all being ready to ride, I had no leisure to hide away my coine from them; whereupon I fained that I would goe ease my selfe. And so departing a while their companie, and getting me vnder a certaine tree, whereof I tooke diligent notice, I buried my money betwene certaine stones and the roote of the said tree. And then we rode on quietly till about midnight. What time one of them thinking that he had staied long ynough for his pray, began to vtter that in words which secretly he had conceiued in his minde. For he asked whether I had any money about me or no? To whom I answered, that I had left my money behind with one of them which attended the cartes, and that I had then none at all about me. Howbeit they being no whit satisfied with this answer, commanded me, for all the cold weather, to strip my selfe out of mine apparell. At length when they could find no money at all, they said in iesting & scoffing wise, that they did this for no other purpose, but onely to see how strong and hardie I was, and how I could endure the cold and tempestuous season. Well, on we rode, seeking our way as well as we could that darke and dismall night; and anone we heard the bleating of sheepe, coniecturing thereby, that we were not farre distant from some habitation of people. Wherefore out of hand we directed our course thitherwards: being constrained to leade our horses through thicke woods and ouer steepe and craggie rocks, to the great hazard and perill of our liues. And at length after many labours, we found shepherds in a certaine caue: who, hauing with much paines brought their cattell in there, had kindled a lustie fire for themselues, which they were constrained, by reason of the extreme cold, daily to sit by. Who vnderstanding our companie to be Arabians, feared at the first that we would do them some mischiefe: but afterward being perswaded that we were driuen thither by extremitie of cold, and being more secure of vs, they gaue vs most friendly entertainment. For they set bread, flesh, and cheefe before vs, wherewith hauing ended our suppers, we laid vs along each man to sleepe before the fire. All of vs were as yet exceeding cold, but especially my selfe, who before with great horrour and trembling was stripped starke naked. And so we continued with the said shepherds for the space of two daies: all which time we could not set forth, by reason of continuall snowe. But the thirde day, so soone as they saw it leaue snowing, with great labour they began to remooue that snowe which lay before the doore of their caue. Which done, they brought vs to our horses, which we found well prouided of hay in another caue. Being all mounted, the shepherds accompanied vs some part of our way, shewing vs where the snowe was of least depth, and yet euen there it rouched

touched our horse bellies. This day was so cleere, that the sunne tooke away all the cold of the two daies going before. At length entering into a certaine village neere vnto Fez, we vnderstood, that our cartes which passed by, were ouerwhelmed with the snowe. Then the Arabians seeing no hope of recompence for all the paines they had taken (for they had defended our carts from theeués) carried a certaine Jew of our companie with them as their captiue, (who had lost a great quantitie of dates, by reason of the snowe aforesaid) to the end that he might remaine as their prisoner, till he had satisfied for all the residue. From my selfe they tooke my horse, and committed mee vnto the wide world and to fortune. From whence, riding vpon a mule, within three daies I arriued at Fez, where I heard dolefull newes of our merchants and wares, that they were cast away in the snowe. Yea, they thought that I had beene destroyed with the rest; but it seemed that God would haue it otherwise. Now, hauing finished the historie of mine owne misfortunes, let vs returne vnto that discourse where we left. Beyond Atlas there are certaine hot & dry places moistened with very few riuers, but those which flow out of Atlas it selfe: some of which riuers running into the Libyan deserts are dried vp with the sands, but others do ingender lakes. Neither shal you finde in these countries any places apt to bring forth corne, notwithstanding they haue dates in abundance. There are also certaine other trees bearing fruit, but in so small quantitie, that no increase nor gaine is to be reaped by them. You may see likewise in those partes of Numidia which border vpon Libya certaine barren hills destitute of trees, vpon the lower parts whereof growe nothing but vnprofitable thornes and shrubs. Amognst these mountaines you shall finde no riuers nor springs, nor yet any waters at all, except it be in certaine pits and wels almost vnknown vnto the inhabitants of that region. Moreouer in fixe or seuen daies iourney they haue not one drop of water, but such as is brought vnto them by certaine merchants vpon camels backs. And that especially in those places which lye vpon the maine road from Fez to Tombuto, or from Tremizen to *Agad. That iourney likewise is verie dangerous which is of late found out by the merchants of our daies from Fez to Alcair ouer the deserts of Libya, were it not for an huge lake in the way, vpon the bankes whereof the Sinites and the Goranites doe inhabite. But in the way which leadeth from Fez to Tombuto are certaine pits enuironed either with the hides or bones of camels. Neither doe the merchants in sommer time passe that way without great danger of their liues: for oftentimes it falleth out, when the south winde bloweth, that all those pits are stopped vp with sande. And so the merchants, when they can finde neither those pits, nor any mention thereof, must needs perish for extreame thirst: whose carcases are afterward found lying scattered here and there, and scorched with the heat of the sunne. One remedie they haue in this case, which is verie strange: for when they are so grieuously oppressed with thirst, they kill foorthwith some one of their camels, out of whose bowels they wring and expresse some quantitie of water, which water they drinke

* Agad.

A strange remedie vsed by the African merchants to quench their thirst.

they drinke and carrie about with them, till they haue either found some pit of water, or till they pine away for thirst. In the desert which they cal Azoad there are as yet extant two monuments built of marble, vpon which marble is an Epitaphe engrauen, signifying that one of the said monuments represented a most rich merchant, and the other a carrier or transporter of wares. Which wealthie merchant bought of the carrier a cup of water for tenne thousand ducates, and yet this pretious water could suffice neither of them; for both were consumed with thirst. This desert likewise containeth sundry kinds of beasts, which in the fourth part of this discourse concerning Libya, and in our treatise of the beasts of Africa, we will discourse of more at large. I was determined to haue written more concerning those things which happened vnto my self & the rest of my company traueiling through the Libyan deserts vnto Gualata. For sometime being sore a thirst, we could not find one drop of water, partly because our guide strayed out of the direct course, and partly because our enemies had cut off the springs and chanel of the foresaid pits and wels. In somuch that the small quantitie of water which we found, was sparingly to be kept; for that which would scarce suffice vs for fise daies, we were constrained to keepe for ten. But if I should commit to writing all things woorthy of memorie, a whole yeare were not sufficient for me. The lande of Negrois is extreme hot, hauing some store of moysture also, by reason of the riuier of Niger running through the midst thereof. All places adioining vpon Niger doe mightily abound both with cattel & corne. No trees I saw there but only certain great ones, bearing a kind of bitter fruit like vnto a chestnut, which in their language is called Goron. Likewise in the same regions grow Cocos, cucumbers, onions, and such kinde of herbes and fruits in great abundance. There are no mountaines at all either in Libya or in the land of Negrois: howbeit diuers fennes and lakes there are; which (as men report) the inundation of Niger hath left behinde it. Neither are the woods of the said regions altogether destitute of Elephants and other strange beastes; whereof we will make relation in their due place.

What naturall impressions and morions the aire of Africa is subiect vnto; and what effects ensue therupon.



Throughout the greatest part of Barbarie stormie and cold weather begin commonly about the midst of October. But in December and Ianuarie the cold groweth somewhat more sharpe in all places: howbeit this happeneth in the morning onely, but so gently and remissely, that no man careth greatly to warme himselfe by the fire. Februarie somewhat mitigateth the cold of winter, but that so inconstantly, that the weather changeth sometime fise and sometime fixe times in one day. In March the north and west windes vsually blowe, which cause the trees to be adorned with blossoms. In Aprill all fruits attaine to their

A merchant constrained by extreme thirst, gaue ten thousand ducats for a cup of water.

The fruit called Goron. Cocos, Cucumbers, Onions.

their proper forme and shape, inſomuch that cherries are commonly ripe about the end of Aprill and the beginning of May. In the miſt of May they gather their figs: and in mid-Iune their grapes are ripe in many places. Like- wiſe their peares, their ſweete quinces and their damascens attaine vnto ſuffi- cient ripenes in the moneths of Iune and Iulie. Their figs of Autumne may be gathered in Auguſt; howbeit they neuer haue ſo great plentie of figs and peaches, as in September. By the miſt of Auguſt they vſually begin to drie their grapes in the ſun, whereof they make reiſins. Which if they cannot fi- niſh in September, by reaſon of vnſeaſonable weather, of their grapes as then vngathered they uſe to make wine and muſt, eſpecially in the prouince of Riſa, as we will in due place ſignifie more at large. In the miſt of Octo- ber they take in their honie, and gather their pomegranates and quinces. In Nouember they gather their oliues, not climbing vp with ladders nor pluc- The oliues of Africa. king them with their hands, according to the cuſtome of Europe; for the trees of Mauritania and Cæſarea are ſo tall, that no ladder is long ynough to reach vnto the fruit. And therefore their oliues being full ripe, they clime the trees, beating them off the boughes with certaine long poles, albeit they know this kinde of beating to be moſt hurtfull vnto the ſaide trees. Some- times they haue great plentie of oliues in Africa, and ſometimes as great ſcarcitic. Certaine great oliue-trees there are, the oliues whereof are eaten ripe by the inhabitants, becauſe they are not ſo fit for oile. No yeere falles out to be ſo vnſeaſonable, but that they haue three monethes in the ſpring alwaies temperate. They begin their ſpring vpon the fifteenth day of Fe- bruarie, accounting the eighteenth of May for the ende thereof: all which time they haue moſt pleaſant weather. But if from the ſiue and twentieth of Raine ſignify- ing plentie or ſcarcitic. Aprill, to the fifth of May they haue no raine fall, they take it as a ſigne of ill lucke. And the raine-water which falleth all the time aforeſaid they call Nai- ſan, that is, water bleſſed of God. Some ſtore it vp in veſſels, moſt religiouſly keeping it, as an holy thing. Their ſummer laſteth till the ſixteenth of Au- guſt; all which time they haue moſt hot and cleere weather. Except perhaps ſome ſhowers of raine fall in Iuly and Auguſt, which doe ſo infect the aire, that great plague and moſt peſtilent feuers enſue thereupon; with which plague whoſoeuer is infected, moſt hardly eſcapeth death. Their Au- tumne they reckon from the 17. of Auguſt to the 16. of Nouember; ha- uing commonly in the moneths of Auguſt and September not ſuch ex- treme heate as before. Howbeit all the time betweene the 15. of Auguſt and the 15. of September is called by them the furnace of the whole yeere, for that it bringeth figs, quinces, and ſuch kinde of fruits to their full maturitie. From the 15. of Nouember they begin their winter-ſeaſon, continuing the ſame till the 14. day of Februarie. So ſoone as winter commeth, they begin to till their ground which lieth in the plaines: but vpon the mountaines they goe to plough in October. The Africans are moſt certainly perſwaded that euery yeere containeth fortie extreme hot daies, beginning vpon the 12. of Iune; and againe ſo many daies extreme colde, beginning from the

