



HONDIIUS HIS MAP OF PERSIA

Giles Hobbs his travaile from Musco to Spahan,
written in a Letter by himselfe to the East
Indian Companie.

Right Honorable, my dutie remembred, &c.

THe fourth of October last past, a yeere since my
arrivall at Spahan, your then Agent Master Thomas *Tho. Barker.*
Barker was then advising for England, mentioning of my
arrivall, and also of his appointment to resend me so soone *[I. v. 730.]*
as he heard of the safe arrivall of your shippes, but it
pleased the Lord in the meane-time to take him from us
by a sudden death. Whose appointment was the first
cause I omitted to write to your Honors; the second, a
long & tedious journey by lets on the Volga, and also
in this Land. The third cause, my Convoy taken from
me, and not suffered to passe but with the Kings Caravan
of Boats, for that the report was, the Cossackes did pur-
pose to make fight with the Caravan, which proved the
contrary. It would be too long to trouble your patience
to relate at large the accidents in this my journey, wherein
little happened worthy your notice or expectation, or my
hopes to effect your desires. I will therefore briefly make
relation thereof.

The eighth of May, 1619. I set off from Yeraslave, and
arrived at Astracan the sixteenth of June, from whence I
purposed to take my journey and passage for Turkie, and
from thence by the Emperours Post to passe the Cher-
kasses Countrey, and so for Spahan by Land. This
passage I could not proceed of, but with the Emperours
Caravan of provisions which would not bee in twelve
dayes: in the interim, I enquired when the Guilan Busses
would goe. The Masters and Merchants promised
fourteene dayes at furthest; so I resolved to passe in
them.

The tenth of July, I set off from Astracan, and by occa-
sion of the Boats stay, to be cleered by the Searchers, it
was the fifteenth dicto, our comming aboard the Busse.

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*No Compasse
used in the
Caspian Sea.*

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The eighteenth dicto, the Busse set sayle steering South till we made the Persian shoare, they use no Compasse but direct their course by the Sunne, Moone and Stars.

Tempest.

The sixe and twentieth dicto, we made land, having great tempest of wind at North-east; the land lying South and West; at evening the wind came of the land still increasing: the next day the Busse lost her sayle from the yard, and for to succour her they hung up figge baskets, coverlets and Cow hides, throwing great store of the lading over-board; the first all our provision, after the goods: this night we had small rest, the next morning the wind was out of the Sea, and it pleased the Lord to bring us in betweene a small Iland and the mayne land, and both us and the Vessell saved.

Callopsheray.

The eight and twentieth, the Master and most of us went on land, the place called Callopsheray, no Inhabitants: the wind increased still, that untill the first of August, the Boate could not row aboard the Busse. This day the Merchants unladed ther goods, and the fift dicto, wee procured Horses for Shomakee, and arrived there the ninth dicto.

Bocka.

Guilan.

Ardevil.

Spahan.

The Busse bound her selfe for a Port called Bocka, to lade Neft ere she proceeded for Guilan, the nineteenth of August, I departed with the Cafala from Shomakee, & arrived at Ardevill, the nine & twentieth of the same. The ninth of September, with the Cafala I departed Ardevill, & arrived at Spahan, the fourth of October, 1619. thus in briefe you may please to understand of my long journey from Yeraslave to Spahan in Persia, no lesse then five monethes, which, no doubt, might be done in eleven or twelve weekes, if no lets in the way, as in these subsequents I shall declare.

*Three passages
to Persia from
Musco.*

The first passage is at the opening the River Volga, from Yeraslave to Astracan, and so to Turkie by water, which may bee done in five and twentie dayes, and from Turkie by the Emperors Convoy to Derbent or Shomakee, Cities under this King, and from those Cities to Ardevill and Casbin with Cafala, and from Casbin as they please to

Spahan, the way cleere, and may bee effected, as above-said.

The second passage is to come off from Yeraslave the first of June untill the tenth dicto, and if no let may be at Astracan, in eighteene or twentie dayes, in good time to take the first passage in the Guilan Busses for Leygoints, a league from Laigon, and from Resht, from whence this yeares Silke was taken seven leagues, and from thence to Spahan, sixteene dayes journey. This may prove the speedier passage, if it please God to lend favourable wind to passe the Caspian Sea; from Astracan Sea passage is to be had in July, August and September.

The third passage, which no doubt, may bee procured by your Honours Agent there, is to have your Letters sent from Musco, by the Emperours Post to the Governour of Astracan, to send the said Letters, if over land, to the Chan of Shomakee, to be sent to the English Nation at Spahan, by the Chans Post, if by Sea to Guilan to the Governour of Resht, accordingly to bee sent to the English at Spahan: the charge to bee defrayed by your Honours Agents, and, no doubt, so long as you have here Trade, your Letters by these Governours will bee safely delivered: and for the better safetie of them, the Agent may at his next going to the King, procure two Firmans to those Governours to that effect: and thus much for the needfull transport of your Letters from Musco to Spahan in Persia.

I will now returne and speake something of the Trade at Astracan: the Mart beginneth at the arrivall of the Boats which is in June; at which time the Persians come in, and bring dyed Silke, Dorogoes, Callicoos, and other Persian stufes, which they sell by retayle and in barter. The Commodities they returne are cloth, (but no great quantitie) Sables, Martens, redde Hides, Caviare, Butter, the hinder-part of Horse Skinnes, for Leather, and olde Russe Money which they buy at fortie foure and fortie sixe d per robles for exchange. These are the Commodities likewise the Russe transports whereon he makes small

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profit the olde money failing, and your Honours Trade here will prejudice him much, if not quite overthrow his Trade.

[I. v. 731.]
*Making of
Caviare.*

In my Passage on the Volga, I held nothing worthy notice except the taking the Sturgeon, and the making the Caviare and Isinglasse. The River they pale in from banke to banke, that no Sturgeon passe up or downe the River, but they fall in the weeres. The Roe they lay in salt fourteene or fifteene dayes, then take and wash the salt of them, and packe them in the Fat. The fat Sturgeon hath a yellow Roe, which they packe up as it cometh to hand, which Roe spoyleth all that lyeth neere it and much hindreth the sale of the Caviare at our Markets. The Isinglas is made of the string taken out of the Sturgeons backe. This yeare the But of Caviare sold at five robles the hundred, and sixe robles.

Isinglas.

*Arash.
Derbent.*

Gentlemen, I am bound by Commission to advize how many dayes from Arash to the Caspian Sea and to Astracan. From Arash to Derbent a Port Towne seven dayes journey. This Port lyeth opposite to the River Volga, and may be sayled in five dayes. All other places where the Kings Silke is made, lye neere the Sea, as Resht, Peomin, Shoft and Leygon, in the Province of Guilan, the farthest eight leagues from the Ports. In Monzendroan, is the Plantation for the making of Silke, and this yeare a good quantitie made, of which as yet hath never prooffe bene made for his goodnesse. Thus much for nerenesse of the places where the Silke is made to the Caspian Sea, by which your Honours may perceive how necessary the Silke doth lye for its transport by the way of the Volga, if passage might be procured from the Emperours of Muscovia; whereas now they are carryed three moneths journey by land to the Port, and not without great charges and trouble, as by the generall advice you will well understand; to which I humbly referre you.

*Resht.
Peomin.
Shoft.
Leygon.
Monzen-
droan.*

Gentlemen, this your Persian Trade, as it is in her infancy hath many Enemies, the Turke, Arabian, Armenian, and the proud Portugall, whose lying tongue

ceaseth not to dishonour our Kingdome and Nation, but the Lord, I hope, will turne the dishonour upon his owne pate.

