

which were appointed to be the garrison for all Africa. And the destruction was so sudaine and violent, as they report, that out of one gate of Vtica, in one and the same day, were carried about fifteene hundred dead corpes of those lustie yong gallants. So that by the grace and fauour of almighty God (through whose mercy, and in confidence of whom, I doe speake these things) I may boldly affirme; that albeit sometime in our daies the locusts in diuers parts, and vsually, doe some damage which is tolerable: yet neuer befell there in the time of the Christians so insupportable a mischiefe, as that this scourge of locusts, which being aliuie are by no meanes sufferable, should after their death prooue farre more pernicious: and which also liuing, the fruits of the earth would haue bene quite deuoured; it had bene much better they had neuer died, to the plague and destruction of all earthly creatures. Hitherto *Paulus Orosius*.

The second testimonie taken out of the 32. and 33. chapters of the Ethiopian historie of *Francis Aluarez*, which for the satisfaction of euerie Reader, I haue put downe with all particularities and circumstances.

Of the great multitude of Locusts, and the infinite damage that they procure in the dominions of Prete Ianni,
Chap. 32.



IN this quarter and throughout all the dominion of *Prete Ianni*, there is an horrible and great plague, to wit an innumerable companie of Locustes, which eate and consume the corne, and trees of fruite; and so great is the number of these creatures, as it is not credible, for with the multitude of them the earth is couered, and the aire so ouerspred, as one may hardlie discern the sunne: and further I affirme, that it is a thing most strange to him who hath not seene it; and if the damage they performe were generall through all the prouinces and kingdomes of *Prete Ianni*, his people would die with famine, neither could men possiblie there inhabite: But one yeere they destroy one prouince, and the next yeere another prouince: as if for example, they waste the kingdome of Portugall or Castile this yeere, an other yeere they are in the quarters of Lenteio, an other in Estremadura, an other in Beira, or betweene the riuer Dorus and Minius, an other on the mountaines, an other in old Castilia, Aragon or Andaluzia, and otherwhiles in two or three of these prouinces at once; and wheresoever they come, the earth is more wasted and destroyed by them, then if it had bene all ouer consumed with a fire. These locusts are as bigge as the greatest graf-

hoppers, hauing yellow wings. Their comming into the countrie is knowne a day before: not for that we can see them, but we know it by the sunne, who is yellow of colour, this being a signe that they draw neere to the countrie, as also the earth looketh yellowe, by reason of the light which reflecteth from their wings: whereupon the people in a manner become presentlie halfe dead, saying, we are vndone, for the Ambati, that is to say, the locustes are come. And I can not forbear to set downe that which I sawe three sundrie times, and first in Barua, where we had now bene for the space of three yeeres, and heere we often heard it saide, that such a countrey and such a realme was destroyed by the Locusts: and being in this prouince we sawe the sunne and the vpper part of the earth looke all yellow, the people being in a manner halfe dead for sorrow: But the day following it was an incredible thing to see the number of these creatures that came, which to our iudgement couered fower and twentie miles of lande, as afterward we were enformed. When this scourge and plague was come, the priestes of that place came and sought me out, requesting me to giue them some remedie for the driuing of them away, and I answered, that I could tel them nothing, but only that they shoulde deuoutly pray vnto God, that he woulde driue them out of the countrie. And so I went to the Ambassadour, and told him, that it would be very good to goe on proccession, beseeching God that hee woulde deliuer the countrie, who peradventure in his great mercie might heare vs. This liked the Ambassadour very well: and the day following we gathered togither the people of the land, with all the priests, and taking the consecrated stone, and the crosse, according to their custome, all we Portugals sung the Letanie, and appointed those of the land, that they should lift vp their voices aloud as we did, saying in their language *Zio marina Christos*, which is as much to say, as Lord God haue mercy vpon vs: and with this manner of inuocation we went ouer a peece of grounde, where there were fieldes of wheate, for the space of a mile, euen to a little hill: and heere I caused many of these locustes to be taken, pronouncing ouer them a certaine coniuration, which I had about me in writing, hauing made it that night, requesting, admonishing, and excommunicating them, enioining them within the space of three howers to depart towards the sea, or the lande of the Moores, or the desert mountaines, and to let the Christians alone: and they not performing this, I summoned and charged the birdes of heauen, the beasts of the earth, and all sorts of tempests, to scatter, destroy, and eate vp their bodies: and to this effect I tooke a quantitie of locusts, making this admonition to them present, in the behalfe likewise of them absent, and so giuing them libertie, I suffered them to depart. It pleased God to heare vs sinners, for in our returne home, they came so thicke vpon our backs, as it seemed that they woulde haue broken our heads, or shoulders, so hard they strooke against vs, as if we had bene beaten with stones and cudgels, and in this sort they went towards the sea: The men, women, and children remaining at home, were gotten vpon the tops, or tarrasses of their houses, giuing
God

A strange
exorcisme.

God thanks that the locusts were going away, some afore, and others followed. In the meane while towards the sea, there arose a great cloude with thunder, which met them full in the teeth, and continued for the space of three howers with much raine, and tempest, that filled all the riuers, and when the raine ceased, it was a fearefull thing to behold the dead Locustes, which were more then two * yardes in height vpon the bankes of the riuers, * Or fathomes. and in some riuers there were mightie heapes of them, so that the morning following there was not one of them found aliuie vpon the earth. The people of the places adioining hearing this, came in great numbers to enquire how this matter was effected; many of the inhabitants said, these Portugals be holy men, and by the power of their God, they haue killed and driuen away the locusts: others saide, especially the priests and friers of those places neere about, that we were witches, and by power of enchantments had driuen away the saide creatures, and that for this cause we feared neither lions, nor any other wilde beast: Three daies after this effect, there came vnto vs a Xuum, that is, a captaine of a place called Coiberia, with men, priests, and friers, to request vs, that we woulde for the loue of God helpe them, saying that they were in a manner destroyed by the locustes; and that place was a daies journey off towards the sea. They came to vs about eue-ning, and at the same instant, I and sower other Portugals departed awaie with them, we went all night, and came thither an hower within daie, where we found, that all those of the countrey, with many of the other places adioining were assembled together, for they were also molested by the locusts. And as soone as we were come, we went our procession rounde about the land, which was seated vpon an high hill, from whence we might discern manie countries and places all yellow by reason of the multitude of locusts. Such inuocations and ceremonies being ended, as we performed in the other place, we went to dinner, & the men that were borderers, requested vs to goe with them, promising vs great rewardes: It pleased god, that as soon as we had dined, we saw all the earth so cleared that there was not foe much as one locust to be seene: The people seeing this and not being satisfied with the fauour and grace received, they requested vs to goe and blesse their possessions, for they were yet afraid least the locusts would returne; and so wee departed.

*Of the damage we sawe done in another prouince by
the Locustes, in two sundrie places.*

Chap. 33.

AN other time also we sawe the Locustes, being in a towne called *Abuguna*: *Prete Ianni* sent vs to this towne which is in the kingdome of *Angote*, and distant from *Barua*, where we continued, thirtie daies journey, to the ende that there we might be furnished with victuals: Being come thither, I went with the ambassadour *Zagazabo*, who came into *Portugall*,

and five Genoueses, towards a certain towne & a mountaine called Aguoan, & we trauailed five daies through places all desert & destroyed, which places were sown with Maiz, hauing stalkes as great as those props which we vse about our vines; and we might see them all broken and troden vnderfoote, as if there had beene a tempest, and this had the locusts done. Their wheate, barley, and Taffo da guza were so eaten, as it seemed they neuer had beene either tilled or sowne. The trees were without leaues, and their barks all gnawne & eaten, and there was not so much as a spire of grasse, for they had deuoured euery thing; and if we had not beene aduised, and foreseene the same (for when we departed, we laded our mules with victuals) we and our beastes had died together for hunger. The countrey was couered all ouer with wingleesse locustes; and they saide, that those were the seede of them, which had deuoured all, and that when they had gotten wings, they would go seeke out the rest, the number of these was so great, as I am loath to report, because I shouldé not perhaps be credited: but this I may well affirme, that I sawe men, women, and children, sit as it were amazed amongst these locusts, and I saide vnto them, why sit you thus halfe dead, and doe not kill these creatures, and so reuenge your selues of the wrong, that their fathers and mothers haue done you, or at least that those which you kill may be able to doe you no more harme? They answered, that they had not the hart, to withstand the scourge of God which hee had sent vpon them for their sins: And all the people of this place departed hence, so that we found the waies full of men and women on foot, with their children in their armes, and vpon their heads, going into other countries, where they might finde victuall, and it was great pittie to behold them. We being in the saide prouince of Abuguna, in a place called Aquate, there came such swarmes of locustes as were innumerable: which one day began to fall vpon the grounde about nine of the clocke in the morning, and ceased not while night; where they lighted, there they staide, and then the next day in the morning went away: so that at three of the clocke in the afternoone there was not one of them to be seene, and in this short time they left the trees vterly destitute of leaues. On the same day and hower there came an other squadron, and these left neither tree nor bough vngnawen and eaten, and thus did they for five daies one after an other: they said that those were yoong ones which went to seeke their fathers, and they did the like, as those we sawe without wings: the space that these locustes tooke vp, was nine miles, for which circuit there remained neither barke nor leaues vpon the trees, & the countrey looked not as though it had bin burnt, but as though it had snowed thereupon, and this was by reason of the whitenes of the trees which were pilled bare by the Locustes, and the earth was all swept cleane: It was Gods will that the haruest was already in: wee coulde not vnderstande which way they afterwards went, because they came from the sea warde, out of the kingdome of Daucali, which belongeth to the Moores, who are continually in warre, as also we coulde by no meanes knowe

the ende of their iourney or course. Thus much out of *Francis Aluarez.*

Of the minerals: And first of minerall salt.

THe greater part of Africa hath none other salt but such as is digged out of quarries & mines, after the maner of marble or free stone, being of a white, red, and graie colour. Barbarie aboundeth with salt, and Numidia is indifferently furnished therewith: but the lande of Negroes, and especially the inner part of Ethiopia, is so destitute thereof, that a pound of salt is there solde for halfe a ducate. And the people of the saide regions vse not to set salt vpon their tables; but holding a crum of salte in hands, they lick the same at every morsell of meate which they put in their mouthes. In certaine lakes of Barbarie all the sommer time there is faire and white salt congealed or kernerd, as namely in diuers places neere vnto the cite of Fez.

Of the minerall called Antimonic.

THis minerall growing in many places of Africa in the lead-mines is separated from the lead by the helpe of brimstone. Great plentie of this minerall is digged out of the bottome of mount Atlas, especially where Numidia bordereth vpon the kingdome of Fez. Brimstone likewise is digged in great abundance out of other places of Africa.

Of Euphorbium.

EVphorbium is the iuice or gumme of a certaine herbe growing like the head of a wilde thistle, betweene the branches wherof grow certain fruits as big in compasse as a greene cucumber; after which shape or likenes it beareth certain little graines or feedes; and some of the said fruits are an elle long, and some are longer. They grow not out of the branches of the herbe but spring out of the firme ground, and out of one flag you shall see sometimes 20. and somtimes 30. of them issue foorth. The people of the same region, when the said fruits are once ripe, do prick them with their knives, and out of the holes proceedeth a liquor or iuice much like vnto milke, which by little and little, groweth thick and slimy. And so being grown thick, they take it off with their knives, putting it in bladders & drying it. And the plant or herb it selfe is full of sharp prickles.

Of pitch.

OF pitch there are two kindes, the one being naturall, and taken out of certaine stones, which are in fountaines; the water wherof retaineth the vsuatorie smell and tast of the same; and the other being artifici-

al, and proceeding out of the iuniper or pine-tree: and this artificiall pitch I saw made vpon mount Atlas in manner following. They make a deepe and round furnace with an hole in the bottome, through which hole the pitch may fall downe into an hollow place within the ground being made in form of a litle vessel: and putting into the said furnace the boughes of the foresaid trees broken into small pieces, they close vp the mouth of the furnace, and make a fire vnder it, by the heate wherof the pitch distilleth forth of the wood through the bottome of the furnace into the foresaide hollow place: and so it is taken vp and put in bladders or bagges.

Of the fruite called Mame or Musia.

THis fruite growing vpon a smal tree which beareth large and broad leaues of a cubite long, hath a most excellent and delicate taste, and springeth forth about the bignes of a small cucumber. The Mahometan doctours affirme, that this was the fruite which God forbad our first parents to eat in Paradise, which when they had eaten they covered their nakednes with leaues of the same fruit, as being of all other leaues most meete for that purpose. They grow in great abundance at Sela a towne of the kingdome of Fez; but in farre greater plenty in the land of Egypt, and especially at Damiata.

Of Cassia.

THe trees bearing Cassia are of great thicknes, hauing leaues like vnto the mulberie-tree. They bear a broad and white blossome, and are so laden with fruits, that they are constrained to gather great store before they be ripe, least the tree should breake with ouermuch waight. And this kinde of tree groweth onely in Egypt.

Of the fruit called Tersez.

TErsez is to be called rather by the name of a root then of a fruit, and is like vnto a mulhrom or toad-stoole, but that it is somewhat bigger.

It is enclosed with a white rinde and groweth in hot and sandy places. Where it lyeth, it may easilie be perceiued by the swelling and opening of the ground. Some of them are as bigge as a walnut, and others as a limon. The phisicians, which call it Camba, affirme it to be a refrigeratiue or cooling fruit. It groweth in great plenty vpon the Numidian deserts, and the Arabians take as great delight in eating of the same as in eating of sugar. This fruit being stued vpon the coles, and afterward made cleane, and sodden in fat broath they esteeme for great dainties. Also the Arabians seeth it in water and milk, and so eat it. It groweth likewise plentifully in the sandes neare vnto the towne of Sela. Of the date or palme-tree, because we haue sufficiently spoken in our description of Segelmesse in Numidia, we will here in this place say nothing at all.

Of the Egyptian figg called by the Egyptians themselves Giumeiz.

THe tree of this figg resembleth other fig-trees both in outward forme and in leaues, but it is of an exceeding height: neither doth the fruit grow among the leaues, or vpon the ends of the twigs, but out of the very body of the tree, where no leaues at all grow. These figs tast like vnto other figs, but they haue a thicker skin and are of a tawnie colour.

Of the tree called Ettalche.

IT is an high and a thornie tree, hauing such leaues as the iuniper hath, and bearing a gum like vnto mastick, wherwith the African apothecaries vse to mingle and adulterate their mastick, because it hath the same colour and yealdeth some smell also. There are found likewise such trees in the Numidian and Lybian deserts and in the land of Negros: but the trees of Numidia being cut in the midst, consist of white wood like vnto the trees beforenamed, and the Lybian trees of a browne or tawnie wood, but the trees of the land of Negros are extreame black within. And that black pith or hart of this tree, wherof musical instruments are made, is called by the Italians Sangu. That wood which is of the browne or tawnie colour is vsed by the African phisicians for the curing of the French poxe, wherupon it is commonly called by the name of pock-wood.

Of the root called Tauxarghente.

THis root growing in the westerne part of Africa vpon the Ocean sea shore, yeeldeth a fragrant and odoriferous smel. And the merchants of Mauritania carry the same into the land of Negros, where the people vse it for a most excellent perfume, and yet they neither burne it nor put any fire at all thereto: for being kept onely in an house, it yeeldeth a naturall sent of it selfe. In Mauritania they sell a bunche of these rootes for halfe a ducate, which being carried to the land of Negros is sold again for eightie or one hundred ducates and sometimes for more.

Of the roore called Addad.

THe herbe therof is bitter, and the root it selfe is so venemous, that one drop of the water distilled therout, will kill a man within the space of an hower, which is commonly knowen euen to the women of Africa.

Of the roote called *Surnag*.

THis roote growing also vpon the westerne part of mount Atlas, is said to be verie comfortable and preferuatiue vnto the priue parts of man, & being drunk in an electuarie, to stir vp venereal lust, &c. Neither must I here omit that which the inhabitants of mount Atlas do commonly report, that many of those damosels which keepe cattel vpon the said mountaines haue lost their virginity by none other occasion, but by making water vpon the said roote: vnto whom I would in merriment answere, that I beleued all which experience had taught concerning the secret vertue of the same roote. Yea they affirmed moreouer, that some of their maidens were so infected with this roote, that they were not only deflowred of their virginity, but had also their whole bodies puffed vp and swolne.

THese are the things memorable and woorthie of knowledge, seene and obserued by me *John Leo*, throughout al Africa, which countrey I haue in * all places traueiled quite ouer: wherein whatsoeuer I sawe woorthy the obseruation, I presently committed to writing: and those things which I sawe not, I procured to be at large declared vnto me by most credible and substantiall persons, which were themselues eie-witnesses of the same: and so hauing gotten a fite oportunitie, I thought good to reduce these my trauels and studies into this one volume.

* That is, in
Barbarie, *Ny-*
midia, *Libya*,
the lande of
Negros, and
Egypt.

Written at Rome in the yeere of Christ
1526. and vpon the tenth of March.

Heere endeth the description of Africa written by
John Leo, borne in Granada, and brought
vp in Barbarie.

A

A briefe relation concerning the dominions, re-
 uenues, forces, and maner of gouernment of sundry the
 greatest princes either inhabiting within the
 bounds of Africa, or at least possessing
 some parts thereof, translated,
 for the most part, out
 of Italian.



Africke hath euer beene the least knowen and
 haunted parte in the world, chiefly by reason of
 the situation thereof vnder the torride Zone;
 which the ancients thought to be vnhabitable.
 Whose opinion, although in very deede it is
 not true, bicause we knowe that betweene the
 two Tropickes there are most fruitefull coun-
 tries, as namely Abassia, and the kingdomes of
 Angola, & Congo, with all India, new Spaine,
 and Brasile; yet neither is it altogither false:

For no part of the world hath greater deserts, nor vaster wildernesses, then this
 of Africa. These deserts, which extend themselues from the Atlantick
 Ocean euen vnto the borders of Egypt, for more then a thousand miles,
 and runne out sometimes two hundred, and otherwhiles 300. miles in
 bredth, diuide Africke into two parts: whereof the southerly part was neuer
 thoroughly knowne to the people of Europe, as also Atlas, which diuideth
 Numidia from Africa the lesse, is some impediment to the same: And to-
 wards the east it seemeth that nature also ment to conceale the same, by
 those deserts that lye bewixt the Red sea and the lande of Egypt. In the first
 times after the floud we finde mention very often made of the kingdomes
 of Egypt, and Ethiopia: and as for Ethiopia the notice we had thereof, was
 but obscure and confused: But Egypt, by reason of the commodious
 situation thereof betweene the Meditteran, and the Red seas, hath alwaies
 beene renowned and famous: yea king *Sesostris* that Egyptian monarch
 enlarged his empire from the Atlantick Ocean, euen to the Euxine sea: Af-
 terwards the kings of Numidia, & Mauritania, & the Carthaginians flourish-
 ed in those prouinces which are bounded by the Meditteran sea. In our
 times, wherein all Africke hath beene and is daily enuironed, there is suffici-
 ent knowledge had of the Marine parts thereof, but for the inland prouin-
 ces there is not so much knowne as might be, rather through want of writ-
 ters then for default of discouerie & trade. Now therefore leauing those parts
 of Africa which are possessed by the Turke and the king of Spaine, to a
 briefe

briefe narration in the last place, we haue reduced al the residue of our relations to three princes: that is, to *Prete Ianni*, the *Monomotapa*, and the *Xeriffo*, who is king of Maroco and Fez; for the rest referring you to *Iohn Leo*, and the discourse prefixed before him: the *Xeriffo* raigenth betwene Atlas and the Atlanticke Ocean; *Prete Ianni* about the center of Africke: and the *Monomotapa* hath his Empire towards the Sinus Barbaricus, or the Barbarian gulphe.

The Empire of Prete Ianni.