12. of December. Their *Aequinoctia* are vpon the 16. of March, and the 16. of September. For their *Solstitia* they account the 16. of Iune and the 16. of December. These rules they doe most strictly obserue, as well in husbandrie and nauigation, as in searching out the houses and true places of the planets: and these instructions, with other such like they teach their yong children first of all. Many countrie-people and husbandmen there be in Africa, who knowing (as they say) neuer a letter of the booke, will notwithstanding most learnedly dispute of Astrologie, & alleage most profoud reasons & arguments for themselves. But whatsoeuer skill they haue in the art of Astrologie, they first learned the same of the Latines: yea they giue those very names vnto their moneths which the Latines do. Moreouer they haue extat among them a certaine great booke diuided into three volumes, which they call The treasure or storehouse of husbandrie. This booke was then translated out of Latine into their toong, when *Mansor* was Lord of Granada. In the said Treasure are all things contained which may seeme in any wise to concerne husbandrie; as namely, the changes and varietie of times, the manner of sowing, with a number of such like particulars, which (I thinke) at this day the Latine toong it selfe, whereout these things were first translated, doth not containe. Whatsoeuer either the Africans or the Mahumetans haue, which seemeth to appertaine in any wise to their law or religion, they make their computation thereof altogether according to the course of the moone. Their yeere is diuided into 354. daies: for vnto sixe moneths they allot 30. daies, and vnto the other sixe but 29; all which being added into one summe doe produce the number afore said: wherefore their yeere differeth cleuen daies from the yeere of the Latines. They haue at diuers times festiuall daies, and fasts. About the ende of Autumne, for all winter, and a great part of the spring they are troubled with boisterous windes, with haile, with terrible thunder and lightning: yea then it snoweth much in some places of Barbarie. The easterne, southerne, and southeasterne windes blowing in May and Iune, doe very much hurt there: for they spoile the corne, and hinder the fruit from comming to ripenes. Their corne likewise is greatly appaired by snow, especially such as falleth in the day-time, when it be ginneth to flower. Vpon the mountaines of Atlas they diuide the yeere into two parts onely: for their winter continueth from October to Aprill; and from Aprill to October they account it summer: neither is there any day throughout the whole yeere, wherein the tops of those mountaines are not couered with snowe. In Numidia the yeere runneth away very swiftly: for they reape their corne in May, and in October they gather their dates: but from the midde of September they haue winter till the beginning of Ianuarie. But if September falleth out to be rainie, they are like to lose most part of their dates. All the fields of Numidia require watering from the riuers; but if the mountaines of Atlas haue no raine fall vpon them, the Numidian riuers waxe drie, and so the fields are destitute of watering. October being destitute of raine, the husbandman hath no hope to cast his seede into the ground;

The peasants and vnlearned people of Africa cunning in Astrologie.

The yeere of the Arabians and Africans.

The yeere diuided into two seasons onely, vpon the mountaines of Atlas.

ground; and he despaireth likewise, if it raine not in Aprill. But their dates prosper more without raine, wherof the Numidians haue greater plentie then of corne. For albeit they haue some store of corne, yet can it scarcely suffice them for halfe the yeere. Howbeit, if they haue good increase of dates, they cannot want abundance of corne, which is sold vnto them by the Arabians for dates. If in the Libyan deserts there fall out change of weather about the midst of October; & if it continue raining there all December, Ianuarie, and some part of Februarie, it is wonderful what abundance of grasse and milke it bringeth foorth. Then may you finde diuers lakes in all places and many fennes throughout Libya; wherefore this is the meetest time for the Barbarie-merchants to trauell to the land of Negros. Here all kinde of fruits grow sooner ripe, if they haue moderate showers about the ende of Iuly. Moreover the land of Negros receiueth by raine neither any benefite, nor yet any dammage at all. For the riuer Niger together with the water which falleth from certaine mountaines doth so moisten their grounds, that no places can be deuised to be more fruitfull: for that which Nilus is to Aegypt, the same is Niger to the land of Negros: for it increaseth like Nilus from the fifteenth of Iune the space of fortie daies after, and for so many againe it decreaseth. And so at the increase of Niger, when all places are ouerflown with water, a man may in a barke passe ouer all the land of Negros, albeit not without great perill of drowning; as in the fift part of this treatise we will declare more at large.

*The increase of
the riuers of
Niger & Nilus*

*Of the length and shortnes of the Africans
liues.*



Al the people of Barbarie by vs before mentioned liue vnto 65. or 70. yeeres of age, and fewe or none exceed that number. Howbeit in the foresaide mountaines I sawe some which had liued an hundred yeeres, and others which affirmed themselues to be older; whose age was most healthfull and lustie. Yea some you shall finde here of fower score yeeres of age, who are sufficiently strong and able to exercise husbandrie, to dresse vines, and to serue in the warres; inso much that yoong men are oftentimes inferiour vnto them. In Numidia, that is to say, in the land of dates, they liue a long time: howbeit they lose their teeth very soone, and their eies waxe woonderfully dimme. Which infirmities are likely to be incident vnto them, first because they continually feede vpon dates, the sweetnes and naturall qualitie whereof doth by little and little pull out their teeth: and secondly the dust and sand, which is tossed vp and downe the aire with easterne windes entring into their eies, doth at last miserably weaken and spoile their eie-sight. The inhabitants of Libya are of a shorter life; but those which are most strong and healthfull among them liue oftentimes till they come to threescore yeeres; albeit they are slender and leane of bodie. The Negros commonly

liue the shortest time of al the rest: howbeit they are alwaies strong & lustie, hauing their teeth sound euen till their dying day: yet is there no nation vnder heauen more prone to venerie; vnto which vice also the Libyans and Numidians are to too much addicted. To be short, the Barbarians are the weakest people of them all.

*What kindes of diseases the Africans are
subiect vnto.*

THE children, and sometimes the ancient women of this region are subiect vnto baldnes or vnnaturall shedding of haire; which disease they can hardly be cured of. They are likewise oftentimes troubled with the head-ache, which vsually afflicteth them without any ague iointed therewith. Many of them are tormented with the tooth-ache, which (as some thinke) they are the more subiect vnto, because immediately after hot portage they drinke cold water. They are oftentimes vexed with extreme paine of the stomacke, which ignorantly they call, the paine of the hart. They are likewise daily molested with inwarde gripings and infirmities ouer their whole body, which is thought to proceede of continuall drinking of water. Yea they are much subiect vnto bone-aches and goutes, by reason that they sit commonly vpon the bare ground, and neuer weare any shooes vpon their feete. Their chiefe gentlemen and noblemen prouue gowtie oftentimes with immoderate drinking of wine and eating of daintie meats. Some with eating of oliues, nuts, and such course fare, are for the most part infected with the scuruies. Those which are of a sanguine complexion are greatly troubled with the cough, because that in the spring-season they sit too much vpon the ground. And vpon fridaies I had no small sport and recreation to goe and see them. For vpon this day the people flocke to church in great numbers to heare their Mahumetan sermons. Now if any one in the sermon-time falles a neezing, all the whole multitude will neeze with him for companie, and so they make such a noise, that they neuer leaue, till the sermon be quite done; so that a man shall reape but little knowledge by any of their sermons. If any of Barbarie be infected with the disease commonly called the French poxe, they die thereof for the most part, and are seldome cured. This disease beginneth with a kinde of anguish and swelling, and at length breaketh out into sores. Ouer the mountaines of Atlas, and throughout all Numidia and Libya they scarcely know this disease. Infomuch that oftentimes the parties infected trauell foorthwith into Numidia or the land of Negros, in which places the aire is so temperate, that onely by remaining there they recouer their perfect health, and returne home sound into their owne countrie: which I sawe many doe with mine owne eies; who without the helpe of any phisitian or medicine, except the foresaide holesome aire, were restored to their former health. Nor so much as the name of this maladie was euer knowen vnto the Africans, before *Ferdinand* the king of Castile

Castile expelled all Iewes out of Spaine; after the returne of which Iewes into Africa, certaine unhappie and lewd people lay with their wiues; and so at length the disease spread from one to another, ouer the whole region: insomuch that scarce any one familie was free from the same. Howbeit, this they were most certainly perswaded of, that the same disease came first from Spaine; wherefore they (for want of a better name) do call it, The Spanish poxe. Notwithstanding at Tunis and ouer all Italie it is called the French disease. It is so called likewise in Aegypt and Syria: for there it is vsed as a common prouerbe of cursing; The French poxe take you. Amongst the Barbarians the disease called in Latine *Hernia* is not so common; but in Aegypt the people are much troubled therewith. For some of the Aegyptians haue their cods oftentimes so swollen, as it is incredible to report. Which infirmitie is thought to be so common among them, because they eate so much gumme, and salt cheese. Some of their children are subiect vnto the falling sicknes; but when they growe to any stature, they are free from that disease. This falling sicknes likewise possesseth the women of Barbarie, and of the land of Negros; who, to excuse it, say that they are taken with a spirite. In Barbarie the plague is rise euery tenth, fifteenth, or twentieth yeere, whereby great numbers of people are consumed; for they haue no cure for the same, but onely to rub the plague-fore with certaine ointments made of Armenian earth. In Numidia they are infected with the plague scarce once in an hundred yeeres. And in the land of Negros they know not the name of this disease: because they neuer were subiect thereunto.

When and by what means the French poxe was brought into Africa.

Hernia or the disease called bursting or the rupture.

Earth of Armenia.

The commendable actions and vertues of the Africans.



Those Arabians which inhabite in Barbarie or vpon the coast of the Mediterran sea, are greatly addicted vnto the studie of good artes and sciences: and those things which concerne their law and religion are esteemed by them in the first place. Moreouer they haue bene heretofore most studious of the Mathematicques, of Philosophie, and of Astrologie: but these artes (as it is aforesaid) were fower hundred yeeres agoe, vtterly destroyed and taken away by the chiefe professors of their lawe. The inhabitants of cities doe most religiously obserue and reuerence those things which appertaine vnto their religion: yea they honour those doctours and priests, of whom they learne their law, as if they were petie-gods. Their Churches they frequent verie diligently, to the ende they may repeat certaine prescript and formal prayers; most superstitiously perswading themselues that the same day wherein they make their prayers, it is not lawfull for them to wash certaine of their members, when as at other times they wil wash their whole bodies. Whereof we will (by Gods helpe) discourse more at large in the second Booke of this present treatise, when we shall fall into the mentioning of *Mahumet*

and of his religion. Moreouer those which inhabite Barbarie are of great cunning & dexteritie for building & for mathematicall inuentions, which a man may easly coniecture by their artificiall workes. Most honest people they are, and destitute of all fraud and guile; not onely imbracing all simplicitie and truth, but also practising the same throughout the whole course of their liues: albeit certaine Latine authors, which haue written of the same regions, are farre otherwise of opinion. Likewise they are most strong and valiant people, especially those which dwell vpon the mountaines. They keepe their couenant most faithfully; insomuch that they had rather die then breake promise. No nation in the world is so subiect vnto ieaalousie; for they will rather leese their liues, then put vp any disgrace in the behalfe of their women. So desirous they are of riches and honour, that therein no other people can goe beyonde them. They trauell in a manner ouer the whole world to exercise traffique. For they are continually to bee seene in AEGypt, in AETHiopia, in Arabia, Persia, India, and Turkie: and whither soeuer they goe, they are most honorably esteemed of: for none of them will professe any arte, vnlesse hee hath attained vnto great exactnes and perfection therein. They haue alwaies bene much delighted with all kinde of ciuilitie and modest behauiour: and it is accounted heinous among them for any man to vtter in companie, any bawdie or vnseemely worde. They haue alwaies in minde this sentence of a graue author; Giue place to thy superiour. If any youth in presence of his father, his vncler, or any other of his kined, doth sing or talke ought of loue matters, he is deemed to bee woorthie of grieuous punishment. Whatsoeuer lad or youth there lighteth by chance into any company which discourseth of loue, no sooner heareth nor vnderstandeth what their talke tendeth vnto, but immediately he withdraweth himselfe from among them. These are the things which we thought most woorthie of relation as concerning the ciuilitie, humanitie, and vpright dealing of the Barbarians: let vs now proceede vnto the residue. Those Arabians which dwell in tents, that is to say, which bring vp cattell, are of a more liberall and ciuill disposition: to wit, they are in their kinde as deuout, valiant, patient, courteous, hospitall, and as honest in life and conuersation as any other people. They be most faithfull obseruers of their word and promise: insomuch that the people, which before we said to dwell in the mountaines, are greatly stirred vp with emulation of their vertues. Howbeit the said mountainer, both for learning, for vertue, and for religion, are thought much inferiour to the Numidians, albeit they haue little or no knowledge at all in naturall philosophie. They are reported likewise to be most skilfull wariours, to be valiant, and exceeding louers and practisers of all humanitie. Also, the Moores and Arabians inhabiting Libya are somewhat ciuill of behauiour, being plaine dealers, void of dissimulation, fauourable to strangers, and louers of simplicitie. Those which we before named white, or tawney Moores, are most stedfast in friendship: as likewise

*The Moores
are a people of
great fidelitie.*

they indifferently and fauourably esteeme of other nations : and wholly indouour themselues in this one thing, namely, that they may leade a most pleasant and iocund life. Moreouer they maintaine most learned professours of liberall artes; and such men as are most deuout in their religion. Neither is there any people in all Africa that lead a more happie and honorable life.