The overthrow of the three first Enemies must be by the presence of an Ambassadour heere, who, no doubt, would perswade and pull downe the Kings now loftie price of his Silke as you will well find in this yeares Silke received, and no abatement to bee expected, but by treatie of an Ambassadour, who hath beene expected and demanded for by this King: also to accord an agreement with the King for the Silke that is most in esteeme, and profitable for you: and as he is turned Merchant for sale of his Silke, so likewise to be your Merchant for the goods you shall yearely send into his Land, at such prices as may countervaile the price he sets on his Silke. But I doubt, you will say I passe the bounds of my Commission or order in writing this briefe Relation, of which might be spoken at large. But doubtlesse, not more then your grave wisdomes doe foresee, or the better experienced then my selfe doe advise, to which I humbly referre your Honours, praying the successe may prove to your hearts desires.

Gentlemen, I am sorry, you thinke me not worthy to nominate me your servant in your Letters, and more sorry you write me severall names and not mine owne name, for which cause I have beene a daily table sport by some, which of these names they may take for your Honours Servant, others wish me to returne and make my wages with you: and had I good occasion in your Honours employment I should bee very willing thereunto; but howsoever I referre mee to God and your Honours, not doubting, but you will deale as well with mee as others, and that I may not returne as promised I willingly remayne your Honours obliged servant readie to undergoe any your Affaires, desiring your Honours will please to nominate mee a certaine yeerely stipend for the time I shall so spend untill my returne to your Honours, for which I shall bee bound to pray for your Honours helpe

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and happinesse in this World, and in the World to come eternall rest.

Jasques. Your Honours may please that yesterday we received a Letter from the Agent from Port Jasques. A second Letter directed to Master William Bell and the rest at Spahan, advizing the truth as neere as they can be informed, the occasion of your Honours ships not arrivall as yet; to which I humbly referre you. Being ordered also by the Agent that the Copie thereof should be dispeeded to your Honours, I have fitted those former lines, long by you expected, of a briefe Relation of my Journey from Yeraslave to Spahan in Persia, also the fittest time for transport of your Letters to have speediest passage.

Since my arrivall here at Mina with the last Cafila of Silke, nothing hath happened worthy your Honours notice. We expect hourelly to heare the happy newes of the safe arrivall of the ships at Port Jasques, that wee may proceed thither with your goods, which God of his mercie grant, to whose blessed tuition I ever commend your Honours; and rest,

Mina, the thirteenth of December, 1620.

Your Honours obliged Servant,

GILES HOBBS.

[I. v. 732.]

Chap. XVII.

A Discourse of Trade from England unto the East Indies; Answering to divers Objections which are usually made against the same.

Written by T. Mun.

THe trade of Merchandise, is not onely that laudable practise whereby the entercourse of Nations is so worthily performed, but also (as I may terme it) the very Touchstone of a kingdomes prosperitie, when therein some certaine rules shall be diligently observed. For, as in the estates of private persons, we may account that man to prosper and grow rich, who

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being possessed of revenues more or lesse, doth accordingly proportion his expences; whereby he may yeerely advance some maintenance for his posteritie. So doth it come to passe in those kingdoms, which with great care and warinesse do ever vent out more of their home commodities, then they import and use of forraine wares; for so undoubtedly the remainder must returne to them in treasure. But where a contrary course is taken, through wantonnesse and riot; to overwaste both forraine and domesticke wares; there must the money of necessity be exported, as the meanes to helpe to furnish such excesse, and so by the corruption of mens conditions and manners, many rich countreyes are made exceeding poore, whilst the people thereof, too much affecting their owne inormities, doe lay the fault in something else.

Wherefore, industry to encrease, and frugalitie to maintaine, are the true watchmen of a kingdomes treasury; even when the force and feare of Princes prohibitions cannot possibly retaine the same.

And therefore, as it is most plaine, that proportion or quantitie, must ever be regarded in the importing of forraine wares; so must there also be a great respect of qualitie and use; that so, the things most necessary to be first preferred; such as are foode, rayment, and munition for war and trade; which great blessings, when any Countrey doth sufficiently enjoy; the next to be procured are wares, fitting for health, and arts; the last, are those, which serve for our pleasures and ornament.

Now, forasmuch as by the providence of Almighty God, the kingdome of England, is endowed with such abundance of rich commodities, that it hath long enjoyed, not onely great plenty of the things before named, but also, through a superfluitie, hath beene much enriched with treasure brought in from forraine parts; which hath given life unto so many worthy trades, amongst which that unto the East India by name; the report whereof, although it is already spread so famous through

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the world : yet notwithstanding, here at home, the clamorous complaints against the same, are growne so loud and generall ; that (my selfe being one of the Society,) it hath much troubled my private meditations, to conceive the meanes or true grounds of this confusion. But at the last I resolved my selfe, that the greatest number of these exclaimers are led away in ignorance ; not having as yet discerned the mysteries of such weighty affaires : Some have beene transported with envy, as not participating in the said Society, or being thereby hindred (as they conceive) in some other trade ; and others, wholly corrupted in their affections, who whilst they willingly runne into these errors, doe also labour diligently to seduce others ; that so, this good and glory of the kingdome, might be subverted by our selves, which by the policie and strength of Strangers, cannot so easily be abated ; wherefore, it is now a fit time to meete with such injurious courses, by a true Narration of the passages in the said East India Trade ; answering to those severall objections, which are so commonly made against the same : That so these misunderstandings and errors, may be made knowne unto the whole body of this Kingdome, which at this present time is most worthily represented to those noble assemblies of the high Courts of Parliament ; where I hope the worth of this rich Trade, shall bee effectually inquired, and so in the end obtaine the credite of an honorable approbation.

The first Objection.

It were a happie thing for Christendome (say many men) that the Navigation to the East Indies, by way of the Cape of Good Hope, had never been found out ; For in the fleets of shippes, which are sent thither yeerely out of England, Portugall, and the Low-countreyes ; The Gold, Silver, and Coyne of Christendome, and particularly of this Kingdome, is exhausted, to buy unnecessary wares.

The Answer.

THe matter of this Objection is very weighty, and therefore it ought to be answered fully; the which that I may the better performe, I will divide the same into three parts. In the first, I will consider the necessary use of the wares, which are usually brought out of East India into Europe; namely, Drugges, Spices, Raw-silke, Indico, and Callicoës. In the second, I will imitate the manner and meanes by which the said wares have beene heretofore, and now are brought into Europe. In the third and last, I will proove, that the treasure of England is not consumed, but rather greatly to be increased, by the performance of the said Trade.

Touching the first, Who is so ignorant in any famous commonwealth, which will not consent to the moderate use of wholesome Drugges and comfortable Spices? Which have been so much desired in all times, and by so many Nations, not thereby to surfeit, or to please a lickorish taste (as it often happeneth, with many other fruites and wines) but rather as things most necessary to preserve their health, and to cure their diseases; even as it is most notably set forth by some learned men, who have undertaken to write upon this subject: and therefore it shall be altogether needlesse heere to discourse upon their severall operations and vertues, seeing that he that listeth, may be well instructed therein; if hee will peruse the Volumes which are penned by the learned, for the benefit of all those who shall make use thereof.

But if peradventure it be yet further urged, that divers Nations live without the use of Druggs and Spices: the answer is, That either such people know not their vertue, and therefore suffer much by the want of wares so healthfull, or else they are most miserable, being without meanes to obtaine the things which they so much want: but sithence I intend to be briefe, I will insist no further upon this point: For the Objecters might aswell denie us the use of Sugers, Wines, Oyles, Raysons, Figges, Prunes,

The first part concerneth the use of Indian wares.