He Empire of *Prete Ianni* answereth not certainly in effect, (although it be very large) vnto the same and opinion which the common sort, and most writers haue of it: For latest of any other *Horatio Malugucci* in a certaine discourse of his, touching the greatnes of states at this day, would needes haue his dominion to be greater then any other princes, but the king of Spaine. I confesse indeede, that in times past his state had most ample and large confines, as may be iudged by the multitude of kingdomes, with which he adorneth and setteth forth his stile; for he entitleth himselfe king of *Goiame*; a kingdome seated beyond Nilus, and of *Vangue*, and *Damut* situate beyond *Zaire*; and yet it is at this day euidently knowne, that his Empire scarcely reacheth vnto Nilus: yea and *Iohn Barros* writeth, that the *Abassins* haue little notice of that riuier, by reason of the mountaines lying betwene them and it. The hart or center of his state, is the lake *Barcena*: for on the east it extendeth from *Suaquen*, as farre as the entrance of the Red sea, for the space of an hundred and two and twentie leagues: howbeit betwixt the Red sea and it, there thwarteth a long ranke of mountaines, inhabited by the *Moorees*, who also commaund the sea-coast. On the west it hath another ridge of mountaines along the channell of Nilus, enhabited by the *Gentiles*, who pay tribute vnto the *Prete*. On the north it confineth with an imaginarie line drawne from *Suaquen* to the furthest part of the isle of *Meroe*, which is an hundred and siue and twentie leagues long: From hence it maketh as it were a bow, but not very crooked, towards the south, euen to the kingdome of *Adel* (from the mountaines whereof springeth that riuier which *Ptoleme* calleth *Raptus*, and placeth to the south of *Melinde*) for the space of two hundred and thirtie leagues; all which distance is bordered vpon by the *Gentiles*: from whence it turneth and endeth eastward at the kingdome of *Adel*, whose head citie is *Arar*, in the northerly latitude of nine degrees: So that this whole empire, little more or lesse, amounteth to sixe hundred threescore and twelue leagues in circuite: The countrie (which is distinguished with ample plaines, pleasant hills, and high mountaines, most of them manurable, and well inhabited) bringeth forth barley and myll (for it aboundeth not greatly with other sortes of graine) and likewise *Taffoda guza*, another good and durable seede: But there

there is mill, and Zaburro (which we call the graine of India, or Ginnie wheate) great plenty, with all sorts of our pulse, and some also vnknown to vs. Some of them weare clothes of cotton: but the greater part are clad in sheeps skinnes, and those which are more honourable, in the skins of Lyons, Tigres, and Ounces. They haue all kindes of our domesticall creatures, as hennes, geese, and such like, as also abundance of kine, and wild swine, harts, goates, hares, but no conies, besides panthers, lyons, Ounces, and elephants. To conclude, there cannot be a cuntry more apt then this, for the generation and increase of all plants and creatures. True it is, that it hath little helpe or furtherance by the industrie of the inhabitants, because they are of a sloathfull dul nature, and capacitie. They haue flaxe, and yet can make no cloath, sugar canes, and know not the arte of getting the sugar thereout; yron, and haue no vse thereof, but take all smithes to be negro-mancers: They haue riuers, and waters, and know not how to better their possessions by them. They conceaue not greatly of hunting or fishing: whereupon the fieldes are full of birdes and wild beastes, and the riuers and lakes, of fish. An other reason of their slacknes and negligence, is the euill intreatie of the communitie by those of the mightier sort: for the poore seeing euery thing taken from them that they haue, sow no more, then verie necessity vrgeth them vnto. Their speech also is without any rule or prescription, and to write a letter, requireth a great assembly of men, and many dayes to deliberate thereon. The nobles, citzizens, and peasants liue distinctly and apart, and any of these may purchase nobility by some famous, or worthie act. The first borne inherite all things.

There is not in all the cuntry a castel, or fortified place, for they thinke, as the Spartanes did, that a cuntry should be mayntained and defended by force of armes, and not with rampires of earth or stone. They dwell for the most part disperfed in townes and villages. Their trade of marchandise is performed by exchanging one thing for an other, supplying the ouerplus of their prises with wheat or salt: pepper, incense, myrthe, & salt, they sell for the waight in gold. In their bargaines they vse gold also, but by waight, siluer is not ordinary among them. Their greatest city is the Princes court, which is neuer firme and resident in one place, but remoueth here & there, and remaineth in the open fieldes vnder tentes. This court comprehendeth ten, or more miles in compasse.

His Gouernment.

P*rete Ianni* his gouernment is very absolute, for he holdeth his subiects in most base seruitude, and no lesse the noble and great, then those of meaner qualitie and condition, intreating them rather like slaues, then subiects: and the better to doe this, he maintaineth him selfe amongst them in the reputation of a sacred and diuine person. All men bow at the name of the Prince, and touch the earth with their hand: they reuerence the tent where-

in he lyeth, and that when he is absent also. The *Protes* in times past were wonte to be seene of the people but onely once in three yeeres space, and afterwarde they shewed themselues thrice in a yeere, that is on Christmas, and Easter daye, as also on holy Rood day in September. *Panufius* who now raigbeth, albeit he is growen more familiar then his predecessors, yet when any commission commeth from him, the partie to whom it is directed heareth the wordes thereof naked, from the girdle vpward, neither putteth he on his apparrell, but when the king permitteth him. The people though they bind it with an oath, yet do they seldome speake truth, but when they sweare by the kinges life, who giueth and taketh away, what great signiorie soeuer it pleaseth him, neither may he, from whom it is taken, so much as shew him selfe agreed therewith. Except the giuing of holy orders and the administration of the sacraments, he disposeth as well of the religious as of the laye sort, and of their goodes.

On the way he rideth, enuironed with high and long red curtaynes, which compasse him on every side. He weareth vsually vpon his head, a crowne halfe gold, halfe siluer, and a crosse of siluer in his hand: his face is covered with a peece of blew taffata, which he listeth vp, or letteth downe, more or lesse, according as he fauoreth them that he treateth withall: and sometimes he only sheweth the end of his foot, which he putteth forth from vnder the said curtaynes. They that carrie and returne ambassages, come not to his curtaine, but with long time, diuers ceremonies, and sundry obseruations. None hath slaues but himselfe, to whome every yeere his subiects come to do homage. This prince (as the *Abassins* report) descendeth from a sonne of *Salomon*, & the *Queen of Saba*, called *Melech*: they receiued the faith vnder *Queene Candaces*, in whose time the familie of *Gaspar* began to raigne and flourish in *Ethiopia*, and from him after thirteene generations came *Iohn* called the holie. This man about the time of *Constantinus* the Emperour, because he had no children, leauing the kingdome to his brother *Caius* eldest sonne, inuested *Baltasar*, and *Melchior*, younger brothers, one in the kingdome of *Fatigar*, and the other in *Giomed*: whereupon the royall blood grew to be deuided into three families, namely that of *Baltasar*, that of *Gaspar*, and the third of *Melchior*, ordaying that the Empire about all others should be giuen by election to some one of the foresaid families, soe it were not to the eldest borne. For these first borne there were particular kingdomes appointed. And to auoide scandale and tumult, hee decreed that the Emperours brothers with his neereft kindred should be enclosed as in a strong castell, within* mount *Amara*; where he would also haue the Emperours sonnes to be put, who cannot succeed in the Empire, nor haue any State at all, for which cause the Emperour ordinarily marrieth not.

* Of this mountaine read in the discourse before the beginning of *Leo*.

His forces both in reuenues and people.

HE hath two kinds of reuenues, for one consisteth in the fruits of his possessions, which he causeth to be manured by his slaues, and oxen. These slaues multiplie continuallie, for they marrie among themselues and their sonnes remaine in the condition of their progenitors. An other great reuenue cometh of his tributes, which are brought vnto him, from all those that hold dominion vnder him. And of these, some giue horses, some oxen, some gold, some cotton, and others other things. It is thought he hath great treasure as well of cloaths and iewels, as of gold, and also that he hath treasuries and large magazins of the same riches, so that writing once to the king of Portugal, he offered to giue for the maintenance of war against the Infidels, an hundred thousand drams of gold, with infinite store of men and victuall. They say, that he putteth ordinarilie euerie yeere into the castel of Amara, the value of three millions of ducates. It is true, that before the dayes of King Alexander they layde not vp so much golde, because they knew not how to purifie it: but rather iewels and wedges of gold. Also his commings-in may be said to bee of three sorts: for some he raiseth as it were, out of his crowne-landes: another part he leuieth of the people, that pay him so much for an house, and the tenth of all those mines that are digged by others then by himselfe: and a third reuenue he draweth from his tributarie princes and gouernours: and these giue him the entire reuenues of one of their cities, so as he choose not that citie wherein they make their residence. But though his wealth and reuenues be great, yet are his people of little worth, as well because he holdeth them in the estimation of slaues, by meanes whereof they want that generositie of minde, which maketh men ready to take vp armes, & to be couragious in dāgers: as also it seemeth they haue euer their hands bound with that awefull reuerence which they beare towards their Prince, and the feare they haue of him: and further, in that they haue no armes of defence but bad headpeeces, halfe sculles, and coats of maile, carried thither by the Portugals. Hereunto may be added his want of fortresses: for neither hauing strong places whither to retire, nor armes to defend themselues; they and their townes remaine as a pray to the enemy; their offensiuie armes being vnfeathered arrowes, and some darts. They haue a lent of fiftie daies continuance, which through the great abstinence, wherein they passe all that time, doth so weaken and afflict them, that neither for those daies, nor many other following, they haue the strength to stirre abroad: whereupon the Moores attend this opportunitie, and assaile them with great aduantage. *Francis Aluares* writeth, that *Prete Ianni* can bring into the field, an hundred thousand men: neuerthelesse in time of neede it hath bene scene, that he could make nothing so many. He hath a militarie religion, or order of knighthood, vnder the protection of Saint *Anthonie*, whereunto euerie noble man must ordaine one of euerie

three male children, but not the eldest. And out of these are constituted twelue thousand knights or gentlemen for the kings garde. The end of this order is, to defend the confines of the empire, and to make head against the enemies of the faith.

Princes confining vpon the Prete Ianni.



This Prince, as farre as we can certainly vnderstand, confineth especially with three other mightie princes: one is the king of Borno; another the great Turke; and the third the king of Adel. The king of Buruo ruleth ouer that countrey which extendeth from Guangara towards the east, about five hundred miles, betweene the deserts of Scu, and Barca, being of an vneuen situation, because it is partly mountainous, and partly plaine. In the plaines there dwelleth a very ciuill people in populous and much frequented villages, by reason of the abundance of graine, as also there is some concourse of merchants thither. On the mountaines, shepherdes of great and smal beasts do inhabite, and their chiefe sustenance is mill: They lead a brutish life, without religion, with their wiues and children in common: They vse no other proper names, but those which are taken from the qualitie or forme of mens persons: the lame, the squint eyed, the long, the stuttering. This king of Borno is most mightie in men, vpon whom he laieth no other imposition but the tenth of their fruits; their profession is to robbe and steale from their neighbours, and to make them slaues: in exchange of whom, they haue of the merchants of Barbarie, horses. He hath vnder him many kingdomes, and people, partly white, and partly blacke. He molesterh the Abassins exceedingly with thestes, leadeth away their cattell, robbeth their mines, & maketh their men slaues. They fight on horse-backe after the Gynnet fashion, they vse lances with two heads, & darts & arrowes: they assault a countrey sometimes in one part, and otherwhiles in another, suddenly: but these may rather be termed theeues and robbers then right enemies.

The Turke confineth with Abassia on the east; as likewise the king of Adel, who hemmeth it in betweene the east and the south. They disturbe the *Prete* exceedingly, restraining the limites of his Empire, and bringing his countrey into great miserie: For the Turkes besides the putting of a great part of Barnagasso, to sacke and spoile; (vpon which they entred the yeere of our Lord, 1558.) although they were driuen out againe, haue further taken all that from the *Prete* which he possessed on the sea coast: especiallie the portes and townes of Suaquen and Ercoco: In which two places, the mountaines lying betwixt Abassia and the red sea, doe open, and make a passage, for conuenance of victual, and trafficke, betweene the Abassins, and the Arabians: And it is not long, since the Lord *Barnagasso* was constrained to accord with the Turke, and to buie the peace of his countrey
with

with the tribute of a thousand ounces of gold by the yeere. Also the King of *Adel* procureth hym no lesse molestation: This man confineth with the kingdome of *Fatigar*, and extendeth his dominion euen to the Red sea, where he hath *Aslum*, *Salir*, *Meth*, *Barbora*, *Pidar*, and *Zeila*. At *Barbora* manie shippes of *Aden*, and *Cambaia* arriue with their marchandize for exchange; from whence they receiue much flesh, honie, wax, and victuals for *Aden*; and gold, *Iuorie*, and other thinges for *Cambaia*. A greater quantitie of victuall is carried from *Zeila*, because there is aboundance of waxe, and honie, with corne and diuers fruite, which are laden for *Aden*, and for *Arabia*, and beastes also, as namely sheepe, with tayles wayghing more then siue and twentie poundes, with their heads and necks all blacke, but the rest of them is white: as also certaine other all white with tayles a fathome long, and writhen like a vine branche, hauing thropples vnder their throtes like bulles. There be also certaine kine with branched hornes like to wild hartes, being blacke in colour and some others red, with one onely horne vpon their foreheads of an handfull and an halfe long, turning backward. The chiefe city of this kingdome is *Arar* eight and thirtie leagues from *Zeila* towards the South east. This king being a Mahumetan by a perpetuall profession of making war against the christians of *Abassia*, who are the subiects of the *Prete*, hath obtained of those Barbarians the surname of Holy: He stayeth his oportunitie while the *Abassins* be weakened, and brought downe with that long and hard fast of fiftie daies, when they can scarcely go about their domesticall affaires; and then he entreth into the countrey, sacketh the townes, leadeth the people away into seruitude, and doth a thousand iniuries vnto them. The *Abassin* slaues are of great valew out of their owne countrey: whereupon the bordering, and other Princes both farre and neere esteeme them much, and many of them by meanes of their industrie in seruice, of slaues haue become captaines and great Commanders, in *Arabia*, *Cambaia*, *Bengala*, and *Sumatra*: Bicause the Mahumetan princes of the east, being all tirants ouer kingdomes vsurped from the Gentiles, for securitie of their state, put no trust in their owne subiects: but arme themselues with a multitude of strange slaues, to whom they commit their persons, and the government of their kingdome. And among all other slaues the *Abassins* beare away the bell, as well for fidelitie, as for found and good complexion. And bicause the king of *Adel*, with the multitude of these *Abassin* slaues, which he taketh in the townes and territories of *Prete Ianni*, filleth all *Egypt*, and *Arabia* (in exchange of whom he hath armour, munition, and soldiers, both from the *Turke*, and the *Arabian Princes*) in the yeere of our Lord 1550. *Claudius* king of *Abassia*, being after this sort sorely oppressed by *Gradamed* king of *Adel*, who now for the space of fowerteene yeeres had with continuall incursions greuously molested, and disturbed him, enforcing him to leaue his confines, and to retire into the hart of his empire, demaunded aide of *Stephano Gama*, the Indian Viceroy of *Iohn* the third king of *Portugale*, who was then with a good

fleete vpon The red sea. Whereupon he sent him fower hundred Portugals, with a good quantitie of armes, and small shot, vnder the gouernment of *Christopher da Gama* his brother. With these men by the benefit of floure, he ouerthrew the enimie in two batraile; but in the third, the king of Adel hauing receiued a thousand Turkish harquebuziers from the gouernour of Zebit, with ten peeces of artillerie, the Abassins were put to flight, and discomfited, and their captaine taken prisoner, and put to death. But the king of Adel afterwards sending backe the said Turkes, he and his people were sodainly assailed, neere the riuer of Zeila, and mount Saual, by king *Claudius* with threescore thousand foote, and siue hundred Abassin horte, together with those Portugales, who remained of the former ouerthrow, one of whom wounded *Grandemed* dangerously. But in the moneth of March, the yeere of our Lord 1559. king *Claudius* being set vpon againe by the *Malacai* Mores, he was slaine in the battaile: and the enimie-king acknowledging so great a victorie from the handes of God, triumphed vpon ad alle.

Adamas brother vnto king *Claudius* succeeded him, against whom (for he was halfe a Mahumetan) the best part of the Abassine nobilitie rebelled, and he was defeated by the Barnagasso in the yeere 1562. who hauing thus for a while disturbed the affaires of Ethiopia, it seemed that they were at length asswaged, & reestablished vnder *Alexander*, by the aide of the Portugals, who haue carried thither armes as well of offence, as defence, and stirred vp the mindes and courages of the Abassines, by their example, to warre; For all those that remained of the discomfiture giuen to *Christopher Gama*, and diuers others which came thither afterwards, and do daily there arriue and staie, do marrie wiues, and haue children; and *Alexander* permitted them to elect a iudge, who might execute iustice among them: So that they haue, and do daily bring into Abassia, the manner of warfare in Europe, with our vse of armes, and the manner of fortifying passages and places of importance. Afterwards certain Florentines went into those countries, partly vpon pleasure, and partly for affaires of merchandize. For *Francesco di Medici* great Duke of Florence, had some commerce with the Abassines. The *Prete* therefore giues entertainment, and maketh much of the Frankes, (for so do they call the people of Europe) and hardly giueth them license to depart out of his kingdom. Besides these the *Prete Ianni* hath diuers other enimies, amongst whom is the king of Dancali, to whom the towne and hort of Vela vpon the red sea pertaineth; he confineth with Balgada. The Moores also vex him greatly, which inhabite the prouince, called Dobas, deuided into fowerteene Signiories; for though they be within the confines of *Prete Ianni* his empire, yet notwithstanding for the most part they rebell from him: they haue a lawe, that none of them may marrie, before he first giue testimoniall that he hath slaine twelue Christians.

Of the Emperour of Monomotapa.

C Concerning the state of this mightie Emperour, and of his neighbour of Mohenemugi, and of the limits of both their dominions, as likewise of the Amazones and Giacchi the chiefe strength of their militarie forces, and other memorable matters; to avoide tedious repetitions, I referre the reader to the discourse going before the booke: saue onely that I will heere annexe a briefe testimony out of Oforitis lib 4 de reb gest. Eman. which may adde some small light vnto the treatise before mentioned.

But (saith he) in this part of Ethiopia lying beyond the cape of good hope which is bounded by the south Ocean, there is a most ample kingdome called Benomotapa, whereunto before such time as the Portugals discovered those parts, all the kinges vpon that coast were most obedientlie subject; It aboundeth with gold beyond all credite; which is taken euen out of their riuers and lakes. Yea many kinges there are which pay yeerely tribute of gold vnto this king of Benomotapa. The people worship no Idols, but acknowledge one God the creatour of heauen and earth. In habite and apparrell they are not much unlike to other Ethiopians. They worship their king with woonderfull superstition. This king in his scutocheon or coate of armes hath two signes of maiestie. One is a certaine little spade with a handle of iuorie. The other are two small darts. By the spade he exhorteth his subiects to husbandrie, that they may not through sloth and negligence let the earth lie vntilled, and so for want be constrained to play the theeries. The one of his darts betokeneth, that he will be a seuerer punisher of malefactors; & the other, that he will by valour & force of armes resist all forren inuasions. The sonnes of his tributarie kinges are trained vp in his court; both to the end that by this education they may learne loialtie and loue towards him their soueraigne, and also that they may remaine as pledges to keepe their fathers in awe and due obedience. He is continually guarded with a mightie armie; notwithstanding he be conioined in most firme league with all his neighbour-princes. For by this meanes he supposeth that warre cannot procure him any danger at all, knowing right well that oftentimes in the midt of peace it is readie to disturbe the securitie of Princes. Euery yeere this king sendeth certaine of his courtiers and seruants to bestow in his name newe fire vpon all the princes and kinges within his dominions, that from them it may be distributed vnto others also. Which is done in manner following. The messenger being come to the house of any prince, his fire is immediately quenched. Then is there a new fire kindled by the messenger: and forthwith all the neighbours resort thither to fetch of the said new fire for their houses. Which whosoever refuseth to performe, is helde as a traiterous rebell, and receiueth such punishment as is liable to high treason; yea if need be, an armie is leuied to apprehend him, to the end that being taken, he may be put to such torments as are correspondent to his disloialtie. Hitherto *Oforitis.*

*Benomotapa
must rich in
gold.*

*The kings
armes.*

*A discreet
course.*

*A yeerely su-
perstitious cu-
stome of distri-
buting fire from
the king to his
tributarie prin-
ces.*

The Xeriffo, commonly called The king of Maroco

Sus, and Fez.

AMong all the princes of Africa, I suppose that there is not anie one, who in riches of state, or greatnes of power, may be preferred before the Xeriffo: In that his dominion, which comprehendeth all that part of Mauritania, called by the Romaines Tingitana, extendeth it selfe north & south from Capo Boiador, euen to Tanger, and east and west from the Atlantick Ocean, as farr as the riuer Mulua, and somewhat further also, in which space is comprehended the fairest, fruitfullst, best inhabited, and most ciuill part of all Africk, and among other the states, the most famous kingdomes of Maroco and Fez. With the particular description whereof, and of all the prouinces, cities, townes, riuers, mountaines, &c. therein contained, the Reader may satisfie himselfe to the full in the second and third bookes of the historie of *John Leo* before set downe.

These kingdomes besides their natural fertilitie, are very traffickable; for though the king of Fez hath no haue of importance vpon the Mediterranean sea, neuertheless the English, French, and other nations traffick much to his ports vpon the Ocean, especially to *Larache, Santa Cruz, Cabo de Guer, and in other places pertaining partly to the kingdome of Fez, and partly to Maroco; and they bring thither copper, and brasse, with armes and diuers commodities of Europe, for which among other things they returne sugar.

But because these kingdomes of Maroco and Fez, and diuers other Signiories, and Principalities, at first separate and deuided, were vnitid not long sithence vnder one Prince, who is called *the Xeriffo, it will not be much from our purpose (because among the accidents of our times, I think there is not any one, more notable or wonderfull then this) to set downe here how the matter passed.