What vices the foresaid Africans are subiect vnto.



Neuer was there any people or nation so perfectly endued with vertue, but that they had their contrarie faults and blemishes: now therefore let vs consider, whether the vices of the Africas do surpasse their vertues & good parts. Those which we named the inhabitants of the cities of Barbarie are somewhat needie and couetous, being also very proud and high-minded, and woonderfully addicted vnto wrath; insomuch that (according to the prouerbe) they will deeply engrane in marble any iniurie be it neuer so small, & will in no wise blot it out of their remembrance. So rusticall they are & void of good manners, that scarcely can any stranger obtaine their familiaritie and friendship. Their wits are but meane, and they are so credulous, that they will beleue matters impossible, which are told them. So ignorant are they of naturall philosophie, that they imagine all the effects and operations of nature to be extraordinarie and diuine. They obserue no certaine order of liuing nor of lawes. Abounding exceedingly with cholere, they speake alwaies with an angrie and lowd voice. Neither shall you walke in the day-time in any of their streetes, but you shall see commonly two or three of them together by the eares. By nature they are a vile and base people, being no better accounted of by their gouernours then if they were dogs. They haue neither iudges nor lawyers, by whose wisedome and counsell they ought to be directed. They are vtterly vnskilfull in trades of merchandize, being destitute of bankers and money-changers: wherefore a merchant can doe nothing among them in his absence, but is himselfe constrained to goe in person, whither soeuer his wares are carried. No people vnder heauen are more addicted vnto couetise then this nation: neither is there (I thinke) to be found among them one of an hundred, who for courtesie, humanitie, or deuotions sake, will vouchsafe any entertainment vpon a stranger. Mindfull they haue alwaies bene of iniuries, but most forgetfull of benefites. Their mindes are perpetually possessed with vexation and strife, so that they will feldome or neuer shew themselues tractable to any man; the cause whereof is supposed to be; for that they are so greedily addicted vnto their filthie lucre, that they neuer could attaine vnto any kinde of ciuilitie or good behauiour. The shepherds of that region liue a miserable, toilsome, wretched and beggerly life: they are a rude people, and (as a man may say) borne and bred to theft, deceit, and brutish manners. Their yoong men may goe a wooing

to diuers maides, till such time as they haue sped of a wife. Yea, the father of the maide most friendly welcommeth her suiter; so that I thinke scarce any noble or gentleman among them can chuse a virgine for his spouse: albeit, so soone as any woman is married, she is quite forsaken of all her suiters; who then seeke out other new paramours for their liking. Concerning their religion, the greater part of these people are neither Mahumetans, Iewes, nor Christians; and hardly shall you finde so much as a sparke of pietie in any of them. They haue no churches at all, nor any kinde of prayers, but being vtterly estranged from all godly deuotion, they leade a sauage and beastly life: and if any man chanceth to be of a better disposition (because they haue no law-giuers nor teachers among them) he is constrained to follow the example of other mens liues & maners. All the Numidians being most ignorant of naturall, domesticall, & commonwealth-matters, are principally addicted vnto treason, trecherie, murther, theft, and robbie. This nation, because it is most slauish, will right gladly accept of any seruice among the Barbarians, be it neuer so vile or contemptible. For some will take vpon them to be dung-farmers, others to be scullians, some others to bee ostlers, and such like seruile occupations. Likewise the inhabitants of Libya liue a brutish kinde of life; who neglecting all kindes of good artes and sciences, doe wholly apply their mindes vnto theft and violence. Neuer as yet had they any religion, any lawes, or any good forme of living; but alwaies had, and euer will haue a most miserable and distressed life. There cannot any trechery or villanie be inuented so damnable, which for luces sake they dare not attempt. They spend all their daies either in most lewd practises, or in hunting, or else in warfare; neither weare they any shooes nor garments. The Negros likewise leade a beastly kinde of life, being vtterly destitute of the vse of reason, of dexteritie of wit, and of all artes. Yea they so behaue themselues, as if they had continually liued in a Forrest among wilde beasts. They haue great swarmes of harlots among them; whereupon a man may easily coniecture their manner of living; except their conuersation perhaps be somewhat more tolerable, who dwell in the principall townes and cities: for it is like that they are somewhat more addicted to ciuilitie.

Neither am I ignorant, how much mine owne credit is impeached, when I my selfe write so homely of Africa, vnto which countrie I stand indebted both for my birth, and also for the best part of my education: Howbeit in this regarde I seeke not to excuse my selfe, but onely to appeale vnto the dutie of an historiographer, who is to set downe the plaine truth in all places, and is blame-woorthie for flattering or fauouring of any person. And this is the cause that hath mooued me to describe all things so plainly without glossing or dissimulation: wherefore here I am to request the gentle Reader friendly to accept of this my most true discourse, (albeit not adorned with fine words, and artificiall eloquence) as of certaine vnknowne strange matters. Wherein how indifferent and sincere I haue shewed my selfe, it may in few words appeere by that which followeth, It is reported of a lewd countri-

*The author of
this worke his
Apologie for
the former
relation.*

man of ours, that being conuicted of some heinous crime, he was adiudged to be seuerely beaten for it. Howbeit the day following, when the executioner came to doe his busines, the malefactor remembered that certaine yeeres before, he had some acquaintance and familiaritie with him: which made him to presume, that he should find more fauour at his hands, then a meere stranger. But he was fowly deceiued; for the executioner vsed him no better, then if he had neuer knowne him. Wherefore this caitife at the first exclaiming vpon his executioner, oh (saith he) my good friend, what maketh you so sterne, as not to acknowledge our olde acquaintance? Hereupon the executioner beating him more cruelly then before: friend (quoth he) in such busines as this I vse to be mindfull of my dutie, and to shew no fauour at all: and so continually laying on, he ceased not, till the iudiciall sentence was fulfilled. It was (doubtlesse) a great argument of impartiall dealing, when as respect of former friendship could take no place.

Wherefore I thought good to record all the particulars aforesaid; least that describing vices onely I should seeme to flatter them, with whom I am now presently conuersant; or extolling onely the vertues of the Africans, I might hereafter be saide to sue for their fauour (which I haue of purpose eschewed) to the end that I might haue more free acesse vnto them. Moreover, may it please you for this purpose to heare another resemblance or similitude. There was vpon a time a most wily bird, so indued by nature, that she could liue as well with the fishes of the sea, as with the fowles of the aire; wherefore she was rightly called Amphibia. This bird being sommoned before the king of birds to pay her yeerely tribute, determined foorthwith to change her element, and to delude the king; and so flying out of the aire, she drencht herselfe in the Ocean sea. Which strange accident the fishes woondring at, came flocking about Amphibia, saluting her, and asking her the cause of her comming. Good fishes (quoth the bird) know you not, that all things are turned so vpside downe, that we wot not how to liue securely in the aire? Our tyrannicall king (what furie haunts him, I know not) commanded me to be cruelly put to death, whereas no silly bird respected euer his commoditie as I haue done. Which most vniust edict I no sooner heard of, but presently (gentle fishes) I came to you for refuge. Wherefore vouchsafe me (I beseech you) some odde corner or other to hide my head in; and then I may iustly say, that I haue found more friendship among strangers, then euer I did in mine owne natie cuntry. With this speech the fishes were so perswaded, that Amphibia staid a whole yeere among them, not paying one penie or halfe penie. At the yeeres ende the king of fishes began to demand his tribute, insomuch that at last the bird was fessed to pay. Great reason it is (saith the bird) that each man should haue his due, and for my part I am contented to doe the dutie of a loyall subiect. These words were no sooner spoken, but she suddenly spred her wings, and vp she mounted into the aire. And so this bird, to auoide yeerely exactions and tributes, would eestwoones change her element. Out of this fable I will inferre no other morall,

fall, but that all men doe most affect that place, where they finde least damage and inconuenience. For mine owne part, when I heare the Africans euill spoken of, I wil affirme my selfe to be one of Granada: and when I perceiue the nation of Granada to be discommended, then will I professe my selfe to be an African. But herein the Africans shall be the more beholding vnto me; for that I will onely record their principall and notorious vices, omitting their smaller and more tolerable faults.

IOHN LEO HIS SECOND BOOKE OF the Historie of Africa, and *of the memorable things* contained therein.



As in my first booke made mention of the cities, bounds, diuisions, and some other notable and memorable things contained in Africa; we will in this second part more fully, particularly, largely, and distinctly describe sundrie prouinces, townes, mountaines, situations of places, lawes, rites, and customes of people. In somuch that we will leaue nothing vntouched, which may any way serue to the illustrating and perfecting of this our present discourse. Beginning therefore at the west part of Africa, we will in this our geographicall historie proceede eastward, till we come to the borders of Aegypt. And all this our narration following we will diuide into seuen bookes; whereunto (God willing) we purpose to annexe the eighth, which shall intreat of riuers, of liuing creatures, of trees, of plants, of fruits, of shrubs, and of such other most delightfull matters.

*Of the region of Healyng vpon the west part
of Africa.*



Hea being one of the prouinces of Maroco is bounded westward and northwarde with the maine Ocean, southwarde with the mountaines of Atlas, and eastward with the riuer which they call Esfualo. This riuer springeth out of the foresaide mountaine, discharging it selfe at length into the riuer of Tensift, and diuiding Hea from the prouince next adiacent.

Of the situation and description of Hea.



His region of Hea is an vneuen and rough soile, full of rockie mountaines, shadie woods, and chrystall-streames in all places; being woonderfully rich, and wel stored with inhabitants. They haue in the said region great abundance of goates and asses, but not such plentie of sheepe, oxen, and horses. All kinde of fruites are very scarce among them, not, that the ground is vncapable of fruit, but because the people are so rude and ignorant in this behalfe, that very few of them are skilfull in planting, graffing, or pruning of trees. Whereof I was easly perswaded: for I remember that I founde among some gardiners of Hea great abundance of fruits. Of graine they haue not much plentie, except it be of barlie, mill, and panick. They haue great abundance of honie, which they vse in stead of ordinarie foode, but the waxe they cast away, little regarding it, because they know not the value thereof. Likewise there are found in this region certaine thornie trees bearing a grosse kinde of fruit, not vnlike vnto those oliues which are brought vnto vs from Spaine: the said fruit they call in their language *Arga*. Of this fruit they make a kinde of oile, being of a fulsome and strong fauour, which they vse notwithstanding for sauce *The fruit called Arga.* and for lampes.

The manner of liuing, and the foode of the people of Hea.