*Sir Thomas Eliot his Castle of health.
B. embert Dodoneus his history of Plants.
The French Academie second part, and others.*

and Currands; and with farre more reason exclaime against Tobacco, Cloth of Gold and Silver, Lawnes, Cambricks, Gold and Silver-lace, Velvets, Sattens, Taffataes, and divers other manufactures, yeerely brought into this Realme for an infinite value: all which as it is most true, that whilest we consume them, they likewise devoure our wealth; yet nevertheles, the moderate use of all these wares hath ever suted well with the riches and Majestie of this Kingdome.

[I. v. 734.]
France and the Low-Coutreyes of late yeares do make great quantities of wrought silke, of which wares they were heretofore served from Italy. France, Italy, SouthBarbery, and other Countreyes.

But I will come to the raw Silkes and Indico, this being so excellent for the dying of our woollen clothes, thereby so much esteemed in so many places of the world; that ornament, together with the great reliefe and maintenance of so many hundreds of poore people, who are continually imployed, in the winding, twisting, and weaving of the same: Insomuch, that by the cherishing of this businesse (as his Majestie for his part is graciously pleased to performe, in remitting the impost of Silke) it may well be hoped, that in short time, industrie will make the Art to flourish with no lesse happinesse to this Kingdome, then it hath done (through many ages) to divers states in Italy, and lately also to the Kingdome of France, and to the united Provinces of the Low-countreyes.

Now as touching the Trade of Callicoes, of many sorts, into which the English lately made an entrance, although it cannot be truely said, that this commoditie is profitable, for the state of Christendome in generall (in respect they are the manufacture of Infidels, and in great part the weare of Christians) yet neverthelesse, this commoditie likewise is of singular use, for this common-wealth in particular; not onely therewith to increase the trade into forraine parts, but also thereby greatly to abate the excessive prices of Cambrickes, Holland, and other sorts of Linnen cloth, which daily are brought into this Kingdome for a very great summe of money. And this shall suffice concerning the necessary use of the Indian wares: In the next place, I will set forth the manner and meanes of their importing into Europe.

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*The second
part
Sheweth the
manner & the
meanes by
which Indian
wares have
beene & now
are brought
into Europe.*

It is an error in those men; who thinke that the trade of the East Indies into Europe had first entrance, by the discoverie of the Navigation by the Cape of Good Hope. For many yeeres before that time, the trafficke of those parts had his ordinary course by shipping from divers places in the Indies, yeerely resorting with their wares to Mocha in the Red-Sea, and Balsera in the Persian Gulfe: From both which places, the Merchandise (with great charges) were after transported over-land by the Turkes upon Cammels, fiftie dayes journey, unto Aleppo in Soria, and to Alexandria in Egypt, (which are in the Mart Townes, from whence divers Nations, as well Turkes as Christians doe continually disperse the said Wares by Sea into the parts of Europe:) by which course, the common enemy of Christendome (the Turke) was Master of the Trade, which did greatly imploy, and enrich his Subjects, and also fill the Coffers of his owne Customes, which he exacted at very high rates; But by the providence of Almighty God, the discoverie of that Navigation to the East Indies by the Cape of Good Hope (now so much frequented by the English, Portugals, and Dutch; and also attempted by other Christian Kingdomes) hath not onely much decayed the great Commerce betweene the Indians and the Turkes in the Red Sea; and in the Persian Gulfe (to their infinite hurt, and to the great increase of Christian Trade,) but it hath also brought a further happinesse unto Christendome in generall, and to the Realme of England in particular, for the venting of more English Commodities; and for exporting of a lesse quantity of Silver out of Europe unto the Infidels, by many thousand pounds yeerely, then hath beene accustomed in former times; as I shall proove most plainly by that which followeth.

*Rates upon all
sorts of Spices.
22. per cent.
raw Silkes
esteemed about
2. per cent.
Indico about
8. per cent.*

And first, it will be necessarie to set downe the quantity of Spices, Indico, and Persian raw Silke (which is yeerely consumed in Europe) and in them all to consider the cost with the charges to lade the same Commodities cleere aboard the ships from Aleppo; and the like of all

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*Such people as
effect not the
good of this
Kingdome.*

the selfe same wares, as they have beene usually dispatched from the Ports of the East Indies; wherein will appeare that happinesse, which many doe so much oppose; especially our owne Countrey-men, under the gilded termes of the Common-wealth; whilst being indeed either ignorant, or ill affected, they doe not onely grosly erre themselves, but also cause others to hinder as much as in them lyeth, the glorie and wel-fare of this Kingdome; but leaving them, I will set downe the said wares, in their quantitie and prices as followeth; and first,

At Aleppo,

*The quantity
of Spice,
Indico, and
Persian raw
Silke, yeerely
consumed in
Europe.*

Six thousand thousand pounds of Pepper, cost with charges at two shillings the pound, six hundred thousand pound. Foure hundred fiftie thousand pounds of Cloves, at foure shillings nine pence the pound, cost one hundred sixe thousand eight hundreth seventie five pound tenne shillings. One hundreth and fiftie thousand pounds of Mace at foure shillings nine pence the pound, cost there thirtie five thousand sixe hundred twentie sixe pound. Foure hundred thousand pounds of Nutmegs at two shillings foure pence the pound, cost fortie sixe thousand sixe hundred sixtie sixe pound thirteene shillings foure pence. Three hundred fiftie thousand of Indico, at foure shillings foure pence the pound, cost seventie five thousand eight hundred thirtie three pound, sixe shillings eight pence. One thousand thousand of Persia raw Silke at twelve shillings the pound, come to sixe hundreth thousand pound. The whole summe of all is 1465001. pounds, ten shillings.

Now follow the same wares both for quantitie and qualitie at their severall prices, as they are to be bought and laden cleere of charges,

In the East Indies,

Six thousand thousand pounds of Pepper, cost with charges at two pence halfe pennie the pound, sixtie two thousand five hundred pound. Foure hundred fiftie

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thousand pounds of Cloves at nine pence the pound, cost sixteene thousand eight hundred seventie five pounds. One hundred and fiftie thousand pounds of Mace, at eight pence the pound, cost five thousand pounds. Foure hundred thousand pounds of Nutmegs, at foure pence the pound, cost sixe thousand sixe hundred sixtie sixe pounds thirteene shillings foure pence. Three hundred and fiftie thousand pounds of Indico, at fourteene pence the pound, cost twentie thousand foure hundred and sixteene pounds twelve shillings foure pence. Ten hundred thousand pounds Persia raw Silke, at eight shillings the pound, cost foure hundred thousand pounds. The whole summe of all is, 511458. pounds, 5. shillings, 8. pence. [I. v. 735.]

So that by the substance, and summes of these accounts it doth plainly appeare, that the buying of the said quantitie of raw Silkes, Indico, and Spices, may be performed in the Indies, for neere one third part of the readie moneys, which were accustomed to be sent into Turkey to provide the same: So that there will be saved every yeere the value of nine hundred fiftie three thousand five hundred fortie three pounds foure shillings foure pence sterling, of readie moneys, that heretofore hath bene exported out of Christendome into Turkey: which is a matter of such note and consequence, that it may seeme incredible, before the circumstance be duely considered; and therefore lest I should leave the matter in doubt, it is requisite, that I doe make an explanation of some particulars.

And principally, it must not be conceived, that this great advantage which hath bene spoken of, is onely the Merchants gayne; for the Common-wealth of Christendome, hath a very great part thereof in the cheapnesse of the Wares, as shall be (God willing) proved hereafter in his due place.

Secondly, the time of the Merchants forbearance and interest is very long; his adventure and assurance much dearer; his charges of Shipping, Victuals, Mariners, and Factors their wages, farre greater then by the voyage into

The exportation of the value of 953543. l. sterling out of Christendome into Turkey yeerely saved.

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Instance only, that ten shillings employed in Pepper in the East Indies, will require thirtie and five shillings for all charges whatsoever to deliver it in London. The great summes of money which the Persians and the Indians carrie yeerely out of Turkey.