About the yeere of our Lord 1508 a certaine Alchaide borne in Tigumedet a towne of Dara, whose name was *Mahumet Benametto*, and who caused himselfe to be called *Xeriffo*, being a subtile man, and of a minde no lesse ambitious, then learned in those sciences, whereunto the Mahumetans are most addicted, began to grow famous in the townes of Numidia. This man vaunting himselfe to be descended of *Mahumets* progenie, was possessed with an imagination (trusting in the deuision of the States of Affricke, wherein then the Portugals bore great sway) of taking into his owne hands all *Mauritania Tingitana. For performance of this, he first sent his three sonnes, *Abdel*, *Abner*, and *Mahumet*, in pilgrimage to Mecca and Medina, there to visit & do reuerence to the sepulchre of their Seducer *Mahumer*. The yoong men performed this voyage with so great fame and reputation of sanctitie and religion (if these words may be vied, in declaring of such an

* Described by Leo in his fifth booke vnder the name of *Lharais*.

* Or *Miramamin*.

The manner how the Xeriffo aspired to the kingdomes of Maroco, Sus, and Fez.

* Or the kingdomes of Maroco, and Fez.

impictie) that in their reurne, the people came out to meete them, kissed their garments, and reuerenced them as saints. They sayning themselves to be rauished into deepe contemplation, went vp and downe the strectes fighting, and crying out in words interrupted with lamentation & yerning: Alá, Alá; and they liued of nothing but almes. Their father hauing taken them home with great mirth and ioy: but yet not minding to suffer this sudden applause & credit, which they had obtayned by such a pilgrimage, to freeze and wax cold; he sent two of them which were * *Amet* and *Mahumet* to Fez; * *Or Abnet.* where being courteously receiued by the king, one of them became a Reader in the *Amodoraccia*, a most famous colledge of that citie, and the yoongest was made tutor to the same kings yoong sonnes. These two seeing themselves so entirely beloued of the king, and in so great fauour with the people, being aduised by their father, and taking occasion vpon the damage which the Arabians & Moores did to those of their owne law & sect, vnder the ensignes of the Portugals, in whose paie they serued. They demaunded leaue of the king to display a banner against the Christians, putting him in hope, (as indeed it fell out) that they would easily draw those Moores vnto him, who were followers of the crowne of Portugall, and by this meanes secure the prouinces of *Sus*, *Hea*, *Ducala*, *Maroco*, with others molested, & euilly entreated by the Portugals. This request was contradicted by *Mullei Nazer*, brother to the king: for (said he) if these men, cc vnder pretence of holines, and defence of their law, shall haue some prosperous proceedings with armes in hand, it will not afterwards be in thy power cc (O king) to bridle or bring them downe: for armes make men couragious, cc & by victories they prooue insolent, & the rout of ambitious people are al- cc waies desirous of innouation. But the king who had a great opinion of their cc sanctitie, making small account of the reasons his brother alleaged vnto him, gaue them a banner, and drumslade, and twentie horse to accompanie them, with letters of recommendation to the Arabians, the princes, and the cities of Barbarie. With these beginnings many people running headlong after their fame, they ouercame *Ducala*, and the countrey of * *Saphia*, * *Or Azaphi.* and went forward euen as farre as *Cabo de Guer*, (which places then were subiect to the Portugals) and finding themselves strong, both in retinue and credite, they demanded of the people (who at that time liued for the most part freely, and came in to none, but such as they liked of themselves) that seeing they now tooke vp armes, for the Mahumetane law against the Christians, they should aide them with their tenthes due vnto God: the which were presently yeilded vnto them by the people of *Dara*, and so they seized by little and little vpon *Tarodant* (where their father was made gouernour) and likewise of *Sus*, *Hea*, *Ducala*, and other places adioining. They first planted themselves in *Tednest*, and then in *Tesarote*, and in a conflict ouerthrew *Lopes Barriga*, a famous captaine amongst the Portugals: but so they lost their owne elder brother therein. And afterwards by faire words entering into the citie of *Maroco*, they poisoned the king, and in his stead made

made *Amet Xeriffo* to be proclaimed king of Maroco. In the meane while the Arabians of Ducala, & Xarquia came to hand blowes with those of Garbia, each partie holding themselues in the *Xeriffos* fauour; but the *Xeriffos* perceiuing the skirmish to grow hot, and that many both of the one and of the other party went to wrack, turned their armes against them both, and enriched themselues with their spoiles. In former times they vsed to send vnto the king of Fez the fift of all those booties which they got; but after this victory, making no reckoning of their said custom, they presented him only with six horses, and six camels, & those but silly ones: wherat being mouued, he sent to demand of them the fift part of their spoiles, and the tribute that the king of Maroco paid him, threatening otherwise warre vpon them. But in the meane while, this man dying, *Amet* his sonne, who was scholler to the younger *Xeriffo*, was not onely content, but further confirmed *Amet* in the Signiorie of Maroco, so that in some small matter he would acknowledge the kings of Fez for soueraigne Princes ouer that citie. But on the other side the *Xeriffi*, whose reputation and power daily encreased, when the time of paying tribute came, sent to certifie this yoong king, that being lawfull successors to *Mahumet*, they were not bound to paie tribute to any, and that they had more right to Affrica then he: so that if he would haue them his friends, so it were; otherwise if he ment to diuert them from this their warre against the Christians, they should not want courage nor power to defend themselues. Wherewith the Fessan king being offended, proclaimed warre against them, and went himsele in person to the siege of Maroco: but at the very first he was driuen to dislodge: and afterwards returning with eightene thousand horse, amongst whom were two thousand harquebuziers, or bowmen, he was vanquished by the *Xeriffi*, who had no more but seuen thousand horse, and twelue hundred harquebuziers which were placed on the way at the passage of a riuier. By meanes of this victorie the *Xeriffi*ooke off the tribute of that countrie, and passing ouer Atlas, they rooke *Tafilere*, an important citie: and partly by faire meanes, partly by force, they brought diuers people of Numidia to their obedience, as also those of the mountaines. In the yeere of our Lord 1536. the younger *Xeriffo* who was now called king of Sus, hauing gathered together a mightie armie, and much artillerie, taken in part from the king of Fez, and partly cast by the French Renegados, he went to the enterprife of Cabo de Guer, a very important fortification, held then by the Portugals, which was built and fortified first at the charge of *Lopes Sequeira*: and afterward, knowing their opportunitie from the king *Don Emanuel*, there was fought on both sides a most terrible battell. In the end, fire taking hold on the munition, and vpon this the souldiers being daunted that defended the fortresse, the *Xeriffo* entred thereinto, tooke the towne, and made the greatest part of the garrison his prisoners. By this victorie the *Xeriffi* brought in a manner all Atlas and the kingdome of Maroco to their obedience, & those Arabians who serued the crowne of Portugall. Whereupon king *Iohn* the third,

seeing

Artillerie cast
by French Renegados.

seeing that his expences farre exceeded the reuenues which came in, of his owne accord gaue ouer Safia, Azamor, Arzilla, and Alcazar, holds which he had on the coast of Mauritania.

This prosperitie was an occasion of grieuous discord betwixt the Brothers: the issue whereof was, that the younger hauing in two battels subdued the elder (whereof the second was in the yeere of our Lord 1554) and taken him prisoner, he banished him to Taflet: and afterwards turning his armes against the king of Fez, after hauing taken him once prisoner, and then releasing him, he yet the second time (because he brake promise) got him into his handes againe, deprived him of his estate, and in the end caused both him and his sonnes to be slaine; and by meanes of his owne sonnes he also tooke Tremizen.

In the meane while *Sal Araes* viceroy of Algier fearing the Xeriffos prosperous successe, gathered together a great army, with which he first recovered Tremizen, & afterwards defeating the Xeriffo, conquered Fez, and gaue the gouernment thereof to *Buasson* Prince of Veles: but this man ioyning battaile with the Xeriffo, lost at one instant both his citie and kingdom. In the ende *Mahumet* going to Tarodant was vpon the way slaine in his pavilion, by the treason of some Turkes, suborned thereunto by the viceroy of Algier, of whom one *Assen* was the chiefe: who together with his companions went into Tarodant, and there made hauock of the kinges treasures: But in their returne home, they were all, but five, slaine by the people, in the yeere 1559: and *Mullei Abdala* the Xeriffos sonne, was proclaimed and saluted king.

Let thus much suffice to haue bin spoken of the Xeriffo: whose proceedings appeare much like to those of *Ismael* the sophie of Persia. Both of them procured followers by bloud and the cloake of religion: both of them subdued in short time many countries: both of them grew great by the ruine of their neighbours both of them receiued grieuous checks by the Turkes, and lost a part of their states: for *Selym* tooke from *Ismael*, *Cacamit* and diuers other cities of Diarbena: And the viceroy of Algier did driue the Xeriffo out of Tremizen, and his other quarters: And euen as *Selim* won Tauris, the head citie of Persia, and afterwards gaue it ouer: so *Sal Araes* tooke Fez the head citie of Mauritania, and then after abandoned the same.

The Xeriffo his reuenues, or commings in.

THE Xeriffo is absolute Lord of all his subiects goods, yea and of their persons also. For though he charge them with neuer so burdensome tributes, and impositions; yet dare they not so much as open their mouthes: He receiueth from his tributarie vassals, the tenthes, and first fruits of their corne and cattell. True it is, that for the first fruits he taketh no more but one for twentie, and the whole being about twentie, he demandeth no more

more then two, though it amount to an hundred. For euery dayes tith of grounde he hath a ducate and a quarter, and so much likewise for euerie house; as also, he hath after the same rate of euerie person aboue fiftene yeers old, male, or female; and when need requireth, a greater summe: and to the end that the people may the more cheerefullie pay that which is imposed vpon them, he alwaies demaundeth halfe as much more as he is to receiue. Most true it is, that on the mountaines there inhabite certaine fierce and vntamed people, who by reason of the steep, craggie, and inexpugnable situation of their countrie cannot be forced to tributes; that which is gotten of them, is the tenth of their corne and fruits, onely that they may be permitted to haue recourse into the plaines. Besides these reuenues, the king hath the towles and customes of Fez, and of other cities: For at the entring of their goods, the naturall citizen payeth two in the hundred, and the stranger ten.

Caruuen the principall Mahumetan temple in Fez, being a mile and an halfe about. Read Leo, lib. 3.

He hath further, the reuenues of milles, and many other thinges, the summe whereof is very great: for the milles yeelde him little lesse then halfe a royall of plate, for euerie Hanega of corne that is ground in Fez, where, (as they say) there are aboue foure hūdred mils. The moschea of Caruuen had fourescore thousand ducates of rent: the colledges and hospitals of Fez had also many thousands. Al which the king hath at this present. And further he is heire to all the Alcaydes, and them that haue pension of him, and at their deaths he possesseth their horses, armour, garments, and al their goodes. Howbeit if the deceased leaue any sonnes apt for the seruice of the warres, he granteth them their fathers prouision; but if they be but young, he bringeth vp the male children to yeeres of seruice, and the daughters, till they be married. And therefore, that he may haue some interest in the goods of rich men, he bestoweth vpon them some gouernment, or charge, with prouision. Wherefore for feare of confiscation after death, euery one coueteth to hyde his wealth, or to remoue far from the court, and the kings fight. For which cause the citie of Fez commeth far short of hir ancient glorie. Besides, his reuenues haue beene augmented of late yeeres by mightie sums of gold, which he fetcheth from Tombuto and Gago in the lande of Negros; which gold (according to the report of some) may yeerely amount to three millions of ducates.

His Forces.

THe *Xeriffo* hath not any Fortresses of great importance, but onely vpon the sea-coast, as Cabo de Guer, Larache, and Tetuan: for as the Turks and Persians do, so he placeth the strength of his state in armed men: but especially in horse. And for this cause he standeth not much vpon his artillerie; although hee hath very great store (which his predecessors tooke from the Portugals and others) in Fez, Maroco, Tarodant, and in the foresaide portes; causing also more to bee cast, when neede requireth; for he

wanteth

wanteth not masters of Europe in this Science. He hath an house of muni-
 tion in Maroco, where they make ordinarily six and fortie quintals of pow-
 der euery moneth; as likewise also caliuers and steele-bowes. In the yeere
 of our Lord 1569. a fire tooke hold on these houses with such furie, that a
 great part of the citie was destroyed therewith. But for the *Xeriffoes* forces,
 they are of two sorts: the first is of two thousand seuen hundred horse, and
 two thousand harquibuziers, which he hath partly in Fez, but most in Ma-
 roco (where he is resident) being as it were of his daily guard. The second
 is of a roiall squadron of sixe thousand gentlemen, being all of noble paren-
 tage, and of great account. These men are mounted vpon excellent horses,
 with furniture and armes, for varietie of colour most beautifull, and for ri-
 ches of ornament beyonde measure estimable: for euery thing about
 them shineth with gold, siluer, pearle, iewels, and whatsoeuer else may please
 the eie, or satisfie the curiositie of beholders. These men, besides prouision
 of corne, oile, butter, and flesh, for themselues, their wiues, children, and ser-
 uants, receiue further in wages, from seuentie to an hundred ounces of sil-
 uer a man. The third sort of forces which he hath, consisteth of his * *Tima-*
riotti: for the *Xeriffo* granteth to all his sons, and brothers, and other persons
 of account or authoritie among the people of Africke, or to the princes of
 the Arabians, the benefite of great Lordships & tenures for sustentation of
 his Cauallarie: and the Alchaides themselues till the fields, and afterwardes
 reape rice, oile, barley, butter, sheepe, hens, and monie, and distribute the
 same monethly to the souldierts; according to the seuerall qualitie of their
 persons. They also giue them cloth, linnen, and silke to apparell themselues,
 armes of offence, and defence, and horses, with which they serue in the
 warres, and if they die or be killed, they allow them other. A thing which
 was also vsed in Rome, towards them that serued on publike horses. Euerie
 one of these leaders contendeth to bring his people into the fiede well or-
 dred, for armes, apparell, and horses: besides this, they haue betweene fower
 and twentie and thirtie ounces of siluer wages euery yeere. His fourth mili-
 tarie forces, are the Arabians, who liue continually in their Auari, (for so
 they call their habitations, each one of them consisting of an hundred, or
 two hundred pauilions) gouerned by diuers Alchaides, to the end they may
 be readie in time of need. These serue on horse-backe, but they are rather
 to be accounted theeues, then true soldiers. His fift kinde of forces milita-
 rie, are somewhat like vnto the trained soldiers of Christian princes; and
 among these, the inhabitants of cities and villages of the kingdome, and of
 the mountaines are enrolled. It is true, that the king makes but little account
 of them, & very seldome puts armes into their hands, for feare of insurrecti-
 ons and rebellions, except in the warres against the Christians, for then he
 cannot conueniently forbid them: For it being written in their law, that if
 a Moore kil a Christian, or is slaine by him, he goeth directly into Paradise,
 (adiabolically inuention) men, women, and those of euery age and degree,
 run to the warres hand ouer head, that at least they may there be slaine; and

*These are a mi-
 litarie order,
 like vnto them
 which hold land
 with vs vnder
 the tenure of
 knights seruice.*

the which, though it be not well tilled, yet for the goodnes of the soile it is apt and fit to be manured, nature hauing distinguished it with riuers, harbours, & most commodious baies. These States belonging to the crowne of Portugall, feare no other but such sea-forces, as may be brought thither by the Turkes. But the daily going to and fro of the Portugall flectes, which coast along vp and downe those seas, altogether secureth them. In the yeere 1589. they tooke neere vnto Mombaza, fower gallies, and a galliot, belonging to the Turkes, who were so bold as to come euen thither.

The dominions of the great Turke in Africa.

THe great Turke possesseth in Africa all the sea-coast from Velez de Gamera, or (as some hold opinion) from the riuier Muluia, which is the easterne limite of the kingdome of Fez, euen to the Arabian gulfe or Red sea, except some few places (as namely Merfalcabir, Melilla, Oran, and Pennon) which the king of Spaine holdeth. In which space before mentioned are situate sundrie of the most famous cities and kingdomes in all Barbarie; that is to say, Tremizen, Alger, Tenez, Bugia, Constantina, Tunis, Tripolis, and all the countrey of Egypt, from Alexandria to the citie of Asna, called of old Siene, together with some part of Arabia Troglodytica, from the towne of Suez to that of Suachen. Also in Africa the grand Signor hath fise vicerioies, called by the names of Beglerbegs or Bassas, namely at Alger, Tunis, Tripolis, at Missir for all Egypt, and at Suachen for those places which are chalenged by the great Turke in the dominions of *Prete Ianni*. Finally, in this part at Suez in the bottome of the Arabian gulfe, is one of his fower principall Arsenals, or places for the building, repairing, docking, and harbouring of his warlike gallies, which may lie heere vnder couert, to the number of fise and twentie bottomes.



*A summarie discourse of the manifold
Religions professed in Africa :
and first of the Gentiles .*



Africa containeth fower sorts of people different in religion : that is to say, Gentiles, Jewes, Mahumetans, and Christians. The Gentiles extend themselues along the shoare of the Ocean, in a manner from Cabo Blanco, or the white Cape, euen to the northren borders of Congo; as likewise, from the southerly bounds of the same kingdome, euen to Capo de buena Esperança; & from thence, to that De los Corrientes: and within the land they spred out from

the Ethiopick Ocean, euen vnto Nilus, and beyond Nilus also from the Ethiopick, to the Arabian sea. These Gentiles are of diuers sorts, for some of them haue no light of God, or religion, neither are they gouerned by any rule or law. Wherupon the Arabians call them Casri, that is to say, lawlesse, or without law. They haue but fewe habitations, and they liue for the most part in caues of mountaines, or in woods, wherein they finde some harbour from winde and raine. The ciuilest among them, who haue some vnderstanding and light of diuinitie and religion, obey the Monomotapa, whose dominion extendeth with a great circuite, from the confines of Matama, to the riuer Cuama: but the noblest part thereof is comprehended betweene the mightie riuer of Magnice or Spirito Sancto, and that of Cuanza, for the space of sixe hundred leagues. They haue no idols, and belecue in one only God, called by them Mozimo. Little differing from these we may esteeme the subiects of Mohenemugi. But among all the Casri, the people called Agag or Giacchi, are reputed most brutish, inhabiting in woods and dens, and being deuourers of mans flesh. They dwell vpon the left banke of Nilus, betweene the first and second lake: The Anzichi also haue a shambls of mans flesh, as we haue of the flesh of oxen. They eate their enemies whom they take in war; they sell their slaues to butchers, if they can light on no greater prise: and they inhabit from the riuer Zaire, euen to the deserts of Nubia. Some others of them are rather addicted to witchcraft, then to idolatry: considering that in a man, the feare of a superior power is so naturall, that though he adore nothing vnder the name and title of a God, yet doth he reuerence and feare some superioritie, although he know not what it is. Such are the Biafresi, and their neighbours, all of them being addicted in such sort to witchcraft, as that they vaunt, that by force of enchantment, they can not onely charme, and make men die, much more molest and

bring them to hard point : but further, raise windes and raine, and make the skie to thunder and lighten, and that they can destroy all herbes and plants, and make the flockes and heards of cattell to fall downe dead. Whereupon they reuerence more the diuell then any thing else: sacrificing vnto him of their beasts and fruits of the earth, yea their owne bloud also, and their children. Such are likewise the priests of Angola, whom they call Ganghe. These make profession that they haue in their hands dearth and abundance; faire weather and foule; life and death. For which cause it can not be expressed, in what veneration they are held among those Barbarians. In the yeere 1587. a Portugall captaine being in a part of Angola with his souldiers, a Ganga was requested by the people, to refresh the fields, which were drie and withered, with some quantitie of water. He needed no great intreatie, but going forth with diuers litle bells, in presence of the Portugals, he spent halfe an hower in fetching sundry gambols & skips, & vttering diuers superstitious murmurings: and behold, a cloud arose in the aire, with lightning and thunder. The Portugals grew amazed; but all the Barbarians with great ioy admired and extolled vnto heauen, their Ganga, who now gaue out intolerable brags, not knowing what hung ouer his head: For the windes outragiously blowing, the skie thundring after a dreadfull manner, in stead of the raine by him promised, there fell a thunderbolt, which like a sword cut his head cleane from his shoulders. Some other idolaters not looking much aloft, worship earthly things: such were the people of Congo before their conversion, and are at this day those, that haue not yet received the Gospell. For these men worship certaine dragons with wings, and they foolishly nourish them in their houses, with the delicatest meates that they haue. They worship also serpents of horrible shape, goats, tygers, and other creatures, and the more they feare and reuerence them, by how much the more deformed and monstrous they are. Amongst the number of their gods also, they reckon bats, owles, owlets, trees, and herbes, with their figures in wood and stone: and they do not onely worship these beasts liuing, but euen their very skins when they are dead, being filled with straw, or some other matter: and the manner of their idolatrie is, to bow downe before the foresaid things, to cast themselues groueling vpon the earth, to couer their faces with dust, and to offer vnto them of their best substance. Some lifting vp their mindes a little higher, worship starres, such be the people of Guinie, and their neighbours, who are enclined to the worship of the sunne, the greatest part of them: and they hold opinion, that the soules of those dead that liued well, mount vp into heauen, and there dwell perpetually neere vnto the sunne. Neither want there amongst these, certaine others so superstitious, as they worship for God the first thing they meete withall, comming out of their houses. They also hold their kings in the account & estimation of Gods, whom they suppose to be descended from heauen, & their kings, to maintaine themselues in such high reputation, are serued with woonderfull ceremonies, neither will they be seene but very seldome.