His people for the most part eateth barlie-bread vnleuened, which is like rather vnto a cake, then to a loafe: this bread is baked in a kinde of earthen baking-pan, somewhat like vnto that wherewith in Italie they vse to couer iuncats and daiptie dishes: neither shall you finde many in Hea which eate ouen-bread. They vse also a certaine vnfauourie and base kinde of meate, which in their language is called *Elhasid*, and is made in manner following: they cast barlie-meale into boiling water, continually tempering and stirring the same about with a sticke, till they perceiue it be sufficiently sodden. Then setting this pap or hastie-pudding vpon the table, and powing in some of their countrie-oile, all the whole familie stand round about the platter, and eate the said pap not with spoones, but with their hands and fingers. Howbeit in the spring and summer season they temper the said meale with milke, and cast in butter in stead of oile: and this kinde of meate is not vsuall among them, but only at supper. For in winter time they breake their fast with bread and honie; and in summer with milke, butter, and bread. Moreouer sometimes they vse to eate sodden flesh, whereunto some adde onions, other beanes, and some other, a kinde of seasoning or sauce called by them *Cuscusa*. With them tables and table-cloathes are quite out of vse, in stead whereof they spread a certaine round mat vpon the ground, which serueth among this rude people both for table, cloth, and all.

The apparell and customes of the foresaid people of Hea



THE greatest part of them are clad in a kinde of cloath-garment made of wooll after the manner of a couerlet, called in their language, *Elchise*, and not vnlike vnto those couerlets or blankets which the Italians lay vpon their beds. In these kinde of mantles they wrap themselves; and then are they girt with a woollen girdle, not about their waste, but about their hippes. They haue also a certaine piece of cloath of ten handfuls in length and two in bredth, wherewith they vse to adorne their heads: these kinde of ornaments or head-tires they dye with the iuice of walnut-tree-roote, being so put vpon their heads, that their crownes are alwaies bare. None of them weare any cap, except it be an olde man, or a man of learning; albeit learned men are verie rare among them: which caps of theirs are double and round, not much vnlike to the caps of certaine Phisitions in Italy. You shall feldome finde any linnen shirts or smockes among this people; and that (as I suppose) either because their soile will yeeld no flaxe nor hempe, or else for that they haue none skilfull in the arte of weauing. Their seats whereon they sit, are nought else but certaine mats made of hayre and rushes. For beds they vse a certaine kinde of hairie flockbed or mattresse; some of which beds are ten elles in length, some more, and some lesse, yea some you shall finde of twenty elles long, but none longer: one part of these mattresses they lye vpon instead of a couch, and with the residue they couer their bodies as it were with blankets and couerlets. In the Spring-time alwaies they lay the hairie side next vnto their bodies, because it is somewhat warmer; but in Sommer-time not regarding that side, they turne the smooth side vpwarde, and thereon they rest themselues. Likewise of such base and harsh stuffe they make their cushions: being much like vnto the stuffe which is brought hither out of Albania and Turkie, to serue for horse-cloathes: The women of Hea goe commonly with their faces vncouered, vsing for their huswifery turned vessels and cups of wood: their platters, dishes, and other their kitchen-vessels be for the most part of earth. You may easily discern which of them is married, and who is not: for an vmarried man must alwaies keepe his beard shauen, which, after hee be once married, hee suffereth to grow at length. The saide region bringeth foorth no great plentie of horses, but those that it doth bring foorth, are so nimble and full of mettall, that they will climbe like cats over the steepe and craggie mountaines. These horses are alwaies vnshod: and the people of this region vse to till their ground with no other cattell, but onely with horses and asses. You shall here finde great store of deere, of wilde goats, and of hares: Howbeit the people are no whit delighted in hunting. Which is the cause (as I thinke) why the saide beasts do so multiply. And it is somewhat strange, that so many riuers running through the countrey, they should haue such scarcitie of wa-

rer-mills : but the reason is, because euerie household almost haue a wooden mill of their owne, whereat their women vsually grinde with their hands. No good learning nor liberall artes are heere to be found; except it bee a little skill in the lawes, which some few challenge vnto themselues; otherwise you shall finde not so much as any shadow of vertue among them. They haue neither Phisition nor Surgeon of any learning or account. But if a disease or infirmitie befall any of them, they presently seare or cauterize Cauterizing. the sicke partie with red hot yrons, euen as the Italians vse their horses. Howbeit some chirurgians there are among them, whose duty and occupation consisteth onely in circumcising of their male children. They make no sope in all the countrey, but instead thereof they vse to wash with lee made of ashes. They are at continuall warre, but it is ciuill and among themselues, insomuch that they haue no leisure to fight against other nations. Whosoever will trauell into a forren countrey must take either a harlot, or a wife, or a religious man of the contrarie part, to beare him companie. They haue no regard at all of iustice, especially in those mountaines which are destitute of gouernours or princes: yea euen the principall men of this verie region of Hea, which dwell within townes and cities, dare scarce prescribe any law or good order vnto the people, so great is their insolencie in all places. The cities of Hea are few in number, but they haue great store of villages, townes, and most strong castles: whereof (God willing) we will hereafter speake more at large.

Of Tednest one of the cities of Hea.



THE auncient citie of Tednest was built by the Africans vpon a most beautiful and large plaine, which they inuironed with a loftie wall built of bricke and lime. Likewise a certaine riuier running soorth of the citie serueth to fill vp the wall ditch. In this citie are certaine merchants that sell cloath, wherein the people of the same place are clad. Here is likewise vtered a kinde of cloth which is brought thither out of Portugall: howbeit they will admit no artificers, but taylors, botchers, carpenters, and a few gold-smithes which are Iewes. In this citie there are no innes, stoues, nor wine-tauerns: so that whatsoeuer merchant goes thither, must seeke out some of his acquaintance to remaine withall: but if he hath no friends nor acquaintance in the town, then the principall inhabitants there cast lots who should entertaine the strange merchant: insomuch that no stranger, be he neuer so meane, shall want friendly entertainment, but is alwaies sumptuously and honourably accepted of. But whosoever is receiued as a guest, must at his departure bestow some gift vpon his host in token of thankfulness, to the ende he may be more welcome at his next returne. Howbeit if the saide stranger bee no merchant, he may chuse what great mans house he will to lodge in, being bound at his departure to no recompence nor gift. To be short, if any beg-

*Their manner
of enterbaining
strangers at
Tednest.*

ger or poore pilgim passe the same way, he hath some sustenance provided for him in a certaine hospitall, which was founded onely for the reliefe of poore people, and is maintained at the common charge of the citie. In the midst of the citie stands an auncient temple, being most sumptuously built and of an huge bignes, which was thought to be founded at the verie same time when as the King of Maroco bare rule in those places. This temple hath a great cestern standing in the midst thereof, and it hath many priests and such kinde of people which giue attendance thereunto, and store it with things necessarie. In this citie likewise are diuers other temples, which, albeit they are but little, yet be they most cleanly and decently kept. There are in this citie about an hundred families of Iewes, who pay no yeerely tribute at all, butt only bestow each of them some gratuitie vpon this or that nobleman, whom they thinke to fauour them most, to the end they may enjoy their fauour still: and the greatest part of the said citie is inhabited with Iewes. These Iewes haue certaine minting-houses wherein they stampe siluer coine, of which 170. Aspers (as they call them) doe weigh one ounce, being like vnto the common coine of Hungarie, sauing that this Asper is square, and the Hungarian coine is round. The inhabitants of Tednest are free from all tributes & yeerely taxations: howbeit if any summe of money be wanting for the erection of a publique building, or for any other common vse, the people is forthwith assembled, and each man must giue according to his abilitie. This citie was left desolate in the yeere 918. of the Hegeira. At what time all the citizens thereof fled vnto the mountaines, and from thence to Maroco. The reason they say was, because the inhabitants were informed that their next neighbours the Arabians ioyned in league with the Portugall Captaines (who as then held the towne of Azaphi) and promised to deliuer Tednest into the hands of the Christians, which thing so danted the citizens, that they presently sought to saue themselues by flight. My selfe (I remember) sawe this citie vtterly ruined and defaced, the walles thereof being laide euen with the ground, the houses being destitute of inhabitants, and nothing at that time to be there seene, but onely the nests of rauens and of other birds. All this I saw in the 920. yeere of the Hegeira.

*Tednest left
desolate.*

Of Teculeth a towne of Hea.



Vpon the foote of an hill eightene miles Eastwarde from Tednest stands a towne called by the Africans Teculeth, and containing about one thousand householdes. Hard by this towne runneth a certaine riuer, on both sides whereof are most pleasant gardens, and all kinde of trees. Within the walles of the saide towne are many pits or wels, whereout they draw most cleere and pleasant water. Here also is to be seene a most stately and beautiful temple; as likewise fower hospitals and a monasterie of religious persons.

sons. The inhabitants of this towne are farre wealthier then they of Ted-
 nest; for they haue a most famous port vpon the Ocean-sea, commonly cal-
 led by merchants, Goz. They haue likewise great abundance of corne and
 pulse, which grow in the fruitfull fields adiacent. These also of Teculeth
 send waxe into Portugall to be solde: and they are verie curious in their ap-
 parell and about the furniture of their horses. When I my selfe was at Te-
 culeth, I found there a certaine nobleman, who was the president or chiefe of
 their senate: this noblemans duety was both to procure tribute which
 was yeerely to be payed vnto the Arabians; and also to make attonement
 and reconciliation betweene them, when they were at odds. This man had
 gathered great riches vnto himselfe, which he imployed rather to purchase
 friends, then to fill his coffers: most liberall he was vnto the poore, most
 bountifull and fauourable vnto all his citizens; insomuch that all men did
 reuerence and honour vnto him, as vnto their father and best protectour.
 Of whose curtesie I my selfe also made triall: and being not meanelly but
 verie sumptuously entertained by him, I remained with him for a certaine
 time, and read in his house diuers histories of African matters. This good
 man together with his sonne was slaine in a skirmish against the Portugals:
 which was done, according to our computation, in the yeere of the He-
 geira 923. that is to say, in the yeere of our Lord 1514. After which misfor-
 tune we heard, that the citie was razed, that the people were part of them
 put to flight, part lead captiue, and the residue slaine by the enemy: all which
 particulars we haue declared more at large in that Booke, which is now late-
 ly printed and published concerning African affaires.

Waxe.

Teculeth de-
 stroyed by the
 Portugals.
 1514.

Of Hadecchis a towne of Hea.



HE citie of Hadecchis being situate vpon a plaine, standeth
 eight miles Southward of Teculeth: it containeth seauen hun-
 dred families: and the wals, churches, and houses throughout
 this whole citie are all built offree stone. Through the midst of
 the towne runneth a large and faire streame, hauing many vines & galleries
 on both sides thereof. There be many Iewes artificers in this citie. The ci-
 zens here go somewhat decently apparelled: their horses are good: most
 of them exercise merchandize: also they stampe a kinde of coine; and they
 haue certaine yeerely faires or martes, whereunto the nations adioining do
 vsually resort. Here is to be sold great store of cattell, of butter, oyle, yron,
 and cloath, and their said mart lasteth fiftene dayes. Their women are very
 beautifull, white of colour, fat, comely, and trim. But the men beare a most
 sauage minde, being so extremely possessed with ielousie, that whomsoeuer
 they finde but talking with their wiues, they presently goe about to murder
 them. They haue no iudges nor learned men among them, nor any which
 can assigne vnto the citizens any functions and magistracies according to
 their worthines: so that hee rules like a king that excelleth the residue in

wealth. For matters of religion, they haue certaine Mahumetan priests to administer them. Who neither pay tribute nor yeerely custome, euen as they whom we last before mentioned. Heere I was entertained by a certaine curteous and lib'full minded priest, who was exceedingly delighted with Arabian Poetrie: Wherefore being so louingly entertained, I read vnto him a certaine briefe treatise as touching the same argument: which he accepted so kindly at my hands, that he would not suffer mee to depart without great and bountifull rewards. From hence I trauelled vnto Maroco.