The East India Companie doe endeavour to bring the raw Silkes from Persia directly by Sea. Marcellis sendeth yeerely to Aleppo and Alexandria, at least 500000 l. sterling, and little or no wares. Venice sends about the value of 100000 l. and a great value in wares. The Low countries sends about the value of 50000 l. sterling monies, and litle wares.

Turkey for the same Wares: so that the former great difference must be understood in these particulars: whereby we may perceive to our comfort, that the materials of the Kingdome, and the employments of the Subjects (in lieu of readie moneys) becomes a very great part of the price which is payed for the said Indian Wares: which cannot hurt the State (as some erroneously suppose) but greatly helpe it, as I shall better prove in that which followeth.

First therefore, I shew for an undoubted truth, That the Persians, Moores, and Indians, who trade with the Turkes at Aleppo, Mocha, and Alexandria, for raw Silkes, Drugs, Spices, Indico, and Callicoos; have alwayes made, and still doe make their returnes in readie money: for other Wares, there are but few which they desire from forraine parts; some Chamlets, Corral, wrought Silke, woollen Cloth, with some trifles, they doe yeerly vent in all, not for above fortie or fiftie thousand pounds sterling; which is no valuable summe in respect of that wealth which is carried from Aleppo and Constantinople into Persia for raw Silkes; when least, five hundred thousand pounds sterling per annum: and from Mocha about six hundred thousand pounds sterling (likewise yeerely into India) for returne of Callicoos, Drugs, Sugar, Rice, Tobacco, and divers other things. So here is stil a very great commerce maintayned betweene those Infidels; not onely for the Callicoos of many sorts, and other Wares (which concerne their owne use) but also for the raw Silkes of Persia, which are altogether transported into Christendome.

How worthie an enterprise is it therefore in the English East India Companie? by whose endeavours there is now good hope to turne a great part of this wealthie Trade into England, by shipping directly from the Persian Gulfe, whereby the employments, trafficke, and Customes of the Turkes, may be still more and more

impaired, and the generall Treasure of Christendome much lesse consumed; as is already performed for the businesse of Spices and Indico.

And who shall then doubt our want of Silver to maintaine the Trade? if by this way we doe obtaine the Silke, which with more advantage and conveniencie will draw the money to this Mart, then it hath beene heretofore conveyed unto those remote Dominions of the Turke.

And lest peradventure it should be thought, that the trafficke in those parts by the Christians for the Persian Silke, is performed by change for other Wares, or by the money which proceedeth of the sales of many rich Commodities, which yeerely they sell at Aleppo, Alexandria, Constantinople, and these parts. The answeere is, that neither the Venetians, French, nor Dutch, doe vent so much of their owne Countrie Commodities in those parts, as doe provide their necessarie wants of the proper Wares of Turkes: such as are the fine raw Silke made in Soria, Chamlets, Grograns, Cotten Woolls, Cotten Yarne, Galls, Flax, Hemepe, Fleece Woolls, Rice, Hides, Waxe, and divers other things; so that still the raw Silkes of Persia, must be bought with readie money. Onely the English have more advantage then any other Nation in this kind: for they vent so great a quantitie of Broad-clothes, Tinne, and other English Commodities, that the proceed thereof, doth not onely provide a sufficient quantitie of part of the said Turkish Wares (which fit their use) but also a proportion of about three hundred great Balls of Persia raw Silke yeerely.

And if in any yeere they chance to buy a greater quantitie of Silke, then must and doe they furnish the same in readie moneys from the Ports of Marcellis, Genovay, Ligorne, Venice, or the Netherlands. Neither are these [I. v. 736.] the onely meanes, whereby the Empire of the Turke is so abundantly stored with Gold and Silver, to the performance of the Indian Trade. For, many are the Christian ships which yeerely lade with Corne for readie moneys in the Archipelago: great is the commerce from Poland,

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*Abassens a
People in
Ethiopia whose
influence hath
made them
dull, lazy, and
without arts;
enjoying
divers Mines
of Gold, and
one of Silver,
which doe pro-
cure their
wants of for-
raine Wares.*

Hungarie, and Germanie, with Gold and Dollers, for Chamlets, Grograns, and other things: But that which is very remarkable, is the great quantitie of Gold, and some Silver coyned in Grand-Cairo, which by two severall Caravans (in bullion) is yeerly brought thither from the Abassens Countrey in Ethiopia, for returne of many rich Commodities, as Velvets, Sattins, Cloth of Gold, Taffatas, wollen Cloth, pollished Corral, and other things.

Thus by the coherence of the Turkish Trade with the Christians, Persians, and Indians, I have shewed both the manner and the meanes, whereby the East Indian Wares have beene heretofore, and yet are in part, procured into Christendome. But lest it should seeme incredible, that the Turke would let so great a masse of Treasure yeerely to passe his Dominions, to the Indians, and to the Persians his professed enemies; I will make the matter yet more plaine.

*Turkey hath
little meanes
for Linnen but
onely from
India.*

And first concerning the raw Silkes, it is alreadie shewed, that he hath the money from the Christians, besides the benefit he reapeth in their Customes, with great employments also for his Subjects. And for Callicoes (his whole Empire having little or no other meanes for Linnen) he cannot possibly be without them, although it hath, and doth greatly exhaust his Treasure, neither doth he gayne any manufacture by the same, as the Christians have alwayes done by the raw Silke, to the great reliefe of innumerable poore people, so much provided for, by the pollicie of all well governed and flourishing Common-wealths; As by this occasion, and in a businesse of the like kind, I may instance the States of Genovay, Florence, and Luca; who for the maintenance of Arts and Trade, doe provide raw Silkes out of Sicilia for the value of five hundred thousand pounds sterling at least yeerly; and for the payment thereof they doe vent at Naples, Palermo, Messina, and those parts, a certaine quantitie of Florence Rashes, and some other Wares, for about one hundred and fiftie thousand pounds sterling per annum; so the rest, being three hundred and fiftie thou-

*The proceed-
ings of some
States in Italie
for the main-
tenance of
Arts.
The readie
moneys which
are yeerely
carried from
some States of
Italie into
Sicilia.*



HONDIUS HIS MAP OF THE EAST INDIES

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sand pounds sterling, is supplied all in readie moneys: which treasure they doe willingly forsake to procure their Trade: for experience hath taught them that Trade is their employment, and doth returne them Treasure; for by those Silkes (being wrought, transported, and sold at Frankford and other Marts,) they have the better meanes to furnish their Contracts with the King of Spaine in Flanders; and so from Spaine the Silver must returne againe to Italie. But if I should runne out in this and other particulars (fitting our purpose) it would make me too tedious, and so carrie mee beyond my ayme, which is to be briefe.

Wherefore I will proceed to cleere some doubts in those men, who perhaps not having the knowledge of occurrents in forraine parts, might thinke that neither Venice, nor Marcellis have the meanes or yet the minds, to export such great summes of readie moneys yeerely out of those Dominions, especially Marcellis being a part of France, where neighbourhood doth daily tell us, that Gold and Silver may not bee conveyed out of that Kingdome, for any valuable summe, more then is permitted for the necessarie use of Travellers: yet neverthesse, experience hath likewise taught us, that for the effecting of those Trades (whereof we now speake, and which they esteeme so much) there is a free extraction out of the said places, of moneyes both gold and silver; whereof with them there is no want; for, the said Wares doe procure it abundantly.

First, to Marcellis, it commeth not onely from Genovay, Ligorne, Cartagenia, Malliga, and many other Port Townes of Spaine and Italy, but also from Paris, Roan, Saint-Maloes, Tolouse, Rochell, Deepe, and other Cities of France; who want not meanes to have great store of Rials and Dollers from Spaine and Germanie.