Of the Iewes.

THe Iewes who haue bene disperfed by god throughout the whole world, to confirme vs in the holie faith, entered into Ethiopia in the Queene of *Sabas* daies, in companie of a fon that *Salomon* had by her, to the number (as the *Abaffins* affirme) of twelue thousand, and there multiplied their generation exceedingly. In that they not onely filled *Abaffia*, but fpreed themfelues likewise all ouer the neighbour prouinces. So that at this day alfo the *Abaffins* affirme, that vpon *Nilus* towards the weft, there inhabiteth a moft populous nation of the Iewifh ftock, vnder a mightie *K*. And fome of our moderne *Cosmographers* fet downe a prouince in thofe quarters, which they call The land of the Hebrewes, placed as it were vnder the equinoctiall, in certaine vnknowne mountaines, betweene the confines of *Abaffia*, and *Congo*. And likewise on the north part of the kingdome of *Goiaime*, and the foutherly quarter of the kingdome of *Gorham*, there are certaine mountaines, peopled with Iewes, who there maintaine themfelues free, and absolute, through the inaccessible fituations of the fame. For in truth by this means, the inhabitants of the mountaines (fpeaking generally) are the moft ancient, and freest people: in that the ftrong fituation of their natie foile secureth them, from the incurfions of forraigne nations, and the violence of their neighbours. Such are the *Scottes* in *Britaine*, and the *Biffkaines* in *Spaine*. But to return againe to our purpose: the *Anzichi*, who extend from the bankes of the riuer *Zaire*, cuert to the confines of *Nubia*, vfe circumcifion, as alfo diuers other bordering people do, a thing that muft neceffarilie haue been brought in by the Iewes, & yet remaying ftill in vfe, after the annihilation of the *Mofaicall* law amongft them. Some alfo think, that the people called *Caffri* or *Cafates* at this day, who are gentiles, draw their originall from the Iewes, but being enuironed on euery fide by *Idolaters*, they haue by little and little fwarued from the law of *Mofes*: and fo are become, as it were, infenfibly, *Idolaters*. On the other fide, the Iewes being woonderfully increased in *Spaine*, paffed one after an other into *Affricke* and *Mauritania*, and disperfed themfelues euen to the confines of *Numidia*, efpéciallie by meanes of traffick, and the profefion of goldfmithes, the which being vtterly forbidden the *Mahumetans*, is altogether praftised amongft them by the Iewes, as are likewise diuers other mechanicall crafts, but principallie that of black fmithes. A thing which notable appeareth in mount *Sciffaua* in the kingdome of *Maroco*, and in mount *Anteta*. It is faid that *Eitdeuet*, a towne in the kingdome of *Maroco*, was inhabited by the Iewes, of the ftock (as they affirme) of *Dauid*, who notwithstanding by little and little are growne *Mahumetans*. The Iewes encreafed afterwards in *Affricke*, when firft *Ferdinando* king of *Spaine* called The catholicke, and after him *Emannell* king of *Portugal*, put them forth of their dominions: For then many went ouer into the kingdomes of *Fez* and *Maroco*, and brought in thither

thither the artes and professions of Europe vnknowne before to those Barbarians. In Bedis, Teza, Elmedina, Tessa, and in Segelmesse euery placeis full of them. They passe also by way of traffick euen to Tombuto, although *John Leo* writeth how that king was so greatly their enemy, that he confiscated the goods of those that traded with them. It importeth me not to speake of Egypt, because it hath euer beene, as well by reason of the neernes of Palestina, as for the commodity of traffick, whereunto they are much enclined, as it were, their second countrie. Here in great number, and in a manner in all the cities and townes thereof, they exercise mechanicall arts, and vse traffick and merchandize, as also take vpon them the receipt of taxes and customs: but about all other places, in Alexandria and Cairo, where they amount to the number of fise and twentie thousand, and the ciuill sort among them do vsually speake the Castilian tounge.

Thus much may suffice to haue bin spoken concerning the Iewes. It now remaineth, that we come to intreat of the Mahumetans of Africa. Concerning whom, before we make any particular relation, it will not be amisse; for the readers more perfect instruction, to speake somewhat in generall: as namely of the sinister proceedings of their first seducer Mahumet; of the variety and propagation of their damned sects ouer the east and south parts of the world; of the fower principall nations which are the maintainers and vpholders of this diabollicall religion; and of sundry other particulars most worthie the obseruation.

Of Mahumet, and of his accursed religion in generall.

** Or Emina.* **M**ahumer his father, was a certaine prophane Idolater called *Abdala*, of the stock of *Ismael*, and his mother was one **Hemmina* a Jew, both of them being of very humble, and poore condition. He was borne in the yeere of our Lord 562. and was endowed with a graue countenance and a quick wit. Being growne to mans estate, the Scenite Arabians, accustomed to rob, and runne all ouer the countrie, tooke him prisoner, and sold him to a Persian merchant, who discerning him to be apt, and subtile about busines, affected and held him in such account, that after his death his mistresse remaining a widow, scorned not to take him for her husband. Being therefore enriched by this meanes, with goods and credit, he raised vp his minde to greater matters. The times then answered very fitly for one that woulde disturbe or worke any innouation. For the Arabians vpon some euill entreatie were malecontented with the Emperour *Heraclius*. The heresies of *Arrius* and *Nestorius*, had in a miserable sort shaken and annoied the church of God. The Iewes, though they wanted power, yet amounted they to a great number. The Saracens preuailed mightily, both in number and force. And the Romaine Empire was full of slaues. *Mahumet* therefore taking hold on this opportunitie, framed a law, wherein all of them should haue some part, or prerogatiue. In this, two Apostata Iewes, and two heretikes,

heretikes, assisted him: of which, one was *Iohn*, being a scholler of *Nestorius* schoole; and the other *Sergius*, of the sect of *Arrius*. Whereupon the principall intention of this cursed law was wholie aimed against the diuinitie of our Sauiour Iesus Christ, wickedly oppugned by the Iewes and Arrians. He perswaded this law, first by giuing his wife to vnderstand, and his neighbours by her meanes, and by little and little others also, that he conuerled with the angell *Gabriell*, vnto whose brightnes he ascribed the falling sicknes, which many times prostrated him vpon the earth: dilating and amplifying the same in like sort, by permitting all that which was plausible to sense and the flesh; as also by offering libertie to all slaues that would come to him, and receiue his law. Wherefore being profecuted hard by the masters of those fugitiue slaues led away by him, he fledde to Medina Talnabi, and there remained some time. From this flight the Mahumetans fetch the originall of their Hegeira. But questionlesse there was nothing that furthered more the enlargement of the Mahumetan sect, then prosperitie in armes, and the multitude of victories; whereby *Mahumet* ouerthrew the Persians, became lord of Arabia, and draue the Romaines out of Syria. And his successors afterwards extended their empire from Euphrates to the Atlantick Ocean, and from the riuer Niger to the Pirenei mountaines, and beyond. They occupied Sicilia, assailed Italy, and with continuall prosperitie, as it were, for three hundred yeeres, either subdued, or encumbered, both the east & west. But to returne to *Mahumet* his law, it embraceth circumcisi- on, & maketh a difference between meates pure & vnpure, partly to allure the Iewes. It denieth the Diuinitie of Christ, to reconcile the Arrians, who were then most mightie; it foisteth in many friuolous fables, that it might fit the Gentiles: & looseth the bridle to the flesh, which is a thing acceptable to the greatest part of men. Whereupon *Auicen* (though he were a Mahumetan) writeth thus of such a law: *Lex nostra* (saith he) *quam dedit Mahumeth, &c.* that is to say, *Our Law, which Mahumet gaue vs, regardeth the disposition of felicitie or miserie, according to the body. But there is another promise, which concerneth the minde, or the soule: which wise Diuines had a farre greater desire to apprehend, then that of the body, which though it be giuen vnto them, yet respect they it not, nor hold it in any estimation, in comparison of that felicitie which is a coniunction with truth.*

Mahumet being dead, * *Allé*, *Abubequer*, *Omar*, and *Odoman* his kinsemen, each of them pretending to be his true successor, wrote distinctly euerie one by himselfe. Vpon which there did arise fower seuerall sects. *Allé* was head of the sect *Imemia*, being followed by the Persians, Indians, and many Arabians, and Gelbines of Africa. *Abubequer* gaue foundation to the sect *Melchia*, embraced generally by the Arabians, Saracens, and Africans. *Omar* was author of the *Anesia*, which is on foote among the Turks in Syria, and in that part of Africk which is called *Zahará*. *Odman* left behim the *Banesia*, or *Xefaiá*, as we may terme it, which wanteth not followers among the foresaid nations. Of these fower sects, in processe of time,

* Or *Haly*.

haue

trade, and commerce, then by marriage and affinitie, and last of all by armes. From hence going forward, they haue taken into their hands the greatest part of the ports of that large Archipelago of the Luçones, Malucos, Iauas, &c. They are Lords of the citie of Sunda, in the greater Iaua, they enioy the greatest part of the Ilands of Banda, and Maluco; they raigne in Burneo, & Gilolo. They came once as far as Luçon, a most noble Iland, and one of the Philippinas, & had planted therein three colonies. On the other side, they conquered vpon the firme land, first the rich kingdome of Cambaia, & there established their sect, as they did the like, in all the places adjoining; from hence they went to Bengala, and became Lords thereof. They cut off by little and little, from the crowne of Siam, the state of Malaca, (which the Portugals holde at this day) as likewise those of Ior, and Pam; and more then two hundred leagues along the coast. Finallie they are entred into the most ample kingdome of China, and haue built Moscheas in the same; and if the Portugals in India and the Malucos, and afterwards the Spaniards in the Philippinas had not met them on the way, and with the gospell and armes, interrupted their course, they would at this instant haue possessed infinite kingdomes of the east: yea in this they are so industrious and bould, to our confusion, that euen the Arabian mariners, that go in the Portugall ships will tarric behind in the Gentile-townes, there to publish their sect; and in the yeere 1555. one of these men had passed euen as far as Iapon, for this purpose; so that if the Portugals had not remedied it in due time, he would peradventure haue wrought there some alteration.

The Persian nation, as touching their sect, a little before our time, haue bene made renowned among those barbarous people, by the valor and armes of *Ismael*, called the *Sophi*. This man accounting himselfe to be of the race and blood of *Alle*, brought his owne sect into credit and reputation, and waged warre against those borderers, who would not accept of it. He wore a redde Turbant, with twelue points or corners, in memoriall of the twelue sonnes of *Ocen*, the sonne of *Alle*, willing that all his followers should weare the like; and many people came in vnto him, and in a maner all those nations which inhabite betwene the riuers Euphrates and Abianus, and between the Caspian sea & the Persian gulphe. *Tammaz* his sonne sent the said twelue-cornered Turbant to the Mahumetan Princes of Malabar and Decan, perswading them to receiue it with his sect, and bestowing the title of a king, on whome soeuer would accept of it, but no others received it, saue *Nizzamaluco*. It is a common voice and opinion, that the greatest part of the Mahumetans of Syria and the lesser Asia follow and affect inwardly the sect of *Alle*, and of the Persians; the which the Turkes perceiuing in the uproare of *Techelle*, made a mightie slaughter of them, carrying the kinemen of the slaine, and those suspected, out of Asia into Europe.

G. B. B. Rel.
vn. part. 1. lib.
2. dell' Asia.

But now let vs passe to the Tartars. These (*as otherwhiles we declared) descended of the ten tribes of Israel, being transported by the order and commission of *Salmanazar*, king of the Assirians, beyond India, into the land

of Arsareth. Here degenerating into rude and barbarous customes, and forgetting in a greate part, or altogether, the Moysaicall ceremonies, they hardly retained circumcision. They came out of this their banishment, in the yeere of our Lord 1200. and in a small time, with the ruine of infinite nations, made themselues terrible to all the east, and no lesse to the north. Pope Innocent the fourth, being amazed at the horrible storme, that hung over the head of Christendome (for they had spread themselues like locusts euen to the bankes of Danubius) sent from the councell of Lyons, Fryer *Ascellino*, of the order of Dominicus, with other Fryers, to the great C A N in the yeere 1246. to exhort him to embrace the name and faith of Christ; or at least to let the Christians alone in peace. Of baptism he accepted not, but promised a league with the Christians, for five yeeres. Others notwithstanding will needes haue it, that he was conuerted, and that taking vp armes in fauour of the Christians, he caused Mustaceno the Califa of Baldach, to dy with famine, amidst the treasures heaped vp by him. But afterwards either hee, or his successor, together with his people, denying their Christianity, became Mahumetans in religion. And sithence that time, the Tartarian name and fame growing obscure, that of the Turkes began to flourish. The Tartars *Petegorski* notwithstanding vpon the mountaines of Cumania, remained firme in the Christian faith, but yet corrupted with the errors of the Greekes and Moscouites. The Colmugi neere the Caspian sea, continued in Paganisme, who are termed Capigliati, because they shauie not off their hayres, as the other Tartars do. The Kirgeffi also be Idolaters, as otherwhiles we declared. The other Tartars that are come on this side of Imaus, haue all, from one to an other, embraced Mahumetisme. And amongst others the Zagatai, who through the emulation they haue with the Persians (vpon whome they border and contend for Empire) as concerning sect, follow the opinion of the Turkes, as also the Mogores their descendents, who in these our dayes haue enlarged their Empire, betweene mount Caucasus and the Ocean, and between Ganges, and Indus. But the Tartars of Cataya, resident beyond Imaus, and vpon the desert called Lop, remaine generallie in Idolatry, although there continue many Christians amongst them, of the sect of Nestorius, neither want there some Mahumetans.

Now let vs come to the Turkes, who in largenes of Empire, are superior to the other sects. Of these, part inhabite in Asia, part in Europe. Those of Asia incline much to the opinion of the Persians, and especially they that inhabite in Natolia, and the borders. But those of Europe are generally lesse superstitious then the Asians, and by reason of their daily conuersation with Christians, they haue a deeper opinion and conceit of Christ then the others, yea, and many of them hold him for God, and Redeemer. And it is not long sithence there were diuers put to death in Constantinople with speciall constancie on their part: and it was thought that many of the grand Signors court held the same opinion. The Turkes, especially those of Europe, are of two sorts: for some are naturall Turkes, others accessorie, or ac-

With this frier Ascellino was sent Iohannes de Plano Carpini, whose roiage is put downe in the first volume of the English roiaiges.

cidental. Naturall I terme them, that are borne of Turkish parents: and them I call accidentall, who leauing our sacred faith, or the Moysaicall law, become Mahumetans: the which the Christians performe by circumcising themselues, and the Iewes by lifting vp a finger. Now the Christians become Turkes, partly vpon some extreme & violent passion, *Cherseogh* (who afterwards was great with *Bazaieth*) turned Turke to bee reuenged of his father, who tooke from him his wife, amidst the solemnitie of the marriage. *Vlucialis* denied the faith to be reuenged of a slaue, his companion in the gallic, who called him scald pate. Some abiure the faith to release themselues of torments and cruelties; others for hope of honors and temporall greatnes: and of these two sorts there are a great number in Constantinople, being thought to be Christians in hart: and yet through slothfulnes, or first to gather together more wealth, or expecting opportunitie to carrie with them, their wiues and children, or for feare of being discovered in their departure and voiage, or else through sensualitie, and for that they would not be deprivied of the licentiousnes and libertie of the life they lead, resolue not to performe that they are bound vnto; deferring thus from moneth to moneth, & from yeere to yeere, to leaue this Babylon & sinke of sin. But the greatest part of Renegados become Mahumetans without perceiuing it. In that the grand Signor sendeth euery fower yeers, more or lesse, according as need requireth, to take through his states of Europe, of euery three christian male children one, at the discretion of his Commissaries, by way of tribute, and they take them from the age of ten, to the yeeres of seuateene. These being brought to Constantinople, are without other ceremonies circumcised, and part of them are sent into Natolia and Caramania to learne the toong, religion, and fashions of the Turkes: and part are emploied about the seruice of the Seraglios, or palaces of Constantinople, Pera, and Andrinople. Heere liuing among the Turkes, farre from their parents, separate from all conuersation with the faithfull, and deprivied of all spirituall aide and helpe, without perceiuing it, they are made Turkes. The author of this, the most diabolicall institution that euer was made, was a certaine Turkish saint, called *Abeuiras*, in the daies of *Amurath* the second: and in the beginning the number was but three thousand, and afterwards they exceeded not twelue thousand, vntill the time of *Amurath* the third, who increased them to the number of fower and twentie thousand. But returning to their education: after some time they are called home againe to the Seraglios of the Zamoglans (for so are they termed, till they be enrolled among the Ianissaries) to remaine there vnder their heads and gouernours: and in short time they become Ianissaries, or Spahies, and either they go to the warre, or are bestowed in some garrison, or else are resident in the court of the Turke. They are called The sonnes of the grand Signor: they liue with great license and libertie: they do whatsoeuer pleaseth themselues: neither can they be iudged by any but the Agaes: during their liues they are seldō times punished, and yet when it is done, it is with great secrecie: in buying they

make

make their owne prizes. These snares are strong enough to procure, that they neuer care for returning any more to the bosome of the church. But that which is woorst of all: euery new Prince bestoweth on them a great larges, and augmenteth their pay, at the Christians charge. They also kill and robbe whomsoeuer they please, especially the Christians throughout the whole countrie, or in marching to the warre, and the Christians dare not so much as in a word finde themselves agreed: whereupon there groweth in them such a scorne and contempt of the Christian name, that they remaine strangers to it. That which I haue said of yoong male children taken from out their mothers bosomes, who without perceiuing it become Mahumetanes, hapneth in like manner vnto them, whom the pirates by sea, or soldiers by land make slaues, presenting them to the grand Signor. Besides the foresaid denises, the Turkes further spread abroad their sect with all kind of vantage and furtherance. For they abase and bring to extreme miserie the Christians and Moores their subiects, not permitting them to ride, nor beate any kinde of armes, nor to exercise any maner of iustice, or government. They make it lawfull to take Christian women that are not married. If the wife of a Christian turneth Turke, and marieth herselfe with a Turke, their law permitteth, that the Christian husband by turning Turke may take her againe. They forbid the Christians to reparaire their ruinate Churches, and suffer them in no wise to reedifie them fallen downe, without great bribes; and so the Christians through pouertie let them come to ruine: by meanes whereof the publike worship of God faileth, and in progresse of time also, the very Christian faith and beleefe. In Asia they will not permit the Greekes the vse of their language, but onely in sacred administrations, to the end that together with their language, they may also loose and forget their Christian fashions and customes. The Spahi being Lords for terme of life, of infinite villages, take such young men into their seruitude, as best pleaseth them; who in processe of time, by couersation with their maisters, and the fauours they hope after, and by the wicked fashions and customes which they learne, as also through the sinnes and vices, wherein they are drowned, do become Turkes. And the Greekes children, after the example of their companions, being thus fauoured and made much of, incline in such a sort vnto this euill, that vpon euery light occasion, they threaten their fathers and mothers to turne Turkes. Further it is forbidden the Mahumetanes to make restitution of any place, once taken with armes, and wherein they haue built a Moschea. To conclude, they vse all inanner of circumstances, by meane of which they may amplifie or enlarge their dominion and sect.

Of the Mahumetans of Africa in particular.