Hadecchis sacked by the Portugals. 1513.

And afterward I heard that this towne also, in the yeere of the Hegeira 922. was sacked by the Portugals, and that the inhabitants were all fled into the next mountaines, and the verie same yeere I returned home to visit my natie countrey, which was in the yeere of our Lord 1513.

Of Ileusugaghen a towne of Hea.

THis towne is situate vpon the top of a certaine high mountaine which is distant eight miles to the South of Hadecchis: it consisteth of about two hundred families: and by the foote of the hill runneth a small riuer. Heere are no gardens at all, nor yet any trees which beare fruit: the reason whereof is (as I suppose) because the inhabitants are such slothfull and grosse people, that they regard nothing but their barley and their oyle. They are at continuall warre with their next neighbours, which is performed with such monstrous bloodshed and manslaughter, that they deserue rather the name of beasts then of men. They haue neither iudges, priests, nor lawyers, to prescribe any forme of liuing among them, or to gouerne their common-wealth: wherefore iustice and honestie is quite banished out of their habitations. Those mountaines are altogether destitute of fruits: howbeit they abound greatly with honie, which serueth the inhabitants both for food, and for merchandize to sell in the neighbour-countries. And because they know not what seruice to put their waxe vnto, they cast it forth, together with the other excrements of honie. The saide towne of Ileusugaghen hath a verie small and narrow chappell, which will scarce containe a hundred persons, whither notwithstanding the people doe so slowly resort, that they need not to haue any greater; so much do they neglect religion and pierie. Whensoever they goe abroad, they carrie a dagger or a iavelin about with them: and you shall often heare of the slaughter of some one or other of their citizens. No people vnder heauen can be more wicked, trecherous, or lewdly addicted, then this people is.

I remember that I my selfe went once thither with a Seriffo or Mahumetan priest, (who made chalenge vnto the gouernment of Hea) to the ende that we might arbitrate certaine strifes and contentions: for it were incredible to report, what cruell warres, partly for murders, and partly for robberies, were practised among them. But because the Seriffo had brought no lawyers with him, nor any iudges to decide controuersies, he would needes, that I should

should take that office vpon me. Immediately the townsmen come flocking about vs: one complains that his neighbour hath slaine eight of his kined and family; his neighbour on the contrarie alleageth, that the former had slaine ten of his familie; wherefore, according to the auncient custome, he demaundeth to haue a summe of money giuen him. For (saith he) there is some recompence due vnto me, sithens ten of my people haue beene slaine, and but eight of this my neighbours. Whereunto the other replied that the saide ten persons were iustly slaine, because they went about by violence to dispossesse him of a certaine piece of ground which his father had left him by inheritance; but, that his eight were murdered onely for vniust reuenge, against all equitie and lawe. With these and such like friuolous allegations we spent that whole day, neither could we decide any one controversie. About midnight we sawe a great throng of people meet in the market-place, who made there such a bloodie and horrible conflict, that the sight thereof would haue affrighted any man, were he neuer so hard harted. Wherefore the saide Seriffo fearing least those lewd varlets would make some trecherous conspiracie against him, and thinking it better to depart thence immediately, then to expect the conclusion of that fraye, wee tooke our iourney from that place to a towne called Aghilinghil.

Of the towne of Teijcut in Hea.



Oreouer, the tower of Teijcut standing vpon a plaine ten miles Westward of Ileusugaghen, containeth about three hundred housholdes. The houses and wall of this towne are built of bricke. The townesmen exercise husbandrie; for their ground is most fertile for barley; albeit it will scarcely yeeld any other graine. They haue pleasant and large gardens, stored with vines, fig-trees, and peach-trees: also they haue great abundance of goates. About this towne are many lyons, whereby the townesmen are not a little endamaged: for they pray continually vpon their goats and vpon other of their cattell. Certaine of vs vpon time comming into these parts for want of a lodging were cōstrained to repayre vnto a little cottage which we escried, being so olde, that it was in danger of falling: hauing provided our horses of prouender, we stopped vp all the doores and passages of the said cottage with thornes and wood, as circumspectly as possibly we could: these things happened in the moneth of Aprill, at what time they haue extreme heat in the same countrey. Wherefore we our selues got vp to the top of the house, to the end that in our sleep we might be neere vnto the open ayer. About midnight we espied two monstrous lyons, who were drawn thither by the sent of our horses, and endeouored to breake downe that fence of thornes which we had made. Whereupon the horses being put in feare, kept such a neighing, and such a stirre, that we misdoubted least the rotten cottage would haue fallen, and least our selues should haue become a pray vnto the lyons. But so soone as we per-

ceiued the day begin to breake, we fourthwith sadled our horses, and hyed vs vnto that place, where we knew the Prince and his armie lay. Not long after followed the destruction of this towne. For the greater part of the townesmen being slaine, the rest were taken by the Portugals, and were carried as captiues into Portugall. This was done in the yeere of the Hegeira 920. and in the yeere of our Lord 1513.

Teijent destroyed by the Portugals,

Of Tefegdelt a towne of Hea.

THE towne of Tefegdelt being situate vpon the top of a certaine high mountaine, and naturally enuironed with an high rocke in steade of a wall, containeth more then eight hundreth families. It is distant from Teijent southward about twelue miles, and it hath a riuer running by it, the name whereof I haue forgotten. About this towne of Tefegdelt are most pleasant gardens and orchards, replenished with all kinde of trees, and especially with walnut-trees. The inhabitants are wealthie, hauing great abundance of horses, neither are they constrained to pay any tribute vnto the Arabians. There are continuall warres betweene the Arabians and them, and that with great bloudshed and manslaughter on both parts. The villages lying neere vnto Tefegdelt do vsually carry all their graine thither, least they shoulde be depriued thereof by the enimie, who maketh daily inrodes and inuasions vpon them. The inhabitants of the foresaid towne are much addicted vnto curtesie and ciuilitie; and for liberalitie and bountie vnto strangers, they will suffer themselues to be inferiour to none other. At euery gate of Tefegdelt stande certaine watchmen or warders, which do most louingly receiue all incommers, enquiring of them, whether they haue any friends and acquaintaine in the towne, or no? If they haue none, then are they conducted to one of the best Innes of the towne, and hauing had entertainment there, according to their degree and place, they are friendly dismissed: and whatsoeuer his expences come to, the stranger paiés nought at all, but his charges are defraied out of the common purse. This people of Tefegdelt are subiect also vnto ielousie; howbeit they are most faithfull keepers of their promise. In the very midst of the towne standes a most beautifull and stately temple, whereunto belong a certaine number of Mahumetan priests. And to the ende that iustice may be most duly administered among them, they haue a very learned iudge, who decideth all matters in the common wealth, except criminall causes onely. Their fieldes where they vse to sowe their corne, are, for the greater part vpon the mountaines. Vnto this verie towne I trauelled with the foresaide Scriffo in the yeere of the Hegeira 919. that is to say, in the yeere of our Lord 1510.

The curtesie of the citizens of Tefegdelt towards strangers.

A description of the citie of Tagteß.



HE most ancient citie of Tagteß is built rounde, and standeth vpon the toppes of an hill: on the sides whereof are certaine winding steps hewen out of the hard rocke. It is about foure- teene miles distant from Tefegdel. By the foote of the saide hill runnes a riuer, whereout the women of Tagteß draw their water, neither haue the citizens any other drinke: and although this riuer be almost sixe miles from Tagteß, yet a man would thinke, looking downe from the citie vpon it, that it were but halfe a mile distant. The way leading vnto the said riuer being cut out of the rocke, in forme of a payre of stayres, is verie narrow. The citizens of Tagteß are addicted vnto theft and robbrie, and are at continuall warre with their neighbours. They haue no corne-fields, nor any cattell, but onely vpon the said mountaine: they haue great store of bores; but such scarcitie of horses, that there is not one almost to bee found in the whole citie. The way through their region is so difficult, that they will suffer none to passe by without a publique testimoniall. While I Locusts. was in that countrey, there came such a swarme of Locusts, that they deuoured the greatest part of their cornes which were as then ripe: insomuch that all the vpper part of the ground was covered with Locusts. Which was in the yeere of the Hegeira 919. that is, in the yeere of our Lord 1510.

The towne of Eitdeuet.



IFteene miles Southward from Tagteß stands another towne called Eitdeuet, being built vpon a plaine, and yet vpon the higher ground thereof. It containeth to the number of seuen hundred families; and hath in the midst thereof most cleere and coole fountaines. This towne is enuironed on all sides with rockes and mightie woods. In the said towne are Iewes of all occupations: and some there are which affirme, that the first inhabitants of this towne came by naturall descent from King *Dauid*: but so soone as the Mahumetan religion had infected that place, their owne lawe and religion ceased. Heere are great store of most cunning lawyers, which are perfectly well seene in the lawes and constitutions of that nation: for I remember that I my selfe sawe a very aged man, who could most readily repeate a whole volume written in their language, called by them *Elmudervana*, that is to say, the body of the whole lawe. The said volume is diuided into three tomes, wherein all difficult questions are dissolued: together with certaine counsels or commentaries of a famous author, which they call *Melic*. They haue a kinde of tribunall or iudgement-hall, wherein all contentions happening betweene the citizens of this place, and their neighbour-cities, are presently decided and set through. Neither doe the

said lawyers deale onely in common-wealth matters, but also in cases pertaining to religion: albeit in criminall cases the people doe not so greatly credit them, for indeede their learning litle serueth them for that purpose. Being amongst them, it was my hap to sojourne in the house of a certaine lawyer, who was a man of great learning. This lawyer, to the end he might giue me more solemne entertainmēt, would needs inuite diuers learned men of his owne profession to beare vs companie at supper. After supper, we had many questions propounded: and amongst the residue this was one; namely, Whether any man might iustly sell that person for a bondslauē, who is nourished by any commoditie of the people. There was in companie at the same time a certaine aged Sire, hauing a graue beard and a reuerend countenance, vnto whom each one of them ascribed much honour. Him they called in their owne language *Hegazare*. Which name, when I had heard thrice or fower times repeated, I demanded of some that were in presence, what was the true signification thereof. They told me that it signified a butcher: for (say they) as a butcher knoweth right well the true anatomy of euery part of a beast; euen so can this aged Sire most learnedly dissolue all difficult questions & doubts of lawe. This people leadeth a most miserable and distressed life: their foode is barlie bread, oile arganicke, and goates-flesh. They know no vse of any other graine but barlie. Their women are very beautifull and of a louely hue: their men be strong and lustie, hauing haire growing vpon their brestes, and being very liberall and exceeding ielous.