And in the like manner, the Venetians dispersing the said raw Silkes, and other Wares into the severall States of Italie, Germanie, and Hungarie, (who have but few Commodities fitting their barter or exchange, but onely

*How Marcellis
and Venice are
furnished with
readie moneys.*

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The Italian Merchants doe furnish the King of Spaine with money in Italie and Flanders.

The third part doth shew how the East India Trade doth enrich this Kingdome.

[I. v. 737.]

How much money and wares the East India Companie have sent forth ever sithence the beginning of this Trade.

moneyes) are therewith abundantly served : for, the Mynes of Hungarie and Germanie affoord good quantitie of Gold and Silver ; and likewise the States of Italie, especially Genovay, Florence, and Millane, have ever store of Rials out of Spaine in satisfaction of many great disbursements, which those Merchants make for that King in his occasions of Italie and Flanders ; of all which I might make a large discourse, but I conceive I have said sufficient, to shew how the Trade of the East Indies hath beene, and now is brought into Christendome generally ; what money is yeerely sent out, by whom, and the possibilitie or meanes which they have to performe it. I will therefore in the next place, satisfie the Objectors, that it is not the East India Trade, which wasteth the Gold, and Silver, Coyne, or other treasure of this Kingdome in particular.

For first, who knoweth not that Gold in the East Indies hath no ratable price with Silver ? Neither hath the Silver coyne of England any equall value with the Spanish Rials according to their several prices here ; besides that, his Majestie hath not authorized the East India Company, to send away any part of this Kingdoms Coyne, either Gold or Silver, but only a certain limited summe of forren silver yeerly ; which as they dare not exceed, so never have they as yet accomplished the same. For it doth plainly appeare in their bookes, that from the originall and first foundation of the Trade in Anno 1601. untill the moneth of July, Anno 1620. they have shipped away onely five hundred fortie eight thousand and ninety pounds sterling in Spanish Rials, and some Dollers ; whereas by licence, they might have exported in that time seven hundred and twentie thousand pounds sterling. Also they have laden away in the same terme of nineteene yeeres, out of this Kingdome two hundred ninetie two thousand two hundred eightie six pounds sterling in Broad-clothes, Kersies, Lead, Tinne, with some other English and forraine Commodities ; which is a good Addition, and vent of our Wares, into such remote

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places; where heretofore they have had no utterance at all.

And note, I pray you, how time and industrie hath bettered this Trade, when in the last three yeeres there hath beene sent more Wares to the Indies, then in the sixteene yeeres before; and yet our expectation is not at the highest; for those new borne Trades within the Red Sea, and in the Persian Gulfe, doe bid us hope for better things, as lately by Letters from Spahan, we understand of great quantitie of raw Silke prepared by the English Factors, which (by Gods assistance) wee may expect here about the moneth of August next, with encouragement also to vent our English Cloth, and Kersies in good quantities; the like of Iron, Tinne, and other things, whereof experience (of those already sold) hath given us sufficient approbation of their validitie.

And now (omitting much matter which might be written touching the discoveries of other Trades from one Kingdome or Port to another in the Indies, with the Commodities thereof; whereby the employment of our ships, together with the Stocke of money and goods which is sent out of England in them, may be much encreased) I will draw to a conclusion of the point in hand, and shew that whatsoever summes of forraine readie moneyes are yeerely sent from hence into the East Indies, his Majestie in the Letters Patents granted to that Companie, hath notwithstanding with singular care provided, that the brethren of the Companie, shall yeerely bring in as much Silver, as they send forth; which hath beene alwayes truly performed, with an overplus, to the increase of this Kingdomes treasure: Neither is it likely that the money which is thus contracted for by the Companie at certaine prices, and to be delivered them at times appointed, would be otherwise brought into England, but onely by vertue and for the performance of the said Contracts: for, without this assurance of vent, together with a good price for the

The vent of English Wares increased in the Indies.

Our stocke may be much increased by Trade from Port to Port in the Indies.

For this see the former relations, of the Trade from Surat to Achen, and all the Southerne and further Eastern Indies: as thence also to the red Sea &c.

The moneys sent to the Indies is all forraine Coyne. The East India Companie are obliged to bring in as much money as they carrie out of the Realme.

Tobacco, Raisons, Oyles, and Wines, whereof there is no want, but rather too much Smoke. A proportion of such Trade as is hoped yeerely to be brought into this Realme from East India.

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said moneyes, the Merchants would undoubtedly make their returnes in other Wares; the use and extraordinarie consume whereof, would be found lesse profitable to the Common-wealth, when the matter should be duly considered, as I shall yet further endeavour to demonstrate.

And here I will suppose, That the East India Com-
panie may ship out yeerely one hundred thousand pounds sterling: yet it is most certaine, that the Trade being thus driven, with sums of readie moneyes, it will not decay, but rather much increase the treasure of the Kingdome: which to prove, I will briefly set downe the substance of the English Trade unto the East Indies, concerning the quantitie of the severall sorts of Wares, to be yeerly bought there, and sold here; with the usuall prices given for them in both places. And first, I will beginne with their cost and charges laden cleere aboard the ships in the East Indies.

In the East Indies.

Two thousand five hundred thousand pounds of Pepper, at two pence half-penie the pound, cost twentie six thousand fortie one pounds thirteene shillings foure pence. One hundred and fiftie thousand pounds of Cloves, at nine pence the pound, cost five thousand six hundred twentie six pounds. One hundred and fiftie thousand pounds of Nutmegs, at foure pence the pound, cost two thousand five hundred pounds. Fiftie thousand pounds of Mace, at eight pence the pound, cost one thousand six hundred sixtie six pounds thirteene shillings foure pence. Two hundred thousand pounds of Indico, at fourteene pence the pound, cost eleven thousand six hundred sixtie six pounds thirteene shillings foure pence. One hundred and seven thousand one hundred fortie pounds of China raw Silkes, at seven shillings the pound, cost thirtie seven thousand foure hundred nintie nine pounds. Fiftie thousand of Callicoes of severall sorts, rated at seven shillings the piece one with another, fifteene

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thousand pounds. The whole summe of all is, one hundred thousand pounds.

All the said Merchandize have beene often experienced, or bought at or about the prices above written; and we doe hope for our parts (besides the Trade of raw Silkes from Persia) yeerely, to lade from the Indies, such quantitie of the severall sorts of Wares as are here set downe (if it shall please his Majestie, to protect and defend us concerning the Articles of agreement made with the Dutch, that they may not violate any of them to our hindrance or damage) all which wares in England will yeeld (as I doe conceive) the prices hereafter following, viz.

In England.

Two hundred and fiftie thousand pounds of Pepper, at twentie pence the pound, cost two hundred and eight thousand three hundred thirtie three pounds six shillings eight pence. One hundred and fiftie thousand of Cloves, at six shillings the pound, cost fortie five thousand pounds.

One hundred and fiftie thousand pounds of Nutmegs, at two shillings six pence the pound, cost eighteene thousand seven hundred and fiftie pounds. Fiftie thousand pound of Mace, at six shillings the pound, cost fiftene thousand pounds. Two hundred thousand pounds of Indico, at five shillings the pound, cost fiftie thousand pounds. One hundred and seven thousand one hundred fortie pounds of China raw Silkes, at twentie shillings the pound, cost one hundred and seven thousand one hundred fortie pounds. Fiftie thousand pieces of Callicoes of severall sorts, rated at twentie shillings the piece one with another, cost fiftie thousand pounds. The whole summe of all is, foure hundred ninetie foure thousand two hundred twentie three pounds six shillings eight pence.

So that here would be our owne money againe and more, the summe of three hundred ninetie foure thousand two hundred twentie three pounds six shillings eight

[I. v. 738.]
How much the Kingdomes Stocke may increase yeerely by trading to the East Indies. 2500. tunnes of shipping will lade home all the wares afore written from the East Indies. And the materials of the said shipping (unwrought) is worth about 15000 l. sterling.