He Mahumetan impietie hath spred it selfe throughout Africa beyond measure: this pestilence entred into Egypt in the yeere of our Lord 637. by the armes of *Omar*. From whence a captaine of *Odoman* first passed into Africa in the yeere 650. with fower-score thousand fighting men, who there defeated *Gregorius Parrivius*. But they perpetually cast out of Africk the Romaines with the people of *Abfimacus*, and *Leontius* the emperour, in the yeere 699. and wholie impatronized themselues of Barbarie. They pierced into Numidia & Libya the in yeere 710. and ouerthrew the *Azanaghi*, and the people of *Gualata*, *Oden*, and *Tombuto*. The yeere afterwards 973. hauing passed *Gambea*, they infected the Negroes, and the first that drunke of their poison were those of *Melli*. In the yeere 1067. *Iaiia* the sonne of *Abubequer* entred into the lower Ethiopia, and by little and little subuerted those people which confine vpon the deserts of Libya and Egypt, piercing euen to Nubia & Guinea. The Arabiās haue augmented their sect in Africk, first with force of armes, by banishing of the naturall inhabitants, the which they might well do, by reason of their infinite multitude: and of them, that verse of *Dauid* may well be vnderstood: *In circuitu impij ambulans: secundum altitudinem tuam, multiplicasti filios hominum, &c.* The wicked walke round about; according to thy greatnes, thou hast multiplied the sonnes of men. Where they could not come, nor giue no blow with armes; there they haue ingrafted themselues, by preaching and traffike. The heresie of *Arrius* furthered their enterprize, wherewith the Vandales and Gothes being then inhabitants of Africa were infected. To further their designments they brought in the Arabicke language and letters. They founded Vniuersities and Studies, both for riches of reueneue, and magnificence of building most noble, especially in Maroco, and Fez. But there is nothing that hath greaterlier furthered the progression of the Mahumetan sect, then perpetuities of victorie, & the greatnes of conquests, first of the Califas in the east, & afterwards of the Miramolines in Affrick: In that the greatest part of men, yea, and in a manner all, except such as haue fastned their confidence vpon the crosse of Christ, and setled their hope in eternity, follow that which best agreeth with sense, and measure the grace of God by worldly prosperitie. And yet Christ (as *Iustinus* the Philosopher, and glorious martyr testifieth) promised no earthly reward to good works. Carnal men therefore perceiuing the empire of the Califas and Mahumetans continually to encrease in the east and west, taking into their hands both sea and land, (for this their felicitie in armes continued three hundred yeeres, wherein they conquered all that which lieth betweene the riuer *Abianus* and the Atlantike Ocean, and subdued Spaine, Sicilia, and a part of Italie and France) and iudging that temporall prosperitie and victories were the effects and fruits, or at least the arguments

arguments and signes of the grace and fauour of God, they easily fell into Apostasie, whereunto the impietie of *Arrius* and other heretikes opened the way, who for long tract of time estranging themselues more and more from the Euangelicall truth, fell in the end into Atheisme: as we see hath fallen out in the course of some moderne enormities. But to returne from whence we haue digressed; in progresse of time there grew great differences betwene the Mahumetans: for their sect being no lesse sottish and foolish, then wicked and perfidious, the maintainers of it were driuen to fetch reasons farre off for defence of the same. But the Arabians not contented in Africa to haue subiugated with armes, and with false doctrine to haue pestered Barbarie, Numidia, Libya, and the countrey of Negroes, they further on the other side assailed the lower Ethiopia, both by sea and land. By lande entred thereinto in the yeere 1067. *Faiaia* the sonne of *Abubeguer*, and by meanes of certaine *Alfachi*, he dispersed that pestilence into Nubia, and the neighbour prouinces. On the other side passing the Red sea, they first tooke knowledge of the coast of Ethiopia, euen to Cabo de los corrientes, by their continuall traffike thither: and afterwards being encouraged by the weakenes of the naturall inhabitants, they erected the kingdomes of Magadazo, Melinde, Mombazza, Quiloa, Mozambique, and seazed on some ports of the island of Saint Laurence: and gathering force by little and little, they enlarged their empire within the land, and established therein the kingdomes of Dangali and Adel. So that on the one side they haue spred their sect, from the Red sea to the Atlantike Ocean, and from the Mediterran sea to the riuer Niger, and farther: and on the other, haue taken into their hands all the easterne coast of Africk, from Suez to Cape Guardafú, and from this, euen to that De los corrientes, and the adjoining islands. In which places though the people be not altogether Mahumetans, yet haue the Mahumetans the weapons & dominion in their hands; the which how much it importeth for the bringing in of sects, we may easily conceiue. To conclude, they haue often assailed the *Prete Ianni*; sometimes the Turkes, who haue taken from him the ports of the Red sea; and otherwhiles the Moores, vnder the conduct of the king of Adel, who hath, and doth molest them greatly, leading into captiuitie a great number of *Abassins*, where they become for the most part Mahumetans.

Of the Christians of Africa.

NOW that we haue declared the miseries and darknes of Africk, it remaineth that we set downe that little light of true religion which there is; the which I can not passe ouer, without exceeding glorie to the Portugall nation. In that they with inestimable charge, and infinite trauaile, haue first sought to open the way to Ethiopia, and to bring the great Negus of *Abassia*, called by vs *Prete Ianni*, to the vnion of the christian church of Europe, performing whatsoeuer, after this, for the conuersion of

the princes of Guinia and Meleghette to the faith, and yet more happily of the king of Congo and the Princes of Angola; and likewise with diuers colonies sent to the islands of the Atlantick Ocean, they haue no lesse aduanced the honor of their owne nation, then the propagating of the christian faith. And finally, passing beyond Cabo de buena esperança, they haue resisted the Mahumetan sect, which had now extended it selfe on the backside of Africa, as far as Cabo de los corrientes.

Of the Christians in Egypt.

THE Christians of Egypt are partly strangers, partlie home-borne in the country; strangers come thither in regarde of traffick which there flourisheth about measure, especially in the cities of Alexandria and Cairo; by reason that this kingdome being most commodiously situate betwene the Red and Mediterran seas, vniteth the west parts of the world with the east, by meane of an infinite traffick; and therefore is it as it were a ladder, whereby the wealth of India and of the Eoan Ocean, passeth into the lesser Asia, into Africke, and Europe. Whereupon not onely the Venetians, Florentines, and Ragusians come thither in great numbers; but also the French, and English. The naturall Christians of Egypt, remaining after the spoiles and hauock of the Barbarians and the crueltie of the Saracens, Mamelucks, and Turkes, exceed not the number of fiftie thousand persons, and these dwell disperfed here and there, but principallie in the cities of Cairo, Messa, Monfalatto, Bucco, and Elchiafa, all placed vpon the bankes of Nilus. There are also many in the prouince of Minia, in which quarter appeare diuers monasteries. But among the monasteries of Egypt those of Saint *Anthony*, Saint *Paul*, and Saint *Macarius* are the principal. The first lieth in Troglodytica right ouer against Sait vpon a hill, where Saint *Anthony* was said to be beaten by diuels: the second is seated not far from this, in the midst of a desert: the third standeth in the wildernes, to the west of Bulaci. This is the monasterie which in some histories is called Nitria, as I thinke, bicause in that quarter the waters of Nilus, being thickned by the heate of the sun in low places, are conuerted into salt and niter. Georgia stood vpon Nilus, six miles from the city of Munfia, a rich and magnificent Conuent, so called after the name of Saint *George*. There were in the same more then two hundred monkes, to the notable benefite and ease of pilgrimes & strangers, who were there curteously lodged. But they dying all of the plague, (about some hundred and fiftie yeeres sithence,) the place was abandoned.

Now to deliuer somewhat concerning the estates of these Christians: They are called by some *Copti, and by others, Christians from the girdle vpward: for albeit they be baptized, as we are, yet do they circumcise themselves like to the Lewes: so as a man may say, their Christianitie comes no lower then the girdle-stead. But that which is woorse, they haue for these 1000. yeeres followed the heresie of *Eutiches*, which alloweth but of one nature in Christ: by which heresie they also separate and dismember themselves

* Or Coptite.

selues, from the vnion of the Church of Europe. The occasion of this separation and schisme, was the Ephesine counsell, assembled by *Dioscorus* in defence of *Eutiches*, who was now condemned in the Calcedon counsell by sixe hundred and thirtie fathers congregated together, by the authoritie of *Leo* the first. For the Costi fearing, that to attribute two natures vnto Christ, might be all one, as if they had assigned him two hypostases or persons, to auoid the heresie of the Nestorians, they became Eutichians. They say their diuine seruice in the Chaldean toong, oftentimes repeating Alleluia. They read the Gospell first in Chaldean, and then in Arabick. When the priest saith *Pax vobis*, the yoongest amongst them laieth his hand vpon all the people that are present. After consecration, they giue a simple peece of bread to the standers by: a ceremonie vsed also in Greece. They exercise their function in the church of Saint Marke amidst the ruines of Alexandria, and in that of Suez, vpon the red sea: they obey the Patriarke of Alexandria, and affirme themselves to be of the faith of *Prece Ianni*. In our daies two Popes haue attempted to reduce them to the vnion of the Romish church; *Pius* the fourth, and *Gregorie* the thirteenth. *Pius* the fourth in the yeere 1563. sent two Iesuit-priests for this purpose to Cairo; who staid there almost a yeere, but to no purpose, and with great danger of life: for one of them was appointed to the fire, from which he escaped by meanes of a merchant; who with eight hundred crownes pacified the Turkes, and caused the priest sodainly to flie away. But Pope *Gregorie* entred into this enterprife with more hope: for *Paulo Mariani* a famous Christian merchant, was at the same time in Cairo, who for his wisdom, magnificence, knowledge of toongs, and long practise in the affaires of the world, ioined with woonderfull eloquence, and presence of bodie, was in great esteeme and reputation, not onely among the Christians, but also with the Turkes, who equally loued him for his liberality, and honored him for his valour. This man had conference with the Patriarke of Alexandria about the reconciling of his people to the Romish church: whereunto the Patriarke not shewing himselfe difficult, or hard to be entreated, was contented to call by his letters into those parts, two priests of the same order, who were then with the Maronites in mount Libanus. In the meane while the Pope, who was aduertised of al this busines, taking the matter quickly in hand, wrote vnto the two priests, appointing one of them to go directlie to Cairo; and the other to returne back to Rome. Wherefore in the yeere 1582 in the moneth of October one of the said priests arriuing at Cairo, was courteouslie receiued by Mariani, and afterwards conducted to the Patriarke, who also made shew of great ioy and consolation. One might likewise perceiue a reasonable disposition in others who had any authority among the Costi. He aduertised the Pope of all; who sent a certaine other priest, with one breese to the Patriarke, and an other to the Iesuites, wherein he exhorted them to go forward, and to bring the vnion, whereof so assured hope was conceiued, to good effect. The Patriarke receiued the breese

with

with great reuerence he kissed it, and according to their custome, laide it vpon his head, and afterwards demanded what it comprehended: the which with great feeling, and contentment hauing vnderstood, within fewe daies he instituted a Synod of some bishops, and certaine other principall persons of the nation. Heere the said priests hauing declared vnto them vpon how little ground they, who at the first receiued the faith from Saint *Marke*, were sequestred from the western church by the authoritie of one heretike, tooke much paines afterward in making them capable of the difference that is betwene a nature and an Hypostasis or person, to their exceeding great admiration, bicause they were in a manner destitute of all learning. For the Patriarke euen from his youth had led his life in the monasterie of Saint *Macarius*, farre not onely from the studies of learning, but also from the conuersation of men, neither appeered there any greater knowledge in the bishops. They had scarcely any booke of the ancient fathers, and yet those they had, were all dustie, and eaten with mothes: That whereof they made chiefest account, was an old volume, being torne and rent, which they called *The confession of the Fathers*, full of diuers dreames and fables, whereof notwithstanding, and of some other Arabicke bookes, the priests made speciall good vse, for the conuincing of them in their errors. Also hauing framed a *compendium* of most necessarie doctrine, they caused diuers copies of the same to be drawne, and gaue them to the learned of the *Costi*, to be considered of, who wondring at the strangenes of the things propounded vnto them, and not knowing how to answer the arguments of the priestes, demaunded time to search their owne writings, and to see what opinion their predecessors had held as concerning that point. In the meane while, they came often to the priests, and inquired of them the doctrine and forme of speech vsed in the Romish church. Whereupon they shewed them how greatly the same church had euer detested heresies: and how seuerely it had condemned the impietie of *Nestorius*, and contrariwise highly esteemed the authoritie of *Cyrrillus Alexandrinus*, and the decrees of the first Ephesine Councell. Neither (bicause it confesseth two natures in Christ, ioined in one person without confusion) doth it therefore inferre two hypostasis or persons. In that a nature and a person are not the selfe same things. The which may cleerely be vnderstoode by the deepe mysterie of the holy Trinitie, wherein we acknowledge one nature, and three Hypostasis or persons. We auer therefore, that there are two natures in Christ, one diuine, which he hath eternally from his Father, the other humane, which he tooke temporally from the immaculate wombe of his mother; both of them ioined in one hypostasis or person. By these and other like demonstrations, they cleered the vnderstandings, and confirmed the mindes of the *Costi*. Howbeit, all this notwithstanding, the Synod being againe assembled (wherein were present, the Patriarke, siue bishops, diuers abbots of monasteries, and thirtie other principall persons) they plainly answered the priests that they had turned ouer their *Annales & writings*, & were resolued

in no wise to depart from the doctrine and faith of their predecessors. This vnlooked-for answer, though it greatly troubled and displeased the priests, yet were they determined still to continue, and to proceed further in the enterprise. Whereupon declaring vnto them againe, how farre they were by *Dioscorus* meanes estranged from the doctrine taught in the Nicen, Constantinopolitan, and first Ephesine counsels, grounded on the authoritie of holy Scripture, and the ancient Fathers: and that to disallow of two natures in Christ, was no other but to denie, that he was neither true God nor man, (a matter abhominable, not only to their eares, but euen to their very vnderstandings) they preuailed so much, as that the matter was yet deferred off to another moneth. Being therefore congregated the third time, it seemed that God himselfe furthered this affaire more then vsually: for first with common consent they abrogated the law of circumcision, and withall after a disputation of fixe howers continuance, it was decreed, that as concerning the truth of this point, the priests were to be beleued, that there were two natures in Christ, and that the Costi though they auoided the name and title of two natures, yet denied they not, but that Christ was true, man and true God. Onely they were warie of the two natures, for feare of falling by litle & litle into two hypostases. Thus this busines being brought to so good a passe, was by the ambition and obstinacie of one man vterly crossed and hindred. This was the Vicar or Suffragan to the Patriarke, who aspiring himselfe to the Patriarkship, and seeing that if he followed this vnion begun with the Romaine church, he could not attaine to that dignitie, but by the Popes authoritie, (which he altogether misdoubted) he first made the decree of two natures to be deferred; commanding afterwards that none should subscribe thereunto, and finally caused the Patriarke wholie to giue ouer this busines, and to retire himselfe into the wildernes; whereas he continued for certaine months. Afterwards the priests vnderstanding where he was, wrot vnto him a letter, signifying therein, what a special desire they had to see him, and what damage the retiring of himselfe would procure to the fillie sheepe recommended vnto him by God, if he ratified not fully those things which were decreed vpon in the last assemblee. He curteously answered, making shew, that he would returne, when he had visited his dioces, and in the meane while they should expect him at Cairo. But while he thought vpon returne, his owne death interrupted him. The Costi haue a law, or custome, that betweene the death of one Patriarke and the creation of an other, there must be in a maner an whole yeeres space, for so long it is requisite, say they, that the church should bewaile the death of her spouse. Whereupon the priests, not to loose so much time, determined to go home into Italy, to acquaint the Pope with the successe of all things, and afterwards (neede so requiring) to returne. The Costi vnderstanding thus much, writ letters to the Pope, wherein they partly thanked him for the care he had of them; & partly lamented, that their recõciliation with the Romish church was not fully confirmed and finished. While the priests were about

to depart on Saint Mathewes day in the morning, there came a route of armed Turkes to their lodging. These layde hands suddenly on two priests, and another companion of theirs, and on three Fryers of the order of Saint Francis, lodged in the same house. No man knew the reason of this hurly burly, but for as much as could be learned, all this grew through the enuie of a Frenchman. This man aspiring to the degree of Consull or Governour ouer his nation, which *Mariani* had obtayned, maliciously gaue the Bassa of Cairo to vnderstand, that *Mariani* suborned the people against the grād Signor, & that he had order from the K. of Spaine to leuie Christian men. And that to this end he kept in his house certaine priests, who practised in this behalf with *Mariani* for the king. There was nothing that more preiudiced the priests, then the Costies letters, which bred a vehement suspition in the Turkes, that such an vnion might be concluded with the Roman Church, as might worke some extraordinarie inuouation. They were therefore cast into a filthie and stinking prison. The Venetian Consull assayed first by word of mouth, and after by suite and supplication, to assuage the furie and anger of the Bassa; Howbeit he receiued such bitter and nipping answeres, that he himselve was also afraid. But nothing preuaileth further with the Turkes then money. For it seemeth that with this onely their sauage furie is mitigated, and their fiercenes appeased. Fiue thousand crownes therefore were disbursed for the priests libertie, wherein the Costi shewed themselves verie friendly, the richest of them offering one after another to lend money without any interest for the same. But this matter cost *Mariani* more then ten thousand crownes; and besides that, he was deprived of his degree of Consulship. The priests being thus freed out of prison, and obseruing how things went, returned one after another backe to Rome.



A

A relation touching the state of Christian Religion in the dominions of Prete Ianni, taken out of an oration of *Matthew Dresserus*, professour of the Greeke and Latine toongs, and of *Histories*, in the Vniuersitie of *Lipsia*.

Who having first made a generall exordium to his audientorie, proceedeth at length to the peculiar handling of the foresaid argument, in manner following.



Nondum (saith hee) *vnus seculi aetas exacta est* &c. The space of one hundred yeeres is not as yet fullie expired, since the fame of the Ethiopians religion came first vnto our eares. Which, because it is in many points agreeable vnto Christian veritie, and carrieth an honest shew of pietie therewith, is to be esteemed as a matter most worthie of our knowledge. Of this therefore, so far forth as the short time of an oration will permit, I purpose to intreate; to the end it may appeare, both where, and what manner of Christian church that of Ethiopia is, and what were the first beginnings thereof.

This Ethiopian, not vnfitly called* The southerne church, is situate in Africa far south, namely vnder the Torrid Zone, betweene the Tropique of Cancer and the Equinoctial; some part thereof also stretching beyond the Equinoctial, towards the Tropique of Capricorne. Two summers they haue euery yeere, yea in a manner, one continual summer: so that at the very same time in some fields they sowe, and in others they reape. Somewhere also they haue euery moneth ripe, some kinde of earthlie fruits or other, especially pulse. The people are scorched with the heate of the sun, and they are black, and go naked: saue onely that some couer their priuities with cloth of cotton or of silke. The countrie is very great, and containeth well nietwentic kingdomes; * so that it is almost as large as Europe, or as all Christendome in these parts. At the beginning indeed it had not about two kingdomes; but in proesse of time it was mightily enlarged by the conquest of countries adiacent. For it is enuironed on all sides by vnbeleeuing gentiles and Mahumetans, who are most deadlie enemies to the Christian religion; with whome the emperour of Ethiopia is at continuall wars, endeavouring by all possible meanes to reclaime them from their heathenish Idolatry to the faith of Iesus Christ. It is reported that certaine bordering * Mores beare such implacable hatred against these Christians, that none of them may marry, before he bringeth testimony, that he hath slaine twelue of them.

* As the church in all the hither parts of Europe hath bene called the western, and that of Greece and Asia, the easterne church.

* Whatsoeuer Dresserus thinketh; yet diuers other authors of good note do hold the dominions of Prete Ianni to be nothing so large.

* These Mores are called Dobas.

The Emperour of Ethiopia is not called (as some imagine) Presbiter or priest;

priest; but Pretious *John*. For in the Ethiopian tounge he is termed Belul Gian, and in the Chaldean, Encoc Gian, both which additions signifie pretious or high; so that in a maner he commeth neer vnto the titles of our princes, who are called Illustres, Excelli, Serenissimi, &c. to signifie, that they are exalted and aduanced aboue other people. And this is a common name to all the christian kings of Ethiopia; as *Phurao* was to the Egyptian kings, and *Augustus*, to the Roman emperours. Neither is this Pretious *John* a priest by profession, but a civil magistrate; nor is he armed so much with religion and lawes, as with military forces.

Howbeit he calleth himselfe The pillar of faith; because he is the maintainer of the Christian faith, not onely enioining his owne subiects to the obseruation thereof; but (what in him lyeth) enforcing his enemies also to embrace it.

In times past Ethiopia was gouerned by Queenes onely. Whereupon we reade in the history of the old testament, that the Queene of the south came to King *Salomon* from Saba, to heare his admirable wisdome, about the yeere of the world 2954. The name of this Queen (as the Ethiopians report) was *Maqueda*, who from the head-city of Ethiopia called Saba (which like an Isle, is enuironed on all sides by the riuier Nilus) trauelled by Egypt and the Red sea to Ierusalem. And she brought vnto *Salomon* an hundred & twenty talents of gold, which amount to 720000. golden ducates of Hungarie, that is, seuen tunnes of gold, and 20000 Hungarian ducates besides. This mightie sum of gold, with other things of great value, she presented vnto *Salomon*, who likewise requited her with most princely giftes. She contended with him also in propounding of sage questions, & obscure riddles. Amongst other matters (as it is reported by *Cedrenus*) she brought before him certaine damosels, and yoong men in maides attire, asking the king, how he could discerne one sexe from another. He answered, that he would finde them out by the washing of their faces. And forthwith he commanded all their faces to be washed, and they which washed themselues strongly, were found to be males; but the residue by their tender washing bewraied themselues to be damosels.