*Of Culcihat Elmuridin, that is to say, The rocke of
disciples; a castle of Hea.*

THis Culcihat Elmuridin is a castle built vpon the top of a certaine high mountaine, hauing round about it diuers other mountaines of a like heighth, which are enuironed with craggie rocks and huge woods. There is no passage vnto this castle, but onely a certaine narrow path vpon one side of the mountaine. By the one side thereof stands a rocke, and vpon the other side the mountaine of Tefegdelt is within halfe a mile; and it is distant from Eirdeuet almoste eightene miles. This castle was built euen in our time by a certaine apostata or renoucer of the Mahumetan religion, called by them *Homar Seijef*; who being first a Mahumetan preacher vnto the people, propounded vnto a great number of disciples and sectaries, whom he had drawn to be of his opinion, certaine new points of religion. This fellow seeing that he preuailed so with his disciples, that they esteemed him for some petie-god, became of a false preacher a most cruell tyrant, and his gouernment lasted for twelue yeeres. He was the chiefe cause of the destruction and ruine of the whole prouince. At length he was slaine by his owne wife, because he had vnlawfully lien with her daughter which she had by her former husband. And then was his peruerse and lewd dealing laide open vnto all men; for he is reported to haue bene vtterly ignorant of the
lawes

*A peuiserous
Mahumetan
preacher.*

lawes, and of all good knowledge. Wherefore not long after his decease all the inhabitants of the region gathering their forces together, slew euerie one of his disciples and false sectaries. Howbeit the nephew of the said apostata was left aliuie; who afterward in the same castle endured a whole yeeres siege of his aduersaries, and repelled them, insomuch that they were constrained to depart. Yea euen vntill this day he molesteth the people of Hea, and those which inhabite neere vnto him, with continuall warre, liuing vpon robberie and spoile; for which purpose he hath certaine horsemen, which are appointed to watch and to pursue travellers, sometimes taking catel, and sometimes men captiues. He hath likewise certaine gunners, who, although trauelles be a good distance off (for the common high way standeth almost a mile from the castle) will put them in great feare. Howbeit all people doe so deadly hate him, that they will not suffer him to till one foote of ground, or to beare any dominion without the said mountaine. This man hath caused his grandfathers body to be honorably buried in his castle, suffering him to be adored of his people, as if he were a god. Passing by that way vpon a certain time, I escaped their very bullets narrowly. The life, religion & manners of the foresaid *Homar Seijef* I perfectly learned by a disciple of his, hauing at large declared the same in a certaine brieue treatise, which I haue written concerning the Mahumetan religion.

*A treatise
written by Iohn
Leo concerning
the Mahumetan
religion.*

Of Igilingigil a towne of Hea.

Moreouer the Africans in olde time built a certaine towne vpon an hill, called by the inhabitants Igilingigil; being distant from Eitduet about six miles southward, and containing almost fower hundred families. In this towne are sundry artificers, employing themselves onely about things necessarie, to the ende they may make their best gaine & aduantage thereby. Their ground is most fertile for barlie; as likewise they haue great abundance of honie and of oile Arganicke. The passage or way vnto this citie is very narrow, lying onely vpon one side of the hill. And it is so hard and difficult, that horses cannot without great labour and perill goe vpon it. The inhabitants are most valiant people and wel exercised in armes, maintaining continuall warre against the Arabians, and that for the most part with very prosperous successe, by reason of the naturall and strong situation of the towne. A more liberall people then this, you shall hardly find. They generally exercise themselves in making of earthen pots and vessels, which (I thinke) none of their neightours thereabout can doe.

Of Tefethne a port and most famous mart-
towne of Hea.



Eere vnto the Ocean sea standeth a citie, most strong both for situation and building, commonly called Tefethne, being westward of Ingilingigil about fortie miles. They say that this towne was built by certaine Africans, and that it containeth more then fixe hundred households. Here Ships of meane burthen may safely harbour themselues; and hither the Portugall merchants resort to buy goats-skins and waxe. Come-fields they haue none, but onely certaine hils, which yeeld great increase of barlie. Neer vnto this towne runs a certaine riuer, whereinto the ships put themselues in tempestuous weather. The towne-wall is built of white hewen stone and of bricks. They gather their yeerely customes and subsidies; all the whole summe whereof is equally distributed among such citizens as are meete for the warres. In this towne are great plentie of Mahumetan priests and of iudges; howbeit, for the inquirie of murder and such like crimes these iudges haue no authoritie. For if any kinsman of the flaine or wounded partie meeteth with him that did the fact, he is presently without any iudgement to haue *Legem talionis*, that is, like for like, inflicted vpon him: but if he escape that, he is banished seuen yeeres out of the citie: at the end of which seuen yeeres the malefactor hauing paide a certaine summe of money to the friends of the wounded or flaine partie, is afterward receiued into fauour, and accounted among the number of citizens. All the inhabitants of Tefethne are of a most white colour, being so addicted vnto friendship and hospitalitie, that they fauour strangers more then their owne citizens. They haue a most stately and rich hospitall; howbeit those which are there placed may for the most part remaine in citizens houses. My selfe being in companie with the Scritto or Mahumetan prelate, continued for the space of three daies among this people; which three daies seemed three yeeres vnto me, both for the incredible number of fleas, and also for the most lothsome and intolerable stench of pisse, and of goates dung. For each citizen hath a flocke of goates, which they driue in the day-time to pasture, and at night they house them at home in their owne habitations, yea euen before their chamber-doores.

Of the people called Iacuaical who inhabite the beginning
of mount Atlas.



Auing hitherto made report of al the cities of Hea, which are worthe of memorie, I thought good in this place (to the end that nothing should be wanting in this our discourse, which might delight the reader) to describe the inhabited mountaines also. Wherefore the greatest part of the people of

Hea

A punishment
of murder.

Hea dwelleth vpon mountaines, some whereof being called Ideuacal (for so are they named) inhabite vpon that part of Atlas, which stretcheth it selfe from the Ocean sea eastward, as farre as Igilingigil; and this ridge of mountaines diuiderh Hea from Sus. The bredth of this mountaine is three daies iourney. For Tefethne, whereat this mountaine beginneth from the north, is distant from the towne of Messa, where it endeth southward, as farre as I coulde conueniently ride in three daies. Whosoeuer knoweth this region as well as my selfe, can sufficiently beare me witness, howe it is replenished with inhabitants and countrey-villages. Their ordinary food is barley, goates-flesh, and hony. Shirts they weare none at all, nor yet any other garments which are sown together; for there is no man among them which knoweth how to vse the needle: but such apparell as they haue, hangeth by a knot vpon their shoulders. Their women weare siluer rings vpon their eares, some three, and some more. They haue siluer buttons of so great a scantling, that each one weigheth an ounce, wherewith they fasten their apparell vpon their shoulders, to the end it may not fall off. The nobler and richer sort of people among them weare siluer rings vpon their fingers and legs, but such as are poore weare ringes onely of iron or of copper. There are likewise certaine horses in this region, being so small of stature and so swift, as it is woonderfull. Heere may you finde great plentie of wilde goats, hares, and deere, and yet none of the people are delighted in hunting. Many fountaines are heere to be founde, and great aboundance of trees, but especially of walnut-trees. The greater part of this people lieth after the Arabians manner, often changing their places of habitation. A kinde of daggers they vse which are broad and crooked like a wood-knife; and their swords are as thicke as sithes, wherewith they mowe haie. When they go to the warres they carrie three or fower hunting toiles with them. In al the said mountaine are neither iudges, priestes, nor temples to be founde. So ignorant they are of learning, that not one among them either loueth or embraceth the same. They are all most lewd and wicked people, and applie their mindes vnto all kinde of villanie. It was tolde the Seriffo in my presence, that the foresaide mountaine was able to affoord twentie thousand soldiers for a neede.

Of the mountaine called Demensera.

THis mountaine also is a part of Atlas, beginning from the mountaine last before mentioned, and extending it selfe eastward for the space of about fiftie miles, as farre as the mountaine of Niff in the territorie of Maroco. And it diuiderh a good part of Hea from the region of Sus before named. It aboundeth with inhabitants, which are of a most barbarous and sauage disposition. Horses they haue great plenty: they go to warre oftentimes with the Arabians which border vpon them: neither will they permit any of the saide Arabians to come within their dominions. There are

Plentie of iron.

no townes nor castles vpon all this mountaine: howbeit they haue certaine villages and cottages, wherein the better sort do hide their heads. Great store of noble men or gouernors they haue in all places, vnto whom the residue are very obedient. Their grounde yeeldeth barley and mill in abundance. They haue euery where many fountaines, which being dispersed ouer the whole prouince, do at length issue into that riuer, which is called in their language Siffaia. Their apparell is somewhat decent: also they possesse great quantitie of iron, which is from thence transported into other places: and these people are well giuen to thrift and good husbandry. Great numbers of Iewes remaine in this region, which liue as stipendarie soldiers vnder diuers princes, & are continually in armes; and they are reputed, and called by other Iewes in Africa Carraum, that is to say, heretiques. They haue store of boxe, of mastick, and of high walnut trees. Vnto their Argans (for so they call a kinde of oliues which they haue) they put nuts; out of which two simples they expresse very bitter oyle, vsing it for a sauce to some of their meates, and powring it into their lampes. I heard diuers of their principall men auouch, that they were able to bring into the field fise and twentie thousand most expert soldiers. In my returne from Sus they did me exceeding honour, in regard of certaine letters, which I deliuered vnto them from my Lord the Seriffo: and to manifest their good will towardses the said Seriffo, they dismissed me with most ample gifts and gratuities. This was done in the 920. yeere of the Hegeira, that is to say, in the yeere of our Lord, 1520.

Of the mountaine of Iron, commonly called Gebelhadib.

THIS mountaine is not to be accounted any part of Atlas: for it beginneth northward from the Ocean; and southward it extendeth to the riuer of Tensift; and diuideth Hea from Duccala and Maroco. The inhabitants are called Regraga. Vpon this hill are waste deserts, cleere fountaines, and abundance of hony, and of oyle Arganick, but of corne and pulse great scarcitie, vnlesse they make prouision thereof out of Duccala. Few rich men are heere to be founde, but they are all most deuout and religious after their manner. Vpon the toppe of this mountaine are many Hermites, which liue onely vpon the fruits of certaine trees, and drinke water. They are a most faithfull and peaceable nation. Whosoever among them is apprehended for theft or any other crime, is forthwith banished the country for certaine yeeres. So great is their simplicitie, that whatsoeuer they see the Hermites do, they esteeme it as a miracle. They are much oppressed with the often inuasions of their neighbours the Arabians; wherefore this quiet nation choose rather to pay yeerely tribute, then to maintaine ware. Against the saide Arabians Mahumet the King of Fez directed his troupes: insomuch that they were constrained to leaue their owne country and to flee into the mountaines. But the people of the mountaines being
aided

aided with Mahumet his forces, vanquished the Arabians; so that three thousand of them were slaine, and fower-score of their horses were brought vnto K. Mahumet. After which prosperous battaile, the said mountainers remained free from all tribute. I my selfe, while these things were a dooing, seised the king. It was in the yeere of the Hegeira 921. that is to say, in the yeere of our Lord 1512. When this people vndertake any warre, they bring commonly into the fielde an armie of twelue thousand men.

Of the region of Sus.



Now comes the region of Sus to be considered of, being situate beyond Atlas, ouer against the territorie of Hea, that is to say, in the extreme part of Africa. Westward it beginneth from the Ocean sea, and southward from the sandie deserts: on the north it is bounded with the vtmost towne of Hea; and on the east with that mightie riuer whereof the whole region is named. Wherefore beginning from the west, wee will describe all those cities and places which shall seeme to be woorthy of memorie.

Of the towne of Messa.