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*India wares
wil bring
readie moneys
into the
Realme.*

*We have no
other meanes
to procure
Treasure but
by Trade and
Merchan-
dize.*

*The French
and the Vene-
tians send the
value of
600000 l.*

*sterling
yeerely in
ready money
into Turkey.
Trade maketh
some States
very rich
which have
little other
meanes.*

*If the generall
Trade of this
Kingdome doth
export a
greater value
in wares then
it doth import
yeerly, then
doth our trea-
sure increase.*

*The Trade to
the East Indies
may be said to
export
480000
pounds and
to import
120000 l.
yeerely. So the
overballance*

pence advanced towards the generall Stocke of the Kingdome. For although the East India Companie shall disburse the greatest part of the said summe advanced unto his Majestie for Custome and Impost; and also unto the Factors, Officers, and Mariners, for wages, together with the cost of shipping Victuals, Munitions, Assurance and the like: yet all these (the Materials of shipping onely excepted) are but transmutations and no consumption of the Kingdomes Stocke.

But if any man object and say, that the said Commodities being brought into England (as is before written) they are either consumed in the Land, or being transported into forraine parts, they are changed into other Wares: So that still we want our hundred thousand pounds in readie money. The answer is, First, that in the occasion of this dispute, wee must conceive the said Wares to be of no use for this Kingdome, but onely for so much, as doe concerne the Trade thereof. And Secondly, in the said Trade we must consider, that although the said goods be sent out, and returned home in other Wares from forraine parts; yet still, they are negotiated to the increase of the said Stocke, and for the imployment of the Subjects. Lastly, if there be a resolution to determine and end the businesse: who doubteth, that the whole value may not be presently returned hither in readie moneyes? For in Italie, Turkey, and other places, where they are most vendible to profit, there likewise is the money free to be exported at all times and by whomsoever.

And as it is most certaine, that some other Merchandize, sent out of this Kingdome, were the meanes to bring in the hundred thousand pounds in readie moneyes, which is here supposed to be sent and imployed in the East Indies (as aforesaid) so likewise, there is the same power in these Indian wares, to procure other summes of readie moneyes, to bee brought into this Kingdome: For let not man doubt, but that money doth attend Merchandize, for money is the prize of wares, and wares are the proper use of money; so that their coherence is unsepar-

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able. And if the French and the Venetians, made any doubt of this, they would not so willingly permit the value of sixe hundred thousand pounds sterling, or more in Spanish Rialls and Dollers, yeerly to be carried out of their Dominions into Turkey: whereof three quarter parts at least are employed, onely for the buying of Persia raw Silkes, which commoditie doth presently enable them with readie money from divers other States to performe the Trade; whereby their wealth doth much increase, and their people are greatly employed. So to conclude this point, I will onely adde, that the East India Trade alone (although it be driven in no amplyer manner then is afore written) is a meanes to bring more treasure into the Realme then all the other trades of this Kingdome (as they are now managed) being put together. For if the rule be true, that when the value of our commodities exported doth over-ballance the worth of all those forraigne wares, which are imported and consumed in this Kingdome, then the remaynder of our stocke which is sent forth, must of necessitie returne to us in Treasure. I am confident, that upon a diligent and true inquirie it will be found, that the over-ballance of all our other Trades together, will not amount unto so great a summe of money as the East India Trade alone doth over-ballance in this kinde.

is 360000 l. sterling. Every action ought especially to be considered in his end. The East Indian wares which were sent beyond the Seas, are sold and have their finall end in money, which might bee brought into this Realme in that kind, if our other Trades did not divert the same.

And to make the matter yet more plaine, whereas it is already said that one hundred thousand pounds in money exported, may import about the value of five hundred thousand pounds sterling, in wares from the East Indies, we must understand that part thereof to be properly called our importation that this Realme doth consume, which is about the value of one hundred and twenty thousand pounds sterling yeerly. So the remaynder being three hundred and eightie thousand pounds, is matter exported unto forraigne parts in the nature of our Cloth, Lead, Tin, or any other native commodities, to the great increase of this Kingdomes stocke, and that also in so much treasure, so farre as the East India Trade can be

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[l. v. 739.] rightly understood to subsist in this particular. For as all humane actions have their Termination and Ends, so likewise there must bee an end assigned unto the affaires of the East Indies; which are then truely said to bee finished, when this Realme is served, and the remainder of those Wares which are sent from hence beyond the Seas, sold there and converted into money; which likewise from thence may bee brought away freely and without the danger of Law, or prohibition. Forasmuch therefore as it is well knowne to many men, that moneys are thus procured by the Sales of Indian Wares to profit, in the parts of Turkey, and at Ligorne, Genoway, the Netherlands, Marcellis, and other places: yet notwithstanding if all the said Coyne, or any part thereof should bee diverted from this Realme by some other new employments or affaires, it must neverthesse bee granted, that the said India wares had their finall end in monies. But I will cease to heape up any more arguments, to prove a matter which is already made so plaine; wherefore leaving this Objection, I will endeavour to give Answer to the next.

The second Objection.

The Timber, Planke, and other materials, for making of shipping, is exceedingly wasted, and made dearer, by the building of so many great Ships, as are yeerely sent to Trade in the East Indies; and yet the State hath no use of any of them upon occasion. For either they are not here; or else they come home very weake and unserviceable.

The Answer.

THis East India Trade seemeth to be borne and brought up an Unthrif, for it wasteth and consumeth all; Neither doth it good to any.

- 1 But the Objection, in some part is very weake:
- 2 And in the rest it is mistaken.

For first, concerning the weaknesse thereof, would men

*The first Part
concerneth the
folly of the
Objection.*

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have us to keepe our woods and goodly trees to looke upon? they might aswell forbid the working of our woolls, and sending forth our cloth to forraigne parts; for both are meanes alike to procure the necessary wares, which this Kingdome wanteth. Do they not know that trees doe live and grow: and being great, they have a time to dye and rot, if oportunitie make no better use of them? and what more noble or profitable use then goodly ships for Trade and Warre? Are they not our Barnes for wealth, and plentie, serving as wals and bulwarkes for our peace and happinesse? Doe not their yeerely buildings maintayne many hundred poore people, and greatly increase the number of those Artesmen which are so needfull for this Common-wealth? And is not all this good performed also (with great providence) by bringing in yeerely store of Timber, and other provisions from Ireland? Why then, where is the great waste and dearness? I am sure, the East India Companie finds it not; for whereas they doe onely buy their provisions in Hampshire, Essex, Kent, and Barkshire, in all which places they now may have both Timber, Plankes, Sheathing boards, Trenals and the like, both for goodnesse and price, as cheape (yea better cheape) then they have beene this fifteene yeeres; and likewise in all that course of time their Bookes doe plainly shew that those wares have never varied much; for if they have risen any small matter in one yeare, they have fallen as much the next. And yet I pray you observe (besides the East India Companies buildings) the many goodly ships which are daily made for other private Merchants (such as England never had before) and that which is most remarkable, is the continuall late buildings of his Majestie, thereby yearely adding more strength and glory of great ships, to his Royall and matchlesse Navy; so that here we see this supposed waste and want is not considerable.

Yea but, say they, the East India ships are never here to serve the Kingdome upon occasion: Or if they beate home, they are weake and unfit for service.

The providence of the East India Company for Timber and Plancke. The East India Trade hath not indeared the materials which serve to make ships.

The second Part sheweth the mistaking in the Objection.