The Ethiopian kings suppose, that they are descended from the lineage of *Dauid*, and from the family of *Salomon*. And therefore they vse to terme themselues the sonnes of *Dauid*, and of *Salomon*, and of the holy patriarkes also, as being sprung from their progenie. For Queene *Maqueda* (say they) had a sonne by *Salomon*, whome they named *Meilech*. But afterward he was called *Dauid*. This *Meilech* (as they report) being growen to twentie yeeres of age, was sent backe by his mother vnto his father and instructor *Salomon*, that he might learne of him, wisdome and vnderstanding. Which so soone as the said *Meilech* or *Dauid* had attained: by the permission of *Salomon*, taking with him many priests and nobles, out of all the twelue tribes, he returned to his kingdome of Ethiopia, and tooke vpon him the gouernment thereof. As likewise he carried home with him the law of God, and the rite

of circumcission:

These were the beginnings of the Jewish religion in Ethiopia. And it is reported, that euen till this present none are admitted into any ministry or canonship in the court, but such as are descended of their race that came first out of Iury. By these therefore the doctrine of God in Ethiopia was first planted, which afterward tooke such deepe root, as it hath since remained to all succeeding ages. For the Ethiopians did both retaine the bookes of the Prophets, and trauailed also to Ierusalem, that they might there worship the true God reuealed in the kingdome of Israel. Which manifestly appeereth out of the Historie of the Ethiopian Eunuch, whose name was *Indich*, which was a principall gouernour vnder Queene *Candaces*, properly called *Indubh*. For he about the tenth yeere after the death and resurrection of our blessed Sautour, trauailed for the space of two hundred and fortie miles, to Ierusalem. Where hauing performed due worship vnto God, returning homeward, as he sate in his chariot, he read the prophet *Esaias*. And by the commandement of the holy Spirit, *Philip* one of Christ his disciples was sent vnto him. And when they were both come to the citie Bethzur, three miles distant from Ierusalem; the Eunuch at the foote of a mountaine espied a certaine water, wherein he was baptized by *Philip*. And being returned into Ethiopia, this Eunuch baptized the Queene, and a great part of her family and people. From which time the Ethiopians began to be Christians, who since that haue continually professed the Christian faith.

Acts of the
Apost. cap. 8.
verse 26.

They beleue also that *Philip* sent into Ethiopia a disciple of his called *Lycanon*, who (as they suppose) ordained the verie forme of religion which they now holde.

Now these beginnings aswel of the Jewish as the christian religion among the Ethiopians being thus declared: we are next to intreat of the doctrine & religion it selfe, together with the rites & ceremonies vsed at this present in the Ethiopicke church, so far forth as we can gather out of the ambassages which haue bin performed from these parts thither, & backe againe. Besides which there is no historie nor discourse of any worth to be found, which entreateth of the religion, maners, and customes of the Ethiopians. So as it is a matter very strange, that for so many hundred yeeres together, Ethiopia was so barred from our knowledge, that we had not so much as any report thereof. Vntill about the yeere of our Lord 1440. certaine ambassadours sent from thence to Pope *Eugenius*, returned backe with his letters, and Papall benediction to their king. Which letters are most charily kept among the records of this Ethiopian king, and are preserued for perpetuall monuments.

From which time also, as though Ethiopia had beene againe quire debarred from the knowledge and conuersation of our men, there were not any Europeans that went into Ethiopia, nor any Ethiopians that came into Europe, till the yeere of our Lord 1486. what time *John* the second king of Portugall sent *Pedro de Couilham*, and *Alonço de Paiaua*, to search out

Ethiopia. This *Pedro* was a man very learned, eloquent, skilfull in sundrie languages, painfull in his endeours, fortunate in his attempts, and most desirous to finde out new countries and people both by sea and land. He therefore in the yeere aboue mentioned, together with his companion *Alonso de Pina*, (who died in the voiage) trauailed first to Alexandria and Cairo in Egypt: from whence in the companie of certaine Mores of Fez and Tremizen, he proceeded on to El Tor, an hauen towne vpon the Arabian shore of the Red sea, and thence to Aden, situate without the entrance of the Arabian gulfe. Where hauing embarqued himselfe in a ship of Mores, he trauailed to Calicut, Goa, and other places of the east Indies; and being fully informed of the state of the Spiceries, he crossed ouer the maine Ocean to çofala, sailed thence to Ormuz, and then returned backe to Cairo. From whence (hauing dispatched letters vnto his king) in the companie of *Rabbi Ioseph* a Iew, he made a second voiage to Ormuz; and in his returne he tooke his iourney towards Ethiopia, the Emperour whereof at that time, was called *Alexander*. Vnto whom when he had deliuered a letter and a mapp of the world sent from king *Iohn*, he was most kindly entertained, and rewarded with many rich gifts. And albeit he most earnestly desired to returne into his owne countrey, yet could he neuer obtaine leaue; but had wealth, honour, and a wife of a noble family bestowed vpon him, to asswage his desire of returning home. Wherefore in the yeere 1526. which was fortie yeeres after his departure out of Portugall, hee was left, by *Rodrigo de Lima* the Portugall ambassadour, still remaining in the court of *Prete Ianni*.

In all this meane while sundry Portugals came out of India to the court of the *Prete*, not so much to visite and salute him, as to declare the good will and kinde affection of their king towards him. Whereupon *Queene Helena*, which was then protectresse of the Ethiopian or Abassin empire, to requite the king of Portugal with like friendship; sent vnto him in the companie of the foresaid Portugals an ambassadour or messenger of hers, called *Matthew*, who was a merchant borne in Armenia, being a man skilfull in sundry languages and in many other matters. This *Matthew* shee not onely furnished with letters requisite for such an ambassage; but enioined him also to declare by word of mouth vnto the king of Portugal the principall heads of their doctrine or beleefe, together with their rites and customes, and the present state of the whole church of Ethiopia. Moreouer shee presented him with a little crosse made (as they suppose) of a piece of that very crosse; whereon our sauour Christ was crucified; with many other tokens and pledges of mutuall christian amity. Thus *Matthew* being dismissed, tooke his iourney to the east Indies; from whence he was conducted by sea into Portugal; where arriuing in the yeere 1513, he did his message, according to *Queene Helens* directions, vnto the king *Dom Emanuel*.

The king taking wonderfull delight at this message, and at these giftes which were sent him from a Christian prince so far remote, not long after prepared

Matthew the first ambassadour sent from Aethiopia to Portugall.

prepared a new* ambassage, with letters, and presents of exceeding value; in which ambassage the pietie and vertue of *Francis Alvarez* a Portugall priest extraordinarily appeered. For he remaining fixe whole yeeres in the court and countrie of Ethiopia, tooke there most diligent notice of all matters worthie the obseruation. And he had often and familiar conference not onely with the emperour himselfe, but also with the patriarke, concerning the whole state of their religion, and of matters ecclesiasticall; as also he was a most curious obseruer of all their rites and ceremonies. Who in the yeere of Christ 1526. being dismissed by *Prete Ianni*, was accompanied into Portugall by another Ethiopian or Abassin ambassadour called *Zagazabo*, and brought letters also to Pope *Clement* the seuenth, with a golden crosse of a pound weight. It seemeth likewise that the said ambassadour of *Prete Ianni* was a very honest, vpright, and godly man, who by reason of their continuall warres was detained in Portugall till the yeere of our Lord 1539.

The letters of *Prete Ianni* to the Pope, were by *Francis Alvarez* deliuered at Bononia, in the yeere of Christ 1533. Where in the presence of *Charles* the Emperour, and before a mightie assembly of people, they were read and approoued with great ioy and acclamation. Both which letters, as well to the Pope as to the king *Don Emanuel*, were full of Christian pietie and loue: wherein first that mightie Emperour (though therein he was deceiued) with singular reuerence and dutie, submitted himselfe vnto the Pope of Rome, as to the head of all the church; offering by the said *Francis* most humble obedience, after the manner of other Christian princes. As likewise he profered vnto them both, the offices of beneuolence, charity, and true friendship, intending to ioinie a firme league of amitie with them, and signifying that his dominions were free and open to all Christians, that would by sea or land frequent the same. Also he plainly seemed to detest the mutuall discords of Christians, exhorting them to bandy their forces against the Mahumetans, and promising his roiall assistance, and most earnest endeouour, for the vanquishing of Christs enemies, and their conuersion to the truth. Lastly he required, that men of learning, and of skill in the holy Scriptures, as likewise diligent Printers, and all sorts of artificers might be sent him, to be employed in the seruice of his church and common wealth. Signifying that he would not violently detaine any man in his dominions, but would dismisse him into his owne countrey, with honour, and liberall rewards. And that he might testifie his louing and kind affection to the king of Portugall, by a most woorthie monument, he sent him the crowne off his owne head, as the present of a dutifull sonne to his most deere father.

Wherefore by this most admirable diligence and industrie of the Portugals, Ethiopia in these last times hath beene discouered and made knowne vnto vs. Neither is there any thing in the Ethiopians religion so hidden and vntreuealed, which hath not either beene found out by *Francis Alvarez*, or most largely declared by *Zagazabo* the Ethiopian ambassadour. Out of the

* This ambassage was at the first vnder taken by *Odoardo Galuano*: who dying at the isle of Camaran in the Red sea, it was performed by *Rodrigo de Lima*.

Zagazabo the second ambassadour sent from Ethiopia to Portugall.

relations therefore of these two woorthy authors, as out of a fountaine, we will deriue the whole substance of our speech.

The ground of the Ethiopicke religion is the profession of one true God, and of his sonne Iesus Christ, which of all Christians is the peculiar and proper marke, whereby onely they are to be named Christians. Concerning this maine point the Ethiopians faith stands most firme and entire: for they together with vs do confesse and adore one God and three persons of the deitie, God the father; God the sonne begotten of his father from euerlasting, who for vs men was incarnate, died, and rose againe; and God the holy Ghost proceeding from the father and the sonne. In this article they follow the holy creed of the Apostles, and the Nicene creed. Saue that they hold that Christ descended into hell for his owne soule, and for the soule of *Adam*, which he receiued of the virgine *Marie*. For this opinion they do most stedfastly embrace; saying that it came by most ancient tradition from Christ himselfe to his Apostles.

The old testament they so conioine with the new, as they allow and receiue both Iewish & Christian ceremonies. Vpon the eight day after their birth,* they circumsise all children both male and female. And vnlesse sicknesses vrgeth them to make the more haste, they defer the baptisme of their male children till they be fortie, and of their females, til they be eightie daies old. Circumsision (they say) they receiued from *Queene Maqueda*, which went to heare the wisdome of *Salomon*: and baptisme from *Saint Philip*, and from the Eunuch which *Philip* baptized. Yet do they stedfastly hold, that not by circumsision, but by faith in Iesus Christ they attaine vnto true felicitie. Their baptisme they reueue euerie yeere: for vpon the day of the three Sages, otherwise called Epiphanie, whereon Christ was baptized in Iordan, they meet in great assemblies, and enter naked into the water; where the priest layeth his hand vpon them, dippeth them thrise, and pronounceth the words of baptisme, saying, I baptise thee in the name of the father, the sonne, and the holy ghost; adding thereto the signe of the crosse. This custome receiued from their predecessors they doe most carefully obserue, not thereby to abase or extenuate their first baptisme; but that euerie yeere they may receiue a new absolution from their sinnes. Also vnto their infants vpon the verie day of their baptisme, they giue the bodie of our Lord, vnder a small morcell of bread. But such as are growen to yeeres of discretion before they come vnto the Lords holy supper, do make confession and receiue absolution of all their sinnes from the priest. Then doe they all betimes in the morning both clergie and laytie receiue the whole sacrament of the bodie and true blood of Iesus Christ in their churches. Which being receiued, they may not vnder paine of grieuous punishment, so much as once spit, till the going downe of the sunne.

Popish confirmation and vnction, they neither esteeme for sacraments nor vse them. The Pope of Rome, either in regard of error and ignorance, or to win his fauour, they acknowledge to be head of the church, and doe pretend

* Whereas the
Iewes circum-
cised the males
onely.

pretend a kinde of obedience to the sea of Rome. Albeit that the Pope, before the Portugals discouerie of the east Indies could neuer communicate any assistance vnto them, * nor yet since that time, by reason of the huge distance almost of fifteene thousand miles. For so many miles the ambassage, which was sent out of Portugall to Ethiopia, said that he had trauailed. [*It is nothing so long a iourney through Egypt, Troglodytica, and Barnagasso, but that the way through those countries is stopped by the tyrannie of the Turkes.*] Howbeit Queene *Helena*, and after her king *Dauid*, seeme onely to haue sought and desired some coniunction with the Roman church, and the Christians of Europe: to the end that with their powers and forces vnited, they might assaile and vanquish the Mahumetans, being most deadly enemies to the Christian name.

Moreouer these Ethiopick Christians do vse to fast vpon certaine daies of the weeke till sun set: as namely vpon Wednesdayes, to reue the sadde memorie of the Iewes counsell, wherein they decreed to crucifie our Redeemer: and vpon Fridaies, that they may with thankfull mindes acknowledge his most bitter passion and death. Likewise the day of Good Fridaie, whereon our blessed Sauour was nailed to the crosse, they celebrate with great deuotion, especially towards the euening. Vnto these they adde a Lent of fortie daies, wherein they liue onely by bread and water. The feasts both of Christ, of the virgine *Marie*, and of certaine Saints, they keepe holic: vpon which daies meeting in their churches three houres after sunn-rising, they read the bookes of the Prophets, and emploie themselues in holy exercises. They sanctifie the Sabaoth in imitation of the Iewes: and keepe holy the Lords day according to the apostles institution. On both these daies they worship God by performing things holic, and eschuing matters prophane. Into their churches they may not come but barefoote onely; neither is it there lawfull for any man to walke vp and downe, nor to talke of worldly affaires, nor to spit, nor cough.

The chiefe vse of the law (they say) is to shew vs our sinnes: neither do they thinke any man liuing able to performe the same, but onely Iesus Christ who fulfilled it on our behalfe. The Saints they loue indeed and reuerence, but doe not pray vnto them. Vnto the blessed virgine *Marie* the mother of Christ, they ascribe great honour, but neither do they adore her, nor craue assistance at her hands. They haue euery day one masse onely, and that a short one, in stead of a sacrifice: but gaine thereby they make none at all. Neither do they eleuate or holde vp the sacrament of the supper, as the masse-priests do: nor applie the same to redeeme dead mens soules from the paines of purgatorie. Howbeit, that there is a place of purgatorie, they do not denie. Wherefore their dead are buried with crosses and supplications, and especially with the rehearfall of the beginning of *Saint Johns* Gospell. Then the day following they offer almes for them, and vpon certaine daies after they adde funerall-banquets; supposing that vpon Sabaoths and the Lords daies, they which died godly, are freed from all

* Yet in the time of Pope Paule the 4. were sent certaine priests with a new created Patri- arke, and two Bishops: who notwithstanding when they went seriously about to bring in the Romish religion, and the supremacie of the Pope, were crossed by the Emperour in all their proceedings.

torments in Purgatorie, and at length, hauing receiued the full measure of chastisement for their sinnes, that then they go into eternall rest. For the effecting whereof, they do not thinke any indulgences of their patriarke, but onely the meere mercy and grace of God to be auailable.

Marriage is no lesse permitted to their clergie and priests, then to their laie-people: yet so, that his first wife being dead, a priest cannot marry another without the Patriarkes dispensation. Whosoever keepeth a concubine is debarred from all sacred administrations. And whatsoeuer bishop or clergie-man is found to haue a bastard, he is vtterly deprived of holy orders, and of all his benefices and spirituall dignities. Marriages are often solemnized without the church, a bed being placed before the house of the bride and the bridegroom. Then come three priests, who going thrise about the bridegrooms bed, sing with a loud voice Halleluah, and other things. This done, they cut one locke of haire from the bridegrooms head, and another from the head of the bride, which they wash in wine made of bony; and then putting vpon either of their heads the others lock, they sprinkle them with a kinde of holy-water, and so depart. Which being performed, the marriage-feast begetteth, and holdeth on till the night be far spent. At length the bride and bridegroom are brought vnto their owne house, out of which neither of them may go forth for the space of an whole moneth after.

In some places they are married in the church by the patriarke himselfe. Where the marriage-bed standing in manner aforesaid, the patriarke with sweet incense and crosses walketh thrise about it, and then turning himselfe towards them, he layeth his hand vpon the bridegrooms head, saying: *Do that which god hath commanded in his gospel, and thinke now that you are not two but one flesh.* Hauing spoken these words, he administred the communion vnto them, and blesteth them. Polygamie, or many wiues at once, are permitted by the emperour and ciuill magistrate vnto the Ethiopians: but in their churches there is no place at all for such as haue more wiues then one. Neither may any such persons presume to enter into their churches, but are held as excommunicate, and are not receiued into the congregation, before hauing put away all the residue of their wiues, they betake themselves to one onely.

Diuorcements they vse very commonlie, and often vpon light occasions except onely the priests, who may by no meanes depart from their wiues. Whereby it appeareth, that their priests approue not that inconstancie in a matter of so great moment. The best remedy which they haue to preuent this mischiefe, is at the daye of marriage to allotte some great penalty vpon that person which shall first forsake the other. Amongst them likewise, according to the law of Moses, brothers vse to marry their brothers wiues, to raise vp seede vnto them. Howbeit this abuse of marriage is not practised by all, but onely by the mightier sort. For the country-people and those of poorer condition, being euery one contented with his owne wife, do so painefullly employ themselves about their labour, and the getting of their
liuing,

living, that they are free from those violent passions of lust.

Infants that die before baptisme they name halfe christians, because, being sanctified onely by the faith of Christian parents, they are not as yet by baptisme throughly engrafted into the church. From meates, which the law of Moses accounted vncleane, they also do abstaine. The heresies of Arius, Macedonius, and Nestorius, they reiect and condemne.

The whole church of Ethiopia is gouerned by a patriark called in the Ethiopick language *Abuna*, which signifieth, A Father. This patriark of theirs is first solemnly created at Ierusalem by the voices of those monkes which keepe the sepulchre of our Lord. Afterward hee is confirmed, and sent into Ethiopia by the patriarke of Alexandria. The emperour *Prere Ianni*, so often as there is need of a new patriark, sendeth an ambassage with many gifts to Ierusalem, and requireth a patriark from thence. Which patriarke, together with a monke of the order of Saint *Antony* the Hermite, being come into Ethiopia, is, according to an ancient custome, receiued with the generall consent, congratulation, applause, and reioycing of all degrees and estates of people. To this high function is singled out some one man of singular piety, grauity, learning, and of more ancient yeeres then the rest. His speciall duties are to giue holy orders, to administer church-discipline, and to excommunicate contumaces or obstinate offenders, which are for their stubbornnes furnished to death. But the authoritie of giuing Bishopricks and spirituall benefices, the Emperour reserueth to himselfe. In Ethiopia there are infinit numbers of priests, and of monkes. *Francis Aluarez* saw at one time ordained by the Patriarke two thousand three hundred fiftie sixe priests. And the like manner of ordaining or instalment they haue euerie yeere wise. It seemeth that those which are chosen into that order, are men destitute of learning and liberall artes. Vnto their priesthood none is admitted before he be full thirtie yeeres of age. It falleth out likewise, that during the vacation of the Patriarkship, the church hath great want of priests. Which vacation is oftentimes prolonged by reason of the continuall wars betweene the Christians and the bordering Mahumetans, and Gentiles: whereby all passage from Ethiopia to the monkes of Ierusalem is quite cut off. Hence proceedeth great desolation in that church. But with monkes all places in this Abassin empire do mightily swarme. These do not onely confine themselues in monasteries, wherof here are great numbers, but also take vpon them offices in the court, and intangle themselues in militarie affaires, and in buying and selling of merchandize. Neither are there anie kinde of people in those easterne parts more conuersant in trade of merchandize then priests and monkes. So that the old said sawe is most truelie verified:

What ere the world doth put in ore,

The Monke will inrermeddle sure.

It is likewise to be noted, that the priests, monkes, and other ministers of the Ethiopian church, are not maintained by tithes and almes as they are in Europe.

Europe. They haue onelic certaine fieldes and gardens, which must be manured by the monkes and clergie themselues. To beg ought of the common people they are in no wise permitted, vnlesse perhaps some man will of his owne accorde bestowe somewhat in their churches for the exequies of the dead, or for some other sacred vses.