Three small townes were built by the ancient Africans vpon the sea shoare (each being a mile distant from other) in that very place where Atlas takes his beginning: all which three are called by one onely name, to wit, Messa, and are enuironed with a wall builte of white stones. Through these three runneth a certaine great riuer called Sus in their language: this riuer in sommer is so destitute of water, that a man may easlie without perill passe ouer it on foote; but it is not so in the winter time. They haue then certaine small barkes, which are not meete to saile vpon this riuer. The place where the foresaide three townes are situate, aboundeth greatly with palme trees, neither haue they in a manner any other wealth; and yet their dates are but of small woorth, because they will not last aboute one yeere. All the inhabitants exercise husbandry, especially in the moneths of September and Aprill; what time their riuer encreaseth. And in May their corne groweth to ripenes. But if in the two foresaide moneths the riuer encreaseth not according to the woonted manner, their haruest is then nothing woorth. Cattell are very scarce among them. Not farre from the sea side they haue a temple, which they greatly esteeme and honour. Out of which, Historiographers say, that the same prophet, of whom their great Mahumet foretold, shoulde proceed. Yea, some there are which sticke not to affirme, that the prophet *Ionas* was cast foorth by the whale vpon the shoare of Messa, when as he was sent to preach vnto the Niniuites. The rafters and beames of the saide temple are of whales bone. And it is a vsuall thing amongst them, to see whales of an huge and monstrous bignes cast vp dead vpon

Dates which will last but one yeere.

Great store of whales.

vpon their shore, which by reason of their hugenes and strange deformitie, may terrifie and astonish the beholders. The common people imagine, that, by reason of a certaine secret power and vertue infused from heauen by God vpon the saide temple, each whale which woulde swim past it can by no meanes escape death. Which opinion had almost perswaded me; especially when at my being there, I my selfe sawe a mightie whale cast vp: vnlesse a certaine Iewe had tolde me, that it was no such strange matter: for (quoth he) there lie certaine rockes two miles into the sea on either side; and as the sea mooues, so the whales mooue also; and if they chaunce to light vpon a rock, they are easily wounded to death, and so are cast vpon the next shore. This reason more preuailed with me then the opinion of the people. My selfe (I remember) being in this region at the same time when my Lord the Seriff bare rule ouer it, was inuited by a certaine gentleman, and was by him conducted into a garden: where he shewed me a whales rib of so great a size, that lying vpon the grounde with the conuexe or bowing side vwarde in manner of an arche, it resembled a gate, the hollow or inward part whereof aloft we could not touch with our heads, as we rode vpon our camels backs: this rib (he said) had lien there aboute an hundred yeeres, and was kept as a miracle. Here may you finde vpon the sea-shore great store of amber, which the Portugal, & Fessan merchäts fetch from thence for a very meane price: for they scarcely pay a duckat for a whole ounce of most choise and excellent amber. Amber (as some thinke) is made of whales dung, and (as others suppose) of their Sperma or seede, which being consolidate and hardened by the sea, is cast vpon the next shore.

*A whales rib
of incredible
greatnes.*

Amber.

Of Teijent an ancient towne of Sus.



TEijent being (as the report goeth) built by the ancient Africans in a most pleasant place, is diuided into three partes, whereof each one is almost a mile distant from another, and they all make a triangle or three-square. This Teijent containeth fower thousand families, and standeth not farre from the riuier of Sus. The soile adiacent is most fruitfull for graine, for barlie, and for all kinde of pulse. They haue here likewise a good quantitie of sugar growing; howbeit, because they know not how to presse, boyle, and trim it, they cannot haue it but blacke and vnsauourie: wherefore so much as they can spare, they sell vnto the merchants of Maroco, of Fez, and of the land of Negros. Of dates likewise they haue plentie; neither vse they any money besides the gold which is digged out of their owne natie soile. The women weare vpon their heads a peece of cloth woorth a duckat. Siluer they haue none, but such as their women adorne themselues with. The least iron-coine vsed amongst them, weigheth almost an ounce. No fruites take plentifully vpon their soile, but onely figs, grapes, peaches, and dates. Neither oile nor oliues are here to be found, except such as are brought from
certaine

Store of sugar.

certaine mountaines of Maroco. A measure of oile is sold at Sus for fifteene duckats; which measure containeth an hundred and fiftie pounds Italian waight. Their peeces of golde (because they haue no certaine nor proportionable money) doe weigh, seuen of them & one third part, one ounce. Their ounce is all one with the Italian ounce: but their pound containeth eighteene ounces, and is called in their language *Rethl*; and an hundred *Rethl* make one such measure of oile as is aforesaid. For carrying of merchandize from place to place, their custome is to pay for a camels load, that is, for 700. pounds of Italia waight, 3. peeces of gold, especially in the spring time: for in Sommer they pay sometimes 5. & sometimes 6. peeces of gold, as the time requireth. Here is that excellent leather dressed, which is called leather of Maroco, twelue hides whereof are here sold for fixe duckats, and at Fez for eight. That part of this region which lieth toward Atlas hath many villages, townes, and hamlets: but the south part thereof is vterly destitute of inhabitants, and subiect to the Arabians which border vpon it. In the midst of this citie standeth a faire and stately temple, which they call The greatest, and the chiefest, through the very midst whereof they haue caused a part of the foresaid riuer to runne. The inhabitants are sterne and vnciuill, being so continually exercised in warres, that they haue nor one day of quiet. Each part of the citie hath a feuerall captaine and gouernour, who all of them together doe rule the common-wealth: but their authoritie continueth neuer aboute three moneths, which being expired, three other are chosen in their roume. Their apparell is somewhat like vnto that of the people of Hea: sauing that some of them make their shirtes, and other of their garments of a certaine kinde of white stufte. A Canna (which is a measure proper to this region, containing two elles) of course cloth is solde for halfe a peece of gold: but fower and twentie elles of Portugall or Neatherlandish cloth, if it be any thing fine, is vsually sold there for fower peeces of their gold. Likewise in this towne are many iudges and priests, which are conuerfant onely in matters of religion: but in ciuill matters, he that hath most friends, obtaineth greatest fauour. Whensoever any one is slaine, all the friends of the slaine partie doe soorthwith conspire to kill the murtherer. Which if they cannot bring to passe, then is the malefactor by open proclamation banished out of the citie for seuen yeeres, vnlesse he will in despite of all men continually defend himselfe by maine force. They which returne from exile before the time prefixed, are punished in such manner as we will hereafter declare in place conuenient. But he that returnes after the seuen yeeres are once expired, maketh a feast vnto the Burghmasters, and so is restored againe to his former libertie. In this citie dwell many Iewes, and many notable artificers, who are not compelled to pay any yeerely tribute or taxation at all: except it be some small gratuitie vnto the principall citizens,

Cordouan leather of Maroco.

Good sale for cloth.

Widowhood

Of Tarodant atowne of Sus.

THE towne of Tarodant built by the ancient Africans, containeth about three thousand households. It is distant from Atlas Southward about fower miles, and five and thirtie miles Eastward of Teijcut. For the fruitfulness of the soyle and manners of the people, it is all one with Teijcut; sauing that the towne is somewhat lesser, and the people somewhat more ciuill. For when the family of *Marin* gouerned at Fez, part of them also inhabited Sus, and in those daies Sus was the seat of the King of Fez his Vice-roy. There is to be seene euen at this present a certaine rocke lying vpon the ground, which was there placed by the foresaid king. But the said family of *Marin* decaying, the inhabitants recouered their former estate. Their garments are made partly of linnen, and partly of woollen; and they haue manie artificers of all sorts. All authoritie is committed vnto their noble or principall men; who gouerne fower by fower, fixe moneths onely. They are wholly giuen to peace: neither doe I read, that euer they endamaged any of their neighbours. Betweene this towne and Atlas are many villages and hamlets: butto the south of this towne lye the Arabians desert. The townefmen pay large yeerely tribute, to the ende that merchants may haue safe and secure passage to and fro. This towne in our time waged warre against the Arabians: which, that they might the more prosperously bring to passe, they yeilded themselues vnto my Lord the Seriffo; in the yeere of the Hegeira 920, which was in the yeere of our Lord 1511.

Of the castle of Gartguessem.

THE castle of Gartguessem is built vpon the top of Atlas in a most impregnable place, ouer against that part of the Ocean whereinto the riuer of Sus dischargeth his streames: the soyle is most profitable and fruitfull. This place about twentie yeeres sithens the Portugals surprisid; which caused the inhabitants of Hea and Sus foorthwith to arme themselues, to the end they might recouer the castle by maine force, which was by force taken from them. Wherefore leuying a mightie army as wel of home-bornes, as of strangers; they chose for their Captaine a certaine Mahumetan Seriffo, being a man descended of the family of *Mahumer*; and so besieged the castle. But they had vnhappy successe in this their enterprife; for they which came to the siege, seeing that they could not preuaile, and that so many of their companie were slaine, left the castle, and returned home. Except some few which remained with the Seriffo, to the end they might maintaine warre against the Christians, euen till the last hower. The inhabitants of Sus not being desirous to liue in warfare, allowed the Seriffo money for the maintenance of five hundred horses. Who hauing with

his

Gartguessem
surprised by
the Portugals.

his money hyred a great number of souldiers, and growing famous ouer all the region, at last vsurped the government thereof. This I know for a certaintie, that the Seriffo, when I came from his court had about three thousand horsemen; and such numbers of footemen and summes of money, as were almost innumerable.

Of Tedsa towne of Sus.

Tedsa being a very great towne, and built many yeeres agoe in a most pleasant and fertile place by the Africans, containeth moe then fower thousand families: it is distant from Tarodant Eastward thirtie miles, from the Ocean sea sixtie miles, and from Atlas twentie. Heere groweth great abundance of corne, of sugar, and of wilde woad. You shall finde in this citie many merchants, which come out of the lande of Negros for trafiques sake. The citizens are great louers of peace & of all ciuilitie: and they haue a flourishing common-wealth. The whole citie is gouerned by fixe Magistrates which are chosen by lots: howbeit their gouernment lasteth for fixteene moneths onely. The riuer of Sus is distant three miles from hence. Here dwell many Iewes, which are most cunning goldsmiths, carpenters, and such like artificers. They haue a verie stately temple and many priests and doctores of the lawe, which are maintained at the publike charge. Euery munday great numbers of Arabians both of the plaines and of the mountaines come hither to market. In the yeere of the Hegeira 920. this citie of their owne accord yelded themselues into the hands of the Seriffo: and here the common councell of the whole region was established.

*Store of sugar
and of woad.*

Of the citie of Tagauost.



In all Sus there is no citie comparable vnto that which is commonly called Tagauost: for it containeth about eight thousand housholdes: the wall thereof is builte of rough stones. From the Ocean it is distant about threescore miles, and about fiftie miles southward of Atlas: and the report is, that the Africans built this citie. About ten miles from this place lieth the riuer of Sus: here are great store of artificers and of shops: and the people of Tagauost are diuided into three parts. They haue continuall ciuill wars among themselues, and one part haue the Arabians alwaies on their side; who for better pay will take parte sometime with one side, and sometime with the contrarie. Of corne and cattell heere is great abundance; but their wooll is exceeding course. In this citie are made certaine kindes of apparell, which are vsually carried for merchandize once a yeere to Tombuto, to Gualata, and to other places in the lande of Negros. Their market is twise euery weeke: their attire is somewhat decent and comely: their women are beautifull: but their men are of a tawnie and swart colour, by reason they are

descended of blacke fathers and white mothers. In this citie such carrie the greatest authoritie and credit, as are accounted the richest and the mightiest. I my selfe remained heere thirteene daies with the Seriffo his principall chancellour, who went thither of purpose to buie certaine slaues for his Lord, in the yeere of the Hegeira 919. which was in the yeere of our Lord, 1510.

Of the mountaine of Hanchisa.