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*The Warlike
provision
which the East
India Com-
panie keepe in
store.*

*His Majesties
strength in the
East India
Company
alone.*

*The shippes
which returne
from the East
Indies home,
may be re-
payred in a
very short
time.*

In Trade of Merchandize our ships must goe and come, they are not made to stay at home; Yet neverlesse, the East India Company are well prepared at all times, to serve his Majestie and his Kingdomes, with many warlike provisions, which they alwayes keepe in store; such as Timber, Planckes, Ironworkes, Masts, Cordage, Anchors, Caske, Ordnance, Powder, Shot, Victuals readie packed, Wine, Sider, and a World of other things, fitting the present building, repairing and dispatch of ships to Sea; as may be plentifully seene in their yards and storehouses at Deptford, and more especially in those at Blackewall; which are growne so famous, that they are daily visited and viewed by strangers, as well Embassadors as others; to their great admiration of his Majesties strength and glorie, in one only Company of his Merchants, able at short warning to set forth a Fleet of ships of great force and power.

For it is well knowne to all men who please truly to be informed, That the East India Companie (besides their Fleets of ships going and comming, and also abiding in the Indies) are continually building, repaying, rigging, victualling, and furnishing to Sea, with all provision needfull for such a long Voyage, some seven or eight great ships yearely; which are to be seene at an Anchor in the River of Thames in a great forwardnesse some five or sixe moneths together, before they commonly depart for the Indies, which is about the moneth of March: and they are no sooner got off from the Coast of England, but shortly after, is the season of our shippes to returne from the Indies; who come not home so weake as some would have them; for how often hath experience beene made of our ships which have performed two or three severall Voyages to the East Indies? Yet at their returne, they have beene indocked, new trimmed and lanced out againe, fitted for the like Voyages, in lesse then two monethes. But it will be needlesse to spend any more time in shewing the errors of this second Objection: therefore I will rather come to the handling of that which followeth.

The third Objection.

[I. v. 740.]

The Voyages to the East Indies doe greatly consume our victuals, and our Mariners: leaving many poore Widowes and Children unrelieved; Besides, that many Shippes are yeerely sent forth to the East Indies, and few we see as yet returned; Also, this Trade hath greatly decayed the Traffique and shipping, which were wont to be employed into the Streights: And yet the said Trade to the East Indies, is found very unprofitable to the Adventurers: Neither doth the Commonwealth find any benefit by the cheapenesse of Spice and Indico, more then in times past.

The Answer.

WHY, what a World of Mischiefes have we here? First, Dearth. Secondly, Mortalitie. Thirdly, Destruction. Fourthly, Beggerie. Fifthly, And never a whit the neere. A very Teame of Calamities, drawing on to miserie; is it not then high time to seeke a remedie? yes verily, and it will be easily done, because these evils never were (as yet at least) procured by the East India Trade, as I shall shew, by answering all the parts in order as they stand: and first of Dearth.

It is both naturall and just, that every Kingdome, State, or Common-wealth, should feede and cherish up the Native people of all degrees and conditions whatsoever, to their preservation of life and health, with such meanes and moderation, as their plentie shall afford; and this is not onely due to them in the time of their abroad at home, but also upon all occasions of Voyages into other Countries beyond the Seas, wherein they shall bee employed for their owne maintenance, and for the good of the Common-wealth.

Now therefore concerning the provision of victuals (which in this Kingdome is yeerely prepared for the setting forth of those shippes which saile to the East Indies) it is well knowne to many men, that it is alwayes proportioned,

*The first Part
concerneth
Dearth.*

*The manner
how the East
India Com-
pany do
victuall their
ships.*

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for about eighteene monethes; whereas commonly the Voyages prove a yeare longer, so that this over-plus of time, is furnished with the victuals of forreine parts.

And likewise for the Bread and Bisket which is shipped from hence, hath it not alwayes bin made of French Corne, purposely brought over hither (and that at a deare rate) onely to preserve the plentie of our owne graine? untill now of late dayes that the Farmers heere beginne to cry out and say, That the cheapnesse of Corne doth dis-inable them to pay their deare Rents: Thus doe the East India Company every way accomodate their proceedings for the good of the Kingdome.

And further concerning their Drinke, is it not a very great part water? Some Wine and Sider and but little Beere.

Also the Flesh they eate, is Beefe and Porke, and that onely for three dayes in a weeke; the rest of their victuals is Fish, some Butter, Cheese, Pease, Oat-meale, and other things; all which is proportioned into a very sparing Dyet to every man by allowance: so that heere is no Excesse nor Riot, or any other meanes to make our victuals scant and deare, as is by some erroneously supposed; but rather by this course of life, our plentie is much advanced. And so I will give answeere to the next part which is mortalitie and great decay of Mariners.

*The second
Part con-
cerneth Mor-
tality.*

The life of man is so precious, that it ought not lightly to be exposed to danger; And yet we know, that the whole course of our life, is nothing but a passage unto Death; wherein one can neither stay nor slacke his pace, but all men runne in one manner, and in one celeritie; The shorter liver runnes his course no faster then the long, both have a like passage of time; howbeit, the first hath not so farre to runne as the later.

Now, it is this length of life which Nature seekes, and States likewise endeavour to preserve in worthy men; but none are accounted so worthy in this nature, save onely they, who labour in their vocations and functions, both for the publike good, and for their private benefit.

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Thus may we esteeme our good Mariners, to be of no small use unto this Common-wealth: but take them from their laudable and accustomed employments, for want of Voyages to Sea; we see what desperate courses they doe then attempt, by joyning, even with Turkes and Infidels, to rob and spoyle all Christian Nations; so that we may conclude, we must not onely breed up Mariners, but also seeke by Trade, to give them maintenance.

Well, all this is true, but (say they) the East India Company doth neither breed nor maintayne, but destroy the wonted number of our Mariners. How can this be, when it is most certaine, that England (besides the East India Fleets) had never yet more shipping then at this present? neither doe any of them stay at home for want of Mariners, no, not at this time, when many hundred Sailers are employed in extraordinarie service, for his Majestie in a Royall Fleet of ships, now at Sea: besides those great numbers of our best Mariners, which have beene and daily are wasted and taken Prisoners by the Turkes; so where is this want, or what is our miserie more then the want of true information in them that are so ill perswaded of our Company?

Is it not certaine that as the East India Voyages are long, so likewise in Natures course many should dye by length of time although they stayed at home? And to recompence the losse of those that dye, doe not the East India Company with great providence, yeerely ship out at least foure hundred Land-men in their Fleets, which in one Voyage prove good Mariners to serve the Kingdome and Common-wealth, unto which many of them were a burthen before they obtayned this employment? And thus is the Kingdome purged of desperate and unruly people, who kept in awe by the good discipline at Sea, doe often change their former course of life, and so advance their fortunes.

Neither indeed are these Voyages so dangerous and mortall, as is reported; for how many of our ships have gone and come from the East Indies, without the

Good Mariners are accounted worthy men in a Common-wealth.

[I. v. 741.]

The breeding of 400. Mariners yearly. Besides that the feare of a few mens death ought not to overthrow or hinder the performance of Honourable actions for the service of the K. and Commonwealth. Our Mariners owne disordered life is that which killeth many of them.

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losse of five men in a hundreth? Others againe have had worse successe in the first beginning, when the seasons, the places and their contagions were not so well knowne unto us; yet time hath taught us many things, both for the preservation of health, and speedier performance of our Voyage then heretofore. But the Method of my Discourse bids me write more of this in the next part, which is destruction; and this I must divide into two parts.

In the first, I will consider the want of divers ships sent to the East Indies, which are wasted there.

And in the second, I will answer the supposed overthrow of the Turkie Trade, together with much of our shipping which were wont to be employed thither.