These Ethiopians haue a certaine booke, which they suppose to haue bene written by all the Apostles when they were assembled at Ierusalem. This booke in their language they call Manda and Abetilis: and do beleue that all things therein contained are to be holden for gospel. In it, amongst other matters, are contained certaine penal statutes; as for example. If a priest be conuicted of Adultery, Man-slaughter, Robberie, or periurie, he is to receiue like punishment with other malefactors. Likewise, that aswell ecclesiasticall, as secular persons, are to abstaine from coming to church for the space of fower and twentie howers after carnall copulation. Some lawes also there are, concerning the purification of women after their moneths, and their child-birth: which, bicause we can make but little vse of them, I do heere passe ouer in silence. One thing there is in this booke very well prouided, namely, that twise euery yeere there be a Synod assembled in the church of Christ, for the handling and discussing of all matters ecclesiasticall.

These are the principall points of the religion, faith, and ceremonies of the Ethiopicke church vnder *Prere Ianni*, which hitherto haue come to our knowledge. A good part whereof is agreeable vnto the scriptures of the old and new testament. And such in very deed they are, as represent vnto vs the acknowledgement of one true God, and the faith and worship of our onely Lord and Sauour Iesus Christ. But as neuer any church vpon earth was quite voide of blemish: so neither is this of Ethiopia free from all staines of errour. Which notwithstanding may seeme the lesse strange, bicause in Ethiopia there are no schooles nor Seminaries of liberall artes, saue only, that the priests themselues (according to their simple skill) traîne vp their sonnes vnto such learning, as may in time make them capable of priesthood. Neither was there euer any man yet, that reformed their errors. *Francis Aluarez* reporteth, that the Patriarke of this Ethiopick church, in a certaine priuate conference, did grieuouly complaine of all such errors as were there maintained, and was most earnestly desirous of a reformation. Which desire of his, as it is most holy & comendable; so is it by al christiãs to be approoued. God almightie grant, that the Ethiopians may one daie attaine to the accomplishment of this his compassionate well-wishing, and may haue a happie reformation of their church. For this to desire and praie for, is farre more conuenient and Christian-like, then to disgrace them with reprochfull words, and to bereaue them of the name of Christians. Which harde and vnchristian measure, *Zagazabo* the Ethiopian ambassadour, reporteth with grieffe, that he found among the Popish priests of Portugall; by whom he was quite restrained from the vse and communion of the holie supper,

supper, as if he had beene a meere Gentile, or Anathema.

It is indeed an error, or rather a great infirmitie, that they do as yet re-
taine and vse some of the Iewish ceremonies. But we are wholie to impute
it to their ignorance of Christian liberty. And whereas they permit marriage
to their priests, it is neither repugnant to the sacred word of God, nor to the
institution of the Apostles. Wherefore it ought not to be disallowed of
any Christians. Vnlesse they will preferre the decrees of the Pope before
the commandement of God, established by Christ and his apostles. Where-
by it may plainly appeere how impiouly and sauagely the Priests of Portu-
gall dealt, in that especially for this cause they so sharply inneed
against the Ethiopick ambassadour, and so vnciuilly entreated him.

Their yeerely renewing of baptisme, was at the first brought in by error,
and since by ancient vse and tradition, hath growen authenticall. For in very
deed so great is the force of antiquitie and custome, that where they once
take roote, they can hardly be remooued. And it is a woonder that the Ethi-
opians do so often repeat baptisme, when as they cannot be circumcised any
more then once. But in regard of all these defects, what can we better de-
uise to do, then in our daily praiers to wish them mindes better informed,
and the puritie and integritie of faith, which is agreeable vnto gods worde?
The Ethiopians conceiued exceeding ioy at the first arriuall of the Portu-
gals in their countrie: hoping that their mutuall acquaintance and familia-
ritie, would breed a similitude and coniunction, as well of their religions,
as of their affections and mindes. But I am verily afraid, least the reproch-
full and sterne carriage of the Popish priests and monkes towards the Ethi-
opick ambassadours before mentioned, hath more then euer in times past
estranged the mindes of that nation from the Christians of Europe.

Howbeit the singular care and industrie of those two renowned Princes,
John the second, and *Emanuel*, kings of Portugall, is most highly to be ex-
tolled and celebrated, who by infinit charges employed vpon their naviga-
tions to The east Indies, and to these parts; haue opened a way for the Eu-
ropean Christians, to the southerne church of Ethiopia; and for the Ethi-
opians to this westerne church of Europe. Which had not these two woor-
thie Princes brought to effect, we should not so much as haue knowne the
name of a Christian church in Ethiopia. For thither by the way of Arabia
and Egypt, in regard of the Arabians, and Mahumetans most deadly enmi-
tie to the Christian faith, it is so dangerous and difficult to trauell, as it see-
meth to be quite barred and shut vp. Vnlesse therefore ouer the Atlantike
Ethiopick, and Indian seas the Portugals had thither found a passage by na-
uigation; it had almost beene impossible for any ambassadours or other
persons, to haue come out of Ethiopia into these westerne parts. Thus
farre *Matthew Dresseus*.

An ambassage sent from Pope *Paule* the fourth to *Claudius* the Emperour of *Abassia* or the higher *Ethiopia*, for planting of the religion and ceremonies of the church of *Rome* in his dominions; which ambassage tooke none effect at all.



I^N the yeere 1555 *John* the third king of Portugal, determined to leaue no meanes vnattempted for the absolute reconciliation of *Prete Ianni* vnto the church of *Rome*. For though *Dauids* ambassador had performed obedience to Pope *Clement* the seuenth on his emperours behalfe; yet doubted the king of Portugal (as true it was) that for want of speedie prosecution, those forward beginnings would proue but altogether fruitlesse; in that for all this, they still embraced the heresies of *Dioscorus* and *Eutiches*, and depended on the authoritie of the Patriark of *Alexandria*, receiuing their *Abuna* from him, who is the sole arbitrator of all their matters ecclesiasticall, the administrer of their sacraments, the giuer of orders ouer all *Ethiopia*, master of their ceremonies, and Instruxer of their faith. Whereupon he supposed, that he could not do any thing more profitable, or necessarie, then to send thither a Patriark appointed at *Rome*, who might exercise spirituall authority ouer them, as also with him some priests, of singular integrity and learning, who with their sermons, disputations, & discourses both publike and priuate, might reduce those people from their errors and heresies to the truth, and might confirme and strengthen them in the same. And vnto this, it seemed a wide gate was already open; because not many yeeres before, *Claudius* the emperour of *Ethiopia* receiued great succours from the Portugals, against *Graadamet* king of *Zeila*, who had brought him to an hard point; and in a letter written from him to *Stephen Gama*, he called *Christopher Gama* his brother, who died in this war, by the reuerend name of a Martyr. The king of Portugal therefore hauing imparted this his resolution, first with Pope *Iulius* the third, and then with *Paul* the fourth, it was by them concluded to send into *Ethiopia* thirteene priests, men of principall estimation and account aboue others of their qualitie. *John Nunnes* Barretto was made Patriark, and there were ioyned vnto him two assisting Bishops, *Melchior Carnero*, and *Andrea Ouedo*, vnder title of the Bishops of *Nicea*, and *Hierapolis*. King *John* set forth this ambassage, not onely with whatfoeuer the voiage it selfe necessarily required, but further with all royall preparation, and rich presents for *Prete Ianni*. Neuerthelesse, the better to lay open an entrance for the Patriarke, there was by the kings appointment sent before from the city of *Goa*, *Iago Dias*, and with him

Gonsalvo Rodrigo, into Ethiopia, to discover the minde of the Neguz, and the disposition of his people. These two being admitted to the presence of that Prince, shewed him the letters of king *John*, wherein he congratulated with him, on the behalfe of all Christians; for that following the example of his grandfather, and father, he had embraced the Christian faith, and vnion. Whereat *Claudius* was amazed, 'as at a thing neuer before thought of. And it being demaunded, why he had written to the king of Portugal to that effect, he excused himselfe by the writer, and interpreter of his letter: adding thereunto, that though hee esteemed that king as his very good brother, yet was he neuer minded to swerue one iot from the faith of his predecessors. *Roderigo* for all this, was no whit daunted, but wrought all meanes to bring *Claudius* to his opinion. But the greatest difficultie against this his busie enterprife, was the ignorance of the emperor and the princes of Ethiopia in all the generall Councils, and ancient Histories. Afterwards perceiuing that the Neguz did not willingly admit him to audience, he wrote and diuulged a booke in the Chaldean toong; wherein confuting the opinions of the the Abassins, he laboured mightily to aduance the authoritie of the Romaine church. Which booke raised so great a tumult, that the emperor, to auoide woorse inconueniences which were likely to ensue, was faine quickly to suppress it. *Iago Dias* perceiuing that he did but loose time, & the terme of his returne approaching, tooke his leaue of the Neguz. And hauing made knowne in Goa, how matters stood, it was not thought requisite that the Patriarke should expose his owne person, together with the reputation of the Romaine church, vnto so great hazard. But rather, not wholly to abandon the enterprife, they determined to send thither *Andrew Ouedo*, (newe elect bishop of Hierapolis) with two or three assistants, who with greater authoritie might debate of that which *Roderigo* already had so vnfruitfully treated of. *Ouedo* most willingly vndertaking this attempt, put himselfe on the voiage, with father *Emmanuel Fernandez*, and some fewe others. When he was come into Abassia, he stood in more need of patience then disputation. For king *Claudius* within a fewe moneths after, being vanquished and slaine, *Adamas* his brother succeeded, who was a great enimie to the sea of Rome. This man drew *Ouedo* and his assistants, to the warres with him, and intreated them most barbarously, as also those Abassins whom they had conuerted. He likewise was afterwards ouerthrowne in battaile by the Turkes, who stripped *Ouedo* and his companions of all things that they had. Whereupon they grew into such pouertie and miserie, as (all helpe failing them) they were enforced to get their liuing with the plough and spade, till they all died one after another. This Ethiopian Christianitie is brought at this day to an hard point, by the inuasions of the Turkes and Mores, as is before declared. Notwithstanding their religious men affirme, that they haue prophesies of the comming of a Christian nation to their Ports from farr countries, with whom they shall go to the destruction of the Mores: and these they hold to bee Portugals. They haue farther, cer-

The Emperour
of Ethiopia wil
by no meanes
admit the su-
premacie and
religion of the
Romish church.

Adamas a new
Emperour of
Ethiopia.

tain preſagements of Saint *Sinoda*, who was an Egyptian Hermite, of the ruine of Meca, the recouerie of the holy ſepulcher, and the taking of Egypt and Cairo, by the Abaffins, vnited with the Latines.

Of the Chriſtians of the iſle of Socotera.

Vicinitie of place and conformitie of cuſtomes inuite me to croſſe the ſea, and to viſite the Chriſtians of Socotera. This iſland is ſixtie miles long, and ſiue and twentie in bredth. It is ſituate ouer againſt the Red ſea. The people thereof receiued the faith from Saint *Thomas* the Apoſtle: for they affirme, that heere he ſuffered ſhipwracke, and that of the broken and battered ſhip he built a church, which is as yet extant. They imitate for the moſt part the rites, cuſtomes, and faſhions of the Abaffins, but with great ignorance and error: for being ſeparated from all commerce with the Chriſtians of theſe parts, they remaine deprived of that ſpirituall helpe, which the weſterne church by communication might impart vnto them. They retaine circumciſion, and ſome other Moifaicall ceremonies. Alſo they pray for the dead, and obſerue ordinarie faſts: hauing prefixed howers for praier, and bearing great reuerence to their religion, in honour whereof, they build chappels, wherein aſſembling together, with an high and loude voice, they make ſupplications and praiers in the Hebrew toong. But their farre diſtance (as I ſaid) from theſe parts of Chriſtendome, the ſterilitie of the iſland, and the pouertie of the people, are occaſions that the little light of truth which they haue, is in a manner quite eclipsed by multitudes of errors. Vnto other things may be added the tyrannie of the king of *Fartac* a Mahumeran, who ſubdued them about the yeere of our Lord 1482. and partly by dominion, partly by affinity and kinned, and partly alſo by conuerſation, brought in amongſt them the deadly poiſon of *Mahumet*. From this ſeruitude they were deliuered by *Triſtan d'Acunna*, one of the king of Portugals captaines; ſixe and twentie yeeres after they fell into the ſame. And for their better ſecuritie, he repaired the fortrefſe, leauing therein a Portugall gariſon. But bicauſe the charges farre ſurmouted any benefite that came of the iſland, not long after the ſaid fortrefſe was ruinated, and the iſland abandoned by the Portugals. *John* the third king of Portugall had a great deſire to aſſiſt and free them from the tyrannie of the Turkes: whereunto after the taking of *Aden* they were ſubiect. But for feare of prouoking the great Turke, or giuing him occaſion to diſturbe and moleſt thoſe ſeas with his fleetes, as alſo for the diſpatching of other affaires he had in hand, he neuer went about that enterpriſe.

Fartac a countrey of Arabia Felix; the king whereof ſubdued the iſle of Socotera, 1482.

Of the Christians of Nubia.



F Rancis Alvarez in his Aethiopicke relation, writeth, that he being at the court of *Prete Ianni*, there arrived certaine ambassadors from Nubia, to make sute vnto that prince, for some priests, and ministers of the Gospell and sacraments, by whom they might be instructed in the Christian faith. But *Prete Ianni* answered them, that he had not enough for his owne countrey: whereupon they returned home very discōtent, so that hauing no helpe from the Christians, & on the other side being daily sollicitated by the Mahumetans, vpon whom they border on many sides, it is thought, that at this present, they remaine in a manner without any religion at all. Notwithstanding at this day, there are more then an hundred and fiftie churches standing, with diuers other notes and signes of Christianitic. Their language partaketh much with the Egyptian, and no lesse with the Chaldean and Arabick.

Of the Christians in the kingdome of Congo.

Hitherto we haue described that little, which remaineth of the ancient Christianity of Africk. It now resteth, that we giue some notice of that, which hath beene brought in of late. Congo is a kingdome about the bignes of France, situate (as is before said) beyond the equinoctiall betweene Cabo da Catherina, and Bahia das vacas. It was conuerted to Christian religion, by the meanes of *Don John* the second king of Portugal, in manner following. *Don Diego Cano* a captaine of that king, by his commission coasting along Africa, after a great navigation, arrived at length in the great riuer of Zaire; and attempting to saile vp into it, he discovered along the banks thereof many townes, where he found much more affability in the inhabitants, then in those of other countries which before he had discovered. And that he might be able to giue the more faithfull aduertisement thereof to his king, his hart moued him to go to the court of that kingdome. Whither being come, and courteously brought to the kings presence, he shewed them the vanity of their Idolatry, & the high reuerence of christian faith. And he found in that Prince so good a disposition, as returning into Portugal, besides an ambassador he was permitted to carry with him certaine youths of noble parentage, to the end they might learne the Christian doctrine, and be well instructed therein; and being baptized also, might afterwards be sent back with Portugall priests to preache the gospel, and to plant the Christian faith in that kingdome. These youthes remained in Portugal two yeeres, and were there liberally entertained, and with all diligence instructed in matters of religion, and were at length with great solemnity baptized. When they came to riper yeeres, king *John* sent them backe againe into their owne countrey, with an honorable ambassage,

in whose company went for teachers and instructors of that nation three Dominick-Fryers, reputed for men of exquisite learning and holy life. Being arrived in Congo, they first converted *Mami-Sogno* the kings vncle, with one of his sonnes. After that ensued the baptisme of the king and Queene; for which cause in short time, there was a goodly Church erected, vnder the name and title of *Santa Cruz*. And in the meane while there were infinite Idols burnt. The king was called *Iohn*, the Queene *Leonora*, and his eldest sonne *Alonso*. This *Alonso* was a singular good man, who not being satisfied in his owne conuersion, laboured also with a kind of Apostolicall zeale for the conuersion of his subiects. But let no man thinke, that the planting of religion can euer passe without some labour and trouble. These Dominick-Fryers, besides the intemperature of the aire and vsuall heat, which consumed them, were also euilly entreated by the *Moci-Congi. For although they shewed themselues docible, and tractable enough, while they were instructed onely about ceremonies, and diuine mysteries, (because they thought, that the higher those matters were about humane capacity, the more they sorted and were agreeable to the maiestie of God) neuertheless when they began to entreate seriously of Temperance, continence, restitution of other mens goods, forgiuing of iniuries, and other heades of Christian pietie, they found not onely great hinderance and difficultie, but euen plaine resistance and opposition. The king himselfe, who had from the beginning shewed notable zeale, was now somewhat cooled; who because he was loth to abandon his soothsaiers and fortune-tellers, but about all, the multitude of his concubines (this being a generall difficultie among the Barbarians) would by no meanes giue eare vnto the Preachers. Also the women (who were now reiected one after another) not enduring so suddenly to be banished from their husbandes, brought the court and roiall citie of Saint Saluador into a great vproare. **Paulo Aquitino* second sonne to the king, put tow to this fire, who would by no meanes be baptized; for which cause there grew great enmity betwixt him and *Alonso* his elder brother, who with all his power furthered the proceedings, and maintained the growth of the Christian religion. During these troubles, the old king died, and the two brothers fought a battell, which had this successe; that *Alonso* the * true heire, with sixe and thirtie soldiers, calling vpon the name of Iesus, discomfited the huge armie of his heathenish brother, who was himselfe also taken aliue, and died prisoner in this his rebellion. God fauoured *Alonso* in this warre, with manifest miracles. For first they affirme, that being readie to enter into battaile, he saw a light so cleere and resplendent, that he and his companie which beheld it, remained for a good while with their eies declined, and their mindes so full and replenished with ioy and a kind of tender affection, that cannot easily be expressed. And then lifting vp their eies vnto heauen, they sawe five shining swords, which the king tooke afterwards for his armes, and his successors vse the same at this day.

Having obtained this victorie, he assembled all his nobles, and streightly enioined

* So are the inhabitants of Congo called.

* So called by *Oforius* lib. 3. de *Reb. Gest.* Eman. But by *Phil. Pigafetta*, lib. 2. Cap. 2. *Mani-Pango*.

* *Oforius* de *Reb. Gest.* Eman, lib. 3.

enjoined them to bring all the idols of his countrey to an appointed place, and so vpon an high hill, he caused them all to be burned. This *Alonso* reigned prosperously for fiftie yeeres together, in which space he exceedingly furthered by authoritie and example, as also by preaching and doctrine, the new-planted Christianitie. Neither did *Don Emanuell* the King of Portugall giue ouer this enterprife: for he sent from thence to Congo, twelue of those Fryers which the Portugals call *Azzurri*, of whom Fryer *Iohn Mariano* was head: with architects and smiths for the building and seruice of Churches, and with rich furniture for the same. After king *Alonso*, succeeded *Don Pedro* his sonne: in whose time there was a Bishop appointed ouer the isle of Saint Thomas, who had also committed vnto him the administration of Congo. Where, at the citie of Saint Saluador, was instituted a colledge of eight and twentic Canons in the Church of Santa Cruz. The second bishop was of the bloud roiall of Congo, who trauailed to Rome, and died in his returne homeward. *Don Francisco* succeeded *Don Pedro*, who continued but a small space: & *Don Diego* his neere kinsman was after his decease aduanced to the crowne. In whose time *Iohn* the third king of Portugall, vnderstanding that neither the king himselfe cared greatly for religion, and that the merchants and priests of Europe furthered not, but rather with their bad life scandalized the people new conuerted, he sent thither fower Iesuits, to renew and reestabliish matters of religion. These men arriuing first at the isle of Saint Thomas, and then at Congo, were courteously receiued by the king: and presently going about the busines they came for, one of them tooke vpon him to teach sixe hundred yoong children, the principles of christian religion: and the other dispersed themselues ouer the whole countrie to preach. But all of them, one after another, falling into tedious and long diseases, they were enforced to returne into Europe. At this time there was appointed ouer Congo a third bishop of the Portugall nation, who through the contumacie of the Canons and clergie, found trouble enough. In the meane while *Don Diego* dying, there arose great tumults touching the succession, by meanes whereof, all the Portugals in a manner, that were in Saint Saluador (except priests) were slaine. In the end, *Henrie* brother to *Don Diego* obtained the crowne, and after him (for he quicklie died in the warres of the Anzichi) *Don Aluaro* his son in law. This man reconciled vnto himselfe the Portugall nation, caused all the religious and lay sort dispersed heere and there, throughout the kingdome, to be gathered together, and wrote for his discharge to the king, and to the Bishop of Saint Thomas. The bishop hauing perused the letters, passed himselfe into Congo: and giuing some order for the discipline of the clergie, he returned to Saint Thomas, where hee ended his daies. It so fell out, that what for the absence, and what for the want of Bishoppes, the progression of religion was much hindred. For one *Don Francisco*, a man for bloud and wealth of no small authoritie, began freely to say, that it was a yaine thing to cleaue to one wise onely, and afterwarde in the end, he fell

* Called by
Philipppo Pi-
gafetto Bulla-
matore.

altogether from the faith, and was an occasion that the king grew woonderfully cold. They affirme, that this *Francisco* dying, and being buried in the church of *Santa Cruz*, the diuels vncovered a part of that churches rooffe, and with terrible noise drew his dead carcase out of the tombe, and carried it quite away: a matter that made the king exceedingly amazed: but yet another accident that ensued withall, strooke him neerer to the hart: For the *Giacchi* leauing their owne habitations, entred like Locusts into the kingdom of Congo, and comming to battaile against *Don Aluaro* the king, put him to flight: who not being secure in the head citie, abandoned his kingdom, and together with the Portugall priests, and his owne princes, retired himselfe vnto an island of the riuier *Zaire*, called The isle of horses. Thus seeing himselfe brought to such extremitie (for besides the losse of his kingdom, his people died of famine and miserie, and for maintenance of life sold themselues one to another, and to the Portugals also at a base price) for reparation of his state and religion, he had recourse to *Don Sebastian* king of Portugall, and obtained of him sixe hundred soldiers, by whose valour he draue his enimies out of the kingdom, and within a yeere and an halfe, reestablished himselfe in his throne. In his time *Antonio di Glouua* a Spaniard, was made bishop of *Saint Thomas*, who after much molestation procured him by the captaine of that island, went at length into Congo, with two friers and fower priests, and ordered matters reasonablie well. In the meane while *Don Aluaro* died, and his sonne of the same name succeeded him, who failed not to sollicite, both *Don Sebastian* and *Don Henrie* kings of Portugall, and the king of Spaine also, that they would send him some competent number of preachers and ecclesiasticall persons for the augmentation of the Christian faith in his kingdom: and amidst these determinations he died, and a sonne of his called also *Don Aluaro* succeeded him.