THis mountaine beginneth westward from Atlas, and from thence stretcheth almost fortie miles eastward. At the foote of this mountaine standeth Messa, with the residue of the region of Sus. The inhabitants of this mountaine are such valiant footmen, that one of them will encounter two horsemen. The soile will yeeld no corne at all but barley; howbeit hony there is in great abundance. With snowe they are almost at all times troubled: but how patiently and strongly they can endure the colde, a man may easily gesse, for that the whole yeere throughout they weare one single garment onely. This people my Lord the Seriffo attempted often to bring vnder his subiection: howbeit he hath not as yet preuailed against them.

Of the mountaine of Ilalem.

THis mountaine beginneth westward from the mountaine aforesaid; on the east it butteth vpon the region of Guzula, and southward vpon the plaines of Sus. The inhabitants are valiant, hauing great store of horses. They are at continuall warre among themselues, for certaine siluer mines: so that those which haue the better hande digge as much siluer as they can, and distribute to euery man his portion, vntill such time as they be restrained from digging by others.

Mines of siluer.

The situation and estate of the region of Maroco.

THis region beginneth westward from the mountaine of Nefisa, stretching eastward to the mountaine of Hadimei, and northward euen to that place where the most famous riuers of Tensift and Asfinual meeete together, that is to say, vpon the east border of Hea. This region is in a manner three square, being a most pleasant countrey, and abounding with many droues and flockes of cattell: it is greene euery where, and most fertile of all things, which serue for foode, or which delight the senses of smelling or seeing. It is altogether a plaine countrey, not much vnlike to Lombardie. The mountaines in this region are most colde and baren, insomuch that they will bring forth nought but barley. Wherefore (according to our former order) beginning at the west part of this region, we will proceed in our description eastward.

Of Elgihumuha a towne of Marojo.



Vpon that plaine which is about seuen miles distant from Atlas, and not farre from the riuer of Sesseua, standeth a towne called by the inhabitants Elgihumuha, which was built, as they suppose, by the Africans. A while after it was brought vnder the subiection of certaine Arabians, about that verie time when the family of Muachidin aforesaid began to reuolt from the kingdome. And at this day the ruines and reliques of this towne can scarce be seene. The Arabians which now dwel thereabout do sow so much ground onely, as to supply their owne necessities; and the residue they let lye vntilled and fruitles. Howbeit when the countrey thereabout was in flourishing estate, the inhabitants payed yeerely vnto the Prince for tribute 100000. ducates: and then this towne contained aboue sixe thousand families. Trauelling that way I was most friendly entertained by a certaine Arabian, and had good experience of the peoples liberality: sauing that I heard of some, that they were most trecherous and deceitfull.

Of the castle of Imegiagen.

THe castle of Imegiagen is built vpon the top of a certaine hil of Atlas, being so fortified by naturall situation, that it neither hath nor needeth any wall. It standeth southward of Elgihumuha (as I take it) 25. miles. This castle was in times past vnder the iurisdiction of the noble men of that region, vntill such time as it was taken by one *Homar Ejsuef* an apostata from the Mahumeran religion, as we will afterward declare. The said *Homar* The crueltie of Homar Ejsuef. vsed such monstrous tyrannie in that place, that neither children, nor women big with childe could escape his crueltie; insomuch that he caused the vnborne infants to bee ripped out of their mothers wombes, and to be murdered. This was done in the yeere of the Hegeira 900, and so that place remained destitute of inhabitants. In the yeere 920. of the Hegeira the said region began to be inhabited anew: howbeit now there can but one side of the mountaine onely be tilled, for the plaine vnderneath is so dangerous, both by reason of the daily incurSIONS of the Arabians, and also of the Portugals, that no man dare trauell that way.

Of the towne of Tenessa.

VPon a certaine hill of Atlas named Ghedmin standeth a towne, which was built (as some report) by the ancient Africans, and called by the name of Tenessa, being a most strong and defensible place, and being distant about eight miles eastward from the riuer of Asifinwall. At the foote of the said hill lieth a most excellent plaine, which, were it not for the lewd thee-

with Arabians, would yeeld an incomparable crop. And because the inhabitants of Tenessa are deprived of this notable commoditie, they till onely that ground which is vpon the side of the mountaine, and which lieth betweene the towne and the riuer. Neither doe they enjoy that gratis; for they yeerely pay vnto the Arabians for tribute the third part of their corne.

Of the new towne of Delgumuha.

VPon the top of a certaine high mountaine was built in our time a most large and impregnable forte, being enuironed on all sides with diuers other mountaines, and called by the inhabitants New Delgumuha. Beneath the said mountaine springeth Afsinual, which word signifieth in the African toong, the riuer of rumor, because that breaking foorth by the side of the hill with a monstrous noise, it maketh a most deepe gulfe, much like vnto that, which the Italians call *Inferno di Tivoli*. The said forte containeth almost a thousand families. It was sometime governed by a certaine tyrant, which came thither out of the king of Maroco his court. Here may you finde great store of soldiers both horsemen and footemen. They gather yeerely tribute of the people bordering vpon Atlas, to the summe of a thousand crownes. They haue alwaies had great league and familiaritie with the Arabians, each of whom haue accustomed to salute and gratifie the other with mutuall gifts: for which cause they haue oftentimes much prouoked the kings of Maroco against them. They haue alwaies bene great louers of ciuilitie, and haue worne neat and decent apparell; neither shall you finde any corner in the whole towne which is not well peopled. In this towne are plentie of artificers, for it is but fiftie miles from the cite of Maroco. Vpon the said mountaine there are great store of gardens and orchards; which yeeld the inhabitants abundance of fruit yeerely. They reape likewise barlie, hempe, and cotton; and their goates are almost innumerable. Likewise they haue many priests and iudges: but as touching their mindes, they are ignorant, froward, and exceedingly addicted to ielousie. In this towne I aboard certaine daies with a kinsman of mine, who while he dwelt at Fez being impouerished with extreme studie of Alchimie, was constrained to flee vnto this towne, where in proesse of time he became Secretarie vnto the gouernour.

Of the cite of Imizmizi.

VPon a certaine part of Atlas standeth a cite called Imizmizi. Westward it is distant from new Delgumuha about foureene miles: and this cite the Arabians are reported to haue built. Neere vnto this cite lieth the common high way to Guzula ouer the mountaines of Atlas, being commonly called Burris, that is, A way strowed with feathers: because snow falles often thereupon, which a man would thinke rather to be feathers then snow. Not far from this towne likewise there is a very faire and large plaine, which

which extendeth for the space of thirtie miles, euen to the territory of Maroco. This most fertile plaine yeeldeth such excellent corne, as (to my remembrance) I neuer saw the like. Sauing that the Arabians and soldiers of Maroco doe so much molest the said plaine countrie, that the greater part thereof is destitute of inhabitants: yea, I haue heard of many citizens that haue forsaken the citie it selfe; thinking it better to depart, then to be daily oppressed with so many inconueniences. They haue very little money, but the scarcitie thereof is recompenced by their abundance of good ground, and their plentie of corne. In the time of my aboad with them I went vnto a certaine Hermite, which they called **Sidi Canon*: which famous and worthy man gaue me such friendly entertainment, as I cannot easily expresse.

* *Sidi* signifieth a Saint in the Arabian tongue.

Of the three townes of Tumelgast.

THese three townes called by the name of Tumelgast are situate vpon a plaine, about thirtie miles from Maroco, and fourteene miles northward of Atlas, being replenished with palme-trees, vines, and all other trees that beare fruit. Their fields are very large and fertill, were they not continually wasted by the lewd Arabians. So few are the inhabitants of these three townes, that I thinke there are not in all aboue fifteene families, all which are ioined in affinitie and kinred vnto the foresaid hermite: for which cause they are permitted to till some part of that plaine, without paying of any tribute vnto the Arabians. Saue onely, that they entertaine the Arabians when they trauell that way. Their lowly and base habitations a man would take rather to be hogs-cotes, then dwelling places for men: hence it is, that they are so continually vexed with fleas, gnats, and other such vermine. Their water is exceeding salt. This prouince also I perused in the companie of my deere friend *Sidi Iebie*, who went thither to gather vp the tribute of the countrie on the behalfe of the king of Portugall. This *Sidi* was appointed gouernour ouer all that circuit which is called by them *Azafi*.

Of the towne of Tefrast.

THIS towne is situate vpon the banke of the riuier *Asifemel*. It standeth westward of Maroco fourteen miles, & about twetic miles from Atlas. Round about this towne they haue diuers gardens & enclosures abounding with dates and corne; and the chiefe part of the inhabitants earne their liuing with gardening. Howbeit sometimes the increase of their riuier is so great, that it drowneth all their gardens and corne-fields. And they are by so much the more miserable, in regard that the Arabians all summer-time doe possesse the whole region, deuouring all things which the poore husbandmen by their great care and industrie had prouided. With these people I made no longer tarrying but onely till I could haue well baited my horse: howbeit in that short time I hardly escaped with life and goods, from certain Arabian theeues.

*A most exact description of the great and famous citie
of Maroco.*



His noble citie of Maroco in Africa is accounted to be one of the greatest cities in the whole world. It is built vpon a most large field, being about fourteene miles distant from Atlas. One *Ioseph* the sonne of *Tesfin*, and king of the tribe or people called *Luntuna*, is reported to haue bene the founder of this citie, at that very time when he conducted his troupes into the region of Maroco, and setled himselfe not farre from the common high way, which stretcheth from *Agmet* ouer the mountaines of *Atlas*, to those deserts where the foresaid tribe or people doe vsually inhabite. Here may you behold most stately and woonderfull workmanship: for all their buildings are so cunningly and artificially contriued, that a man cannot easly describe the same. This huge and mighty citie, at such time as it was gouerned by *Hali* the sonne of king *Ioseph*, contained moe then 100000. families. It had fower and twenty gates belonging thereto, and a wall of great strength and thicknes, which was built of white stone and lime. From this citie the riuer of *Tensift* lieth about sixe miles distant. Here may you behold great abundance of temples, of colleges, of bath-stoues, and of innes, all framed after the fashon and custome of that region. Some were built by the king of the tribe of *Luntuna*, and others by *Elmuachidin* his successor: but the most curious and magnificent temple of all, is that in the midst of the citie which was built by *Hali* the first king of Maroco, and the son of *Ioseph* aforesaid, being commonly called the temple of *Hali ben Ioseph*. Howbeit one *Abdul-Mumen* which succeeded him, to the ende he might vtterly abolish the name of *Hali*, and might make himselfe onely famous with posteritie, caused this stately temple of Maroco to be razed, and to bee reedified somewhat more sumptuously then before. Howbeit he lost not onely his expences, but failed of his purpose also: for the common people euen till this day doe call the said Temple by the first and auncientest name. Likewise in this citie not farre from a certaine rocke was built a Temple by him that was the seconde vsurper ouer the kingdome of Maroco: after whose death his nephew *Mansor* enlarged the saide Temple fiftie cubites on all sides, and adorned the same with manye pillars, which he commanded to be brought out of Spaine for that purpose. Vnder this temple he made a cesterne or vault as bigge as the temple it selfe: the rooffe of the saide temple he couered with lead: and at euery corner he made leaden pipes to conueigh raine water into the cesterne vnderneath the temple. The turret or steeple is built of most hard and well framed stone, like vnto *Vespasian* his Amphitheatrum at Rome, containing in compasse moe then an hundredth elles, and in height exceeding the steeple of *Bononia*. The

staires

the first founder of Maroco.

Maroco in times past contained above 100000. families.

Mansor the king of Maroco.