During these tumults, certaine other Portugall Priests went into Congo, labouring to prune that vine which had beene long time giuen ouer, and forsaken. These men haue built them an house in the island of *Loanda*, where do remaine sixe or seauen of their companie, that are ready to goe sometimes hither, and sometimes thither, as neede requireth. In the yeere of our Lord 1587. king *Aluaro*, (who bicause hee was not borne of lawfull matrimonie, was but little esteemed by his people) would needs haue one of these priests about him, by whose meanes and authoritie he came to reputation and credite. And God himselfe fauoured his proceedings: for meeting a sister of his by the fathers side, and one of her brothers, with a great armie in the field, he gaue him battaile, and bore himselfe therein with such valour, as he did not onely ouerthrow the forces of his enimie but further slew the ring-leader and generall thereof, and in the place where he was slaine, he would needs build a church to the honour of Christianitie. And the more by his owne example to mooue others, himselfe was the very first man that put hand to this worke: and likewise with

edicts

Concerning these *Giacchi*, other wise called *Agag*, read the discourse of *Mohenemugi* before the beginning of *Iohn* *Lee*.

edicts and favourable proclamations, he furthered and doth still aduance the preaching of the Gospell, and the propagation of religion.

Who so is desirous to be more fully instructed concerning the Christianitie of this kingdome, let him read the third and eight bookes of *Osius de Reb. gest. Eman.* & the second booke of *Philippo Pigafetta* his story of Congo, most properly and decently translated by the iudicious master **ABRAHAM HARTWELL.**

Of the Christian religion in the kingdome of Angola.



Those Portugal priests that remaine in the Iland Loanda, as aboue we declared, bend themselues more to the conuersion of Angola, then of Congo. The reason is (as I suppose) because the enterprise is new, and more neerely concerneth the Portugals, who there make war vnder the conduct of *Paulo Diaz*, to get possession of the mountaines of Cabambe which abound with rich mines of very fine siluer. It seemeth that god hath fauoured the amplification of his holy name in those parts with some myraculous victories. For first in the yeere 1582, a fewe Portugals in an excursion that they made, put to flight an innumerable companie of the Angolans. And by this victory, they brought in a manner the halfe of that kingdome into their handes: and many Princes and nobles of the land vpon this, were moued to request and make suit to be baptized. Among whom was *Songa* prince of Banza, the kinges Father in law, whose brother and children were baptized already. *Tondella* also, the second person of Angola was conuerted: many Idols were throwne to the ground, and insteede thereof they erected crosses, and built some churches. And within this little while all the Prouince of Corimba is in a manner conuerted. Also in the yeere 1584, an hundred and fiftie Portugals, together with such succors as were conducted by *Paulo* Prince of Angola, who was not long before conuerted; discomfited more then a million of Ethiopians. In another place we declared the readie meanes and oportunities that the Princes of Ethiopia and of India haue, to assemble and bring together such infinite armies. They say, that certaine Ethiopians being demaunded by a Portugal, how it came to passe that so great a multitude turned their backs to so few men: they answered, that the Portugals strength did it not, which with a blast they would haue confounded, but a woman of incomparable beawty, apparelled in shining light and brightnes, and an old man that kept her company with a flaming sword in his hand, who went aloft in the ayre before the Portugals, and ouerthrew the squadrons of the Angolans, putting them to flight and destruction. In the yeere 1588, were conuerted *Don Paulo* Prince of Mocumba, and with him a thousand persons more.

The Christian religion of Monomotapa.



In the dominions of the Monomotapa, the light of the faith being with incredible ease kindled, was also as suddenly extinguished by the deuises of the Mahumetans. For some Portugals going to the court of that monarche, and giuing himselve, with some of his Princes and vassals, a taste of the gospel, were an occasion afterwards that *Gonsaluo de Sylua*, a man no lesse famous for the integrity of his life, then for his bloud and parentage, went ouer thither from Goa in the yeere 1570. This man arriuing with a prosperous voiage, in the kingdome of Inambane, conuerted and baptized the king, his wife, children, and sifter, with his Barons and nobility and the grea test part of his people. Through whose perswasion *Gonsaluo* left his companions, profecuting his voiage towards the Monomotapa, onely with fixe Portugals. Thus hauing passed Mozambique, and the mouth of the riuer Mafuta, and of Colimane, they came to Mengoaxano king of Quiloa, where they were courteously receiued & entertained. And though they had licence in this place to preach the gospell, yet would not *Gonsaluo* here stay, iudging that vpon the cōuersion of the Monomotapa, that of the neighbor kings would follow without delaie. Embarking themselues therefore vpon the riuer Cuama, they sailed along the coast of Africa eight daies, till they came to Sena, a very populous village: where *Gonsaluo* baptized about fise hundred slaues, belonging to the Portugal merchants, and prepared for the receiuing of the gospel the king of Inamor, one of the Monomotapæs vassals. In the ende *Antonio Caiado* a Portugall gentleman came from the court, to guide *Gonsaluo* towards the same place. Whither being in short time come, he was presently visited on the emperours behalfe, and bountifullie presented with a great summe of gold, and many oxen. But he returning back these presents, gaue the Monomotapa to vnderstand, that he should know of *Caiado*, what he desired. The emperour was astonished at this his magnanimity, & receiued him afterwards with the greatest honor, that could possibly be deuised. And causing him to sit vpon the same carpet, whereon also his owne mother fate, he presently demaunded how many women, how much ground, and how many oxen (things mightily esteemed of in those countries) he would haue. *Gonsaluo* answered, that he would haue no other thing but himselve. Whereupon the emperour turning to *Caiado* (who was their interpreter) said; that surely it could not be otherwise, but that he, who made so little account of things so highly valued by others, was no ordinary man; and so with much courtesie he sent him back to his lodging.

Not long time after, the emperour let *Gonsaluo* to vnderstand, that he and his mother were resolued to become Christians, and that therefore he should come to baptize them. But he to instruct them better in the faith, deferred

deferred it off for some daies. Finally five and twentie daies after his arrival, with unspeakeable solemnity and preparation, he gaue the water of baptisme to the king, and to his mother. He was called *Sebastian*, and shee *Maria*. And presently after, about three hundred of the principall in this emperours court were baptized. *Gonsaluo* for his wonderfull abstinence, charity, wisdom, and for many other his singular vertues was so reuerenced and esteemed by those people, as if he had come downe from heauen among them. Now as matters proceeded thus prosperously, and with so desirable successe, behold, an horrible tempest arose which drowned the ship. There were in the court fower Mahumetans most deere vnto the king. These men finding out some occasion, suggested vnto him, that *Gonsaluo* was a Magician, who by witchcraftes and enchantments could turne kingdomes topsie turuie: and that he was come to prie into his estate, and to stir vp his people to rebellion, and so by this meanes to bring his kingdome vnder subiection to the Portugals. With these and such like suggestions they brought the king (who was but a young man) to determine the death of *Gonsaluo*. The effect whereof was, that after long praiere, reposing himselfe a little; he was by eight of the kings seruants slaine, and his body throwne into the riuer *Mensigine*. Neere vnto the same place, were with like violence put to death, fisie new-conuerted Christians. This rage and furie being ouer, the king was aduertised by the Principall of his kingdome, and then by the Portugals, of the excesse and outrage he had therein committed. He excused himselfe the best he could, causing those Mahumetans to be slaine, who had seduced him; and he sought out some others also who lay hid, to put them to death. Whereupon it seemed that by the death of father *Gonsaluo*, the conuersion of this great king, and of his empire, should haue bin furthered, and no whit hindered, if the Portugals would rather haue preuailed by the word of God, then by force of armes. The which I say, because instead of sending new preachers into those countries, to preserue that which was already gotten, and to make new conuersions, they resolved to reuenge themselves by warre. There departed therefore out of Portugall a good fleete, with a great number of noble Portugals therein, conducted by *Francisco Barretto*. At the fame of this warre, moued against him, the Monomotapa full of feare, sent to demaund peace of *Barretto*. But he aspiring to the infinite mines of gold in that kingdome, contemned all conditions offered him. The effect of this enterprise was, that this armie which was so terrible to a mightie Monarke, was in fewe daies consumed by the intemperature of the aire, which is there insupportable to the people of Europe.

Of the fortresses and colonies maintained by the Spaniards and Portugals vpon the maine of Africa : by meanes whereof the Christian religion hath there some small footing. Which albeit in other respects they haue bene mentioned before, yet heere also in this one regard, it seemeth not from our purpose briefly to remember them.



O the propagation of Christianity, those fortresses & colonies woonderfully helpe, which the Castilians, but much more the Portugals, haue planted on the coast of Africa. For they serue very fitly either to conuert infidels vpon diuers occasions, or by getting an habite of their languages and customes, to make a more easie way to their conuersion. For those who are not sufficient to preach, serue for interpreters to the preachers. And thus God hath oftentimes bene well serued, and with excellent fruit and effect, by the indeuour of some soldiers. On the coast of Africa vpon the Mediterranean sea, the Spaniards haue Oran, Mersalchibir, Melilla, &c. and the Portugals, Tanger, and çeuta, and without the streights of Gibraltar, Arzilla, and Mazagan; and in Ethiopia, Saint George de la mina. They haue also a fetled habitation in the cite of Saint Saluador, the Metropolitan of the kingdome of Congo, and in Cumbiba, a countrie of Angola. Beyond the cape de Buena esperança, they hold the fortresses, and colonies of Sena, Cefala, and Mozambique. Heere besides their secular clergie, is a conuent of Dominicans, who indeuour themselues to instruct the Portugals, and the Pagans also which there inhabite, and do trafficke thither.

Of the Islands of the Atlantick Ocean, where the Spaniards and Portugals haue planted religion.

THE Christian name is also augmented, and doth still increase in the Atlantick Ocean, by meanes of the colonies conducted thither, partly by the Spaniards and partly by the Portugals. The Spaniards vnderooke the enterprize of the Canaries, in the yeere of our Lord 1405. vsing therein the assistance of *John Betancort*, a French gentleman, who subdued Lançarota, & Fuerteuentura. They were taken againe certaine yeeres after, and were first subdued by force of armes, & afterwards by the establishment of religion: so that at this present, all the inhabitants are Christians. Also the Portugals haue assaied to inhabite certaine other islands of that Ocean, & especially Madera, which was discovered in the yeere 1420. This at the first was all ouer a thicke and mightie wood: but now it is one of the best

best manured islands that is knowne. There is in the same, the citie of Funcial, being the seate of a bishop. Puerto santo, which is fortie miles distant from Madera, was found out in the yeere 1428. and this also began presently to be inhabited. The isles of Arguin, being sixe or seauen, and all but little ones, came to the knowledge of the Portugals in the yeere 1443. Heere the king hath a fortresse for the traffike of those countries. The islands of Cabo Verde were discovered in the yeere 1440. by *Anthonio di Nollia* Genoway, or (as others affirme) in the yeere 1455. by *Aloizius Cadamosto*. These be nine in number: the principall of them is Sant Iago, being seuentie miles in length: where the Portugals haue a towne situate vpon a most pleasant riuer, called Ribera grande, which consisteth at the least of fise hundred families. The isle of Saint Thomas being somewhat greater then Madera, was the last island discovered by the Portugals, before they doubled the cape De buena Esperança. They haue heere a colonie called Pouaſaon, with a bishop, who is also the bishop of Congo, and it containeth seuen hundred families. Vnder the gouernment of Saint Thomas are the neighbour islands of Fernando Pó, and that del Principe, which are as it were boroughs belonging to the same. The island Loanda, though it be vnder the king of Congo, yet is a great part thereof inhabited by the Portugals. For heere is the famous port of * Mazagan, whither the ships of Portugall and Brasile do resort. Heere the fleetes are harboured, and the soldiers refreshed, and heere they haue their hospitall. As also heere the Portugall priests (who indeuour the conuersion of the naturall inhabitants) haue a place of residence.

* Not Mazagan vpon the coast of Barbary.

Of the Negros.



Most of the Islands inhabited by the Portugals, especially those of Saint Thomas and Madera, besides the Portugals themselues, containe a great multitude of Negro-slaues, brought thither out of Congo and Angola, who till the earth, water the sugar-canes, and serue both in the cities, and in the countrie. These are for the most part gentiles, but they are daily conuerted rather through continual conuersation, then any other helpe that they haue; and it is a matter likelie, that in proesse of some few yeeres, they will all become Christians. There is no greater hinderance to their conuersion, then the auarice of their masters, who, to hold them in the more subiection, are not willing that they should become Christians.

Of those poore distressed European Christians in Africa, who are holden as slaues vnto the Turkes and Moors.

BVt the best and most sincere christianity in all Africa, is that of those poore christians, who are fettered by the feet with chaines, being slaues to the Arabians & Turkes. For besides them that haue remained there

euer since the daies of Barbarossa and other Turkish captaines (which were brought into the mediterranean seas by the French) as also since the great losse at Gerbi, and the battell of Alcazar wherein *Don Sebastian* the king of Portugal was ouerthrowne: there passeth not a yeere, but the rouers and pirates of those parts, without graunting any league or respite to the Northren shore of the Mediterranean sea, take great numbers of Christians from off the coasts of Spaine, Sardinia, Corfica, Sicilia, yea euen from the very mouth of Tyber. It is generallie thought, that the number of slaues, which are in Alger amount to eighteene thousand. In Tunis, Bona, and Biserta there are great multitudes: but many more in Fez, and Maroco; as likewise in Mequenez and Tarodant, and in diuers other cities of those kingdomes. The estate surely of these distressed people is most woorthie of compassion, not so much for the miserie wherein they lead their liues, as for the danger where-to their soules are subiect. They passe the day in continuall trauaile, and the greatest part of the night without repose or quiet, vnder insupportable burdens, and cruell stripes. Beasts among vs labour not more, nor are more slauiishly intreated. Yea, albeit vnder those brutish Barbarians, they endure all that toile, which beasts do heere with vs: yet are they neither so well fed, nor so carefully looked vnto, as our beasts commonly are. They weare out the whole day in the sunne, raine, and winde, in continuall labour, sometimes carrying burdens, sometimes digging or ploughing the fields, and otherwhiles in turning of hand-milles, feeding of beasts, or in performance of other labours: being bound to bring in so much euery day to their masters, and they themselues to liue of the rest, which many times is nothing at all, or (if it were possible) lesse then nothing. They haue alwaies the chaine at their neckes and feete, being naked winter and sommer, and therefore are sometimes scorched with heate, and otherwhiles frozen with cold. They must not faile in any iotte of their duties, and yet though they do not, it can not be expressed with what cruelties they are tormented. They vse for the chastizing & torture of their bodies, chaines of iron, dried sinewes of oxen, but-hoops steeped in water, boiling oile, melted tallow, & scalding hot lard. The houses of those Barbarians resound againe, with the blowes that are giuen these miserable men, on the feete and bellie: and the prisons are filled with hideous lamentations and yellings. Their companions haire at this noise stande an end, and their very blood freezeth within them, by considering how neere themselues are to the like outrages. They passe the nights in prisons, or in some caues of the earth, being hampered and yoaked together like brute beasts. Heere the vapor and dampe choaketh them, and the vncleannes and filth of their lodging consumeth them (as rust doth iron) euen aliuie. But though the labours of their bodies be so grieuous, yet those of their minds are much more intolerable, for (besides that they want such as might feed them with the word of God, & with the sacramentes, and might teach them how to liue and die well, so as they remaine like plants without moisture) it can not be expressed, with what forcible temptations their faith

is continuallie assailed. For not onelie the desire to come forth of these vnspeakeable miseries, doth tempt them; but the commodities and delights also wherein they see others to liue, that haue damnablie renounced their Christianity. The persecutors of the primitiue church, to induce the Martyrs to denie Christ and to sacrifice to their idols, tried them first with tortments, and then with ease and delights, which they propounded vnto them, if they would become as themselues. For to those, who in the middest of winter were throwne into frozen lakes, there were cōtrariwise appointed soft and delicate beds, with a fier kindled hard by, and a thousand other restoratiues and comforts; to the end they might be double tempted, both by the rigor of the cold which benumbed them, and by the sweetnes of thinges comfortable and nourishing, which allured them. The Christian slaues are at this day no lesse tormented; for on the one side, they are afflicted with beggerie, nakednes, hunger, famine, blowes, reproches, and tortures, without any hope in a manner euer to come out thereof: and on the other side they see them that haue reneged our holy faith for Mahumets superstition, to liue in all worldly prosperitie and delight, to abound with wealth, to flourish in honour, to gouerne cities, to conduct armies, and to enioy most ample libertie. But amidst all these so great miseries, they haue a double comfort. The one is of priests, who together with themselues were taken captiue. These men sometimes administring the sacraments, & other whiles deliuering the word of God in the best manner that they can, are some helpe and assistance to others, being for this greatly reuerenced and respected amongst them. The other is of the religious in generall, who contend and labour for their freedome. Wherein Spaine deserueth most high commendation. For there be two most honorable orders, whose exercise it is, to mooue and sollicite for the freedome of captiues. The one is called La orden de la merced, and it flourisheth most in Aragon; and the other (which is farre greater) is named Del Resgate or of raunsome or redemption, the which although it largely extendeth ouer all France, yet at this day about all other places, it is most rise in Castilia. From whence some of them haue gone into Sicilie, to the kingdome of Naples, and to Rome: and haue there begun to lay foundations of their conuents. These two religious orders gather euery yeere mightie summes of money, where-with they make speedie redemption of the forsaide captiues. They send their Agents to Fez, and to Alger, who managing this affaire, with no lesse diligence, then loialtie, redeme first all the religious, and priests, and after them those of the yoonger sort, first the king of Spaines subiects, and then others. They alwaies leaue one religious man in Alger, and another in Fez, who informe themselues of the state & qualitie of the slaues, with their necessitie, to make the better way for their libertie the yeere following. The king of Spaine (whom it most concerneth) furthereth this so charitable a worke, with a bountifull and liberall hand. For ordinarily he giueth as much more, as the foresaide orders haue gathered and collectēd by way of almes.

For

For this is so good an enterprife, that by the ancient canons no other is so much fauoured and allowed of. Yea S. *Ambrose* and other holy men haue pawned, for the deliuerie of Christian captiues, the chalices and siluer vessels of their churches. And Saint *Paulinus* for the same end and purpose, solde his owne selfe. For all other actions of charitie are some spirituall, and others corporall, but this in a very eminent degree is both spirituall and corporall together. For among corporall miseries the seruitude of infidels is most grieuous, & among spirituall calamities the danger of apostasie is of all others the greatest: but those slaues so redeemed, are set free both from the one and from the other. Whereupon there are very few borne in Spain, who dying, leaue not some almes behinde them, for the ransoming of slaues. The fathers of redemption haue gone also many times to Constantinople: where in the yeere 1583. by the order of Pope *Gregorie* the thirteenth, they redeemed siue hundred persons. The brotherhood also of the *Consalone* in Rome, labour verie diligently in this point, who in *Sixtus Quintus* time, redeemed a great number of captiues. Of whom many also, vrged partly by the hardnes of seruitude, & partly by the sweetenes of libertie, free themselues, either by that which they gaine ouer & about their masters due, or by their good demeanour, or else by flight. And they flie awaie, sometimes by repairing speedily to such fortresses as the king of Spaine hath in Africke and in Barbarie: and otherwhiles they seize on some shipping, or on the selfe same galleies wherein they are chained. Many also retire themselues to the Princes of Brisch, &c. who willingly receiue and arme them, vsing their assistance in the warre which they continually make with the Turkes of Alger.

F I N I S .