*The third part
concernes the
decay of ship-
ping which
have beene
sent to the
Indies.*

*Of the Dutch
wrongs & the
ships taken by
them, see the
former Rela-
tions of Spur-
way, Hore,
Knowles, &c.
with the
Depositions of
divers men, &
in manner all
these Indian
Voyages. The
twelve shippes
are the Swan,
Defence, Salo-
mon, Attend-
ance (all taken
at Banda
before Sir Tho.
Dale began the
war) the*

First therefore, concerning the decay of our shippes in the Indies, it cannot bee denied, but there hath beene great spoyle of them in these three last yeeres; not by the dangers of the Seas, or by the strength of Enemies; but by unkind and unexpected quarrels with our Neighbours the Hollanders, who have taken and surprized twelve of our ships at severall times, and in sundry places, to our unspeakeable losse and hinderance; together with the death of many of our worthyest Mariners, who have beene slaine and dyed Prisoners under their hands: and this hath so much the more increased the rumour of their Mortalitie: Neither list I here to aggravate the fact, more then thus briefly to give answer to the Objection: for our late union with the Dutch, doth promise a double recompence of gaine in time to come.

And they who make this Trade so poore and unprofitable, are much mistaken in the reckoning; for the present losses which causeth many Adventurers so much to despaire, is not in the substance of the Trade, but by the evill accidents which have befallen the same: and to make this point more plaine, I must yet declare some other particulars: in which I will endeavour very briefly to set downe the summe of the whole businesse, which the English hath hitherto performed in the East Indies.

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First, therefore I doe observe that since the beginning of this Trade, untill the moneth of July last, Anno 1620. there have beene sent thither seventie nine ships in severall Voyages, whereof thirtie foure are already come home in safetie richly laden, foure have beene worne out by long service, from Port to Port in the Indies: two were over-whelmed in the trimming there: sixe have beene cast away by the perils of the Seas; twelve have beene taken and surprized by the Dutch, whereof divers will be wasted, and little worth before they bee restored: and one and twentie good shippes doe still remayne in the Indies. So this is a true account of our shippes.

And next concerning our stocke, it is a certaine truth, that in all the said ships there hath bin sent out in readie money as well out of this Realme, as from all other places wheresoever beyond the Sea (which hath not beene landed in this Kingdome) the value of five hundred fortie eight thousand and ninetie pounds sterling in forraine Coyne; and together with the said mony, there hath been shipped the value of two hundred ninety two thousand two hundred eightie sixe pounds sterling, in sundry sorts of English and forraine Commodities; all which monies and wares amounting unto eight hundred fortie thousand three hundred seventie sixe pounds, have been disposed as hereafter followeth,

First, there hath beene lost thirtie one thousand seventie nine pounds sterling in the sixe ships which are cast away: and in the thirtie foure ships, which are returned in safetie, there hath beene brought home three hundred fiftie sixe thousand two hundred eightie eight pounds sterling in divers sorts of wares, which have produced here in England towards the generall stocke thereof, one million nine hundred, fourteene thousand sixe hundred pounds sterling, for the charges arising here is but a change of effects from one to another, as hath beene said before in this Discourse: So there ought to remayne in the Indies, to bee speedily returned hither, foure hundred eightie foure thousand eightie eight pounds: neither can wee

Speedwell, the Starre, the Dragon, the Beare, Expedition, Rose, and the Samson, with the Hound. Our troubles with the Dutch. The summe of the affaires to the East Indies ever since the Trade began. Account of all the money and goods which hath been sent to the East Indies ever since the beginning of the Trade. 356288. l. sterling, hath been returned from the East Indies which did produce here towards charges, 1914600. pounds sterling.

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[I. v. 742.]

*There remains
yet in the East
Indies to bee
returned home
from thence
about 400000.
pounds ster-
ling.*

conceive that our charges and troubles with the Dutch, will have wasted more then the odde eightie foure thousand eightie eight pounds sterling: so that I am confident, that there yet remayneth foure hundred thousand pounds sterling of good estate, for both the joynt Stockes. And what a great value of Indian goods this summe of money may (by Gods blessing) shortly returne in our shippes, which are there readie to bring them, the example here doth teach us to make up the reckoning. So that notwithstanding our great charges of Discoveries, our losses by the danger of the Seas, our quarrels and infinite hinderance by the Dutch: yet here the kingdome hath and shall have her stocke againe with a very great increase, although the Merchants gaines concerning the two joynt stockes will prove but poore, in respect of the former Voyages, which have not had the like hinderance.

And thus in a few lines may be seene, much matter truly collected with some paines, out of the divers Volumes of the East Indian Bookes.

*Concerning
the decay of
shipping and
Trade into
Turkey.*

Now concerning the decay of Trade and shipping which were wont to bee employed into Turkey, I doubt, that in time it will likewise be affirmed, that the East India Company, have hindered the vent of our white Cloth in the Netherlands, which to report were a very strange thing. But (praysed be God) to our comfort, we see the great increase of goodly shippes, daily built and employed by the Turkey Merchants, with vent of more of our English Cloth (by one third part at least) then in times before the East India Trade began.

Yea, but (say they) wee have lost the Trade of Spices, and Indico from Aleppo into England.

Wel, I grant they have; yet the Kingdome hath found it with more profit by another way, and they likewise are recompenced with a greater Trade, by the exporting from hence of the selfe-same Commodities into Italy, Turkey, and other places: neither can it be lesse profitable for this Kingdome, to turne the Trade of raw Silkes from Aleppo,

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and to bring them from the Persian Gulfe, with one third part lesse money, then it doth now cost in Turkey; Besides, that by this meanes, the money proceeding of our English Cloth, Tinne, and other wares in Turkey (not finding Commodities fitting to returne for England) would undoubtedly bee brought home in Gold, as it hath bene performed heretofore, when by superfluitie of stocke sent from hence in Spice, together with our English wares; the Merchants (beeing thereby furnished with a sufficient quantitie of Turkish Commodities) brought home the remaynder of their stocke of those yeares in gold for a great value.

The Turkey Merchants can and will justify this truth.

Thus doth it plainly appeare, that these revolutions of Trades, have and doe turne to the good of the Commonwealth; neither hath the affaires of the East Indies impayred or decayed any other Trade, Shipping or Mariners of this Realme; but hath mightily increased them all in it selfe. Wherefore let us now take a view of this Noble addition of the Kingdomes strength and glorie.

But this I must not doe, by setting downe the number of our English shipping now in the Indies, or lately gone that way; for they have bene heaped thither, these three last yeares together without returne, save onely five shippes in all that time; the rest have bene kept there to oppose the furie of the Dutch; but now wee are at union, wee shall (by Gods assistance) daily expect divers great ships with rich returnes.

And for the future time, this Trade I doe conceive, will royally maintayne tenne thousand tunnes of shipping continually: (That is to say) going, and returning, and abiding there in the Indies; which said shipping will employ two thousand and five hundred Mariners at least; and the building with the repaying of the said ships, heere at home will set to worke five hundred men, Carpenters, Cawkers, Carvers, Joyners, Smiths, and other Labourers, besides many Officers; and about one hundred and twentie Factors, in severall places of the Indies. And

The strength of the East India ships.

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so from these matters of great consequence, I must begin to write of Beggerie.

The fourth part concernes the povertie of widdowes, &c.

The East India Trade doth employ many poore men, & deoboist people which other Trades refuse. Wages before hand is not given in other Merchants Voyages, neyther yet so great wages as the East India Company pay.

The povertie of Widdowes and Fatherlesse is matter of great compassion, and doth alwaies move Christian hearts to commiseration and charitie; whereby many receive reliefe and helpe of those whom God hath blessed with better meanes: but how this povertie should totally bee prevented, it seemeth not onely difficult, but altogether impossible: For besides the evill accidents and miseries, which ever attend on our humanitie we see how many daily (even through their owne folly and wilfulnesse) doe as it were desperately plunge themselves into adversitie. And thus the number of those is great, who having the charge of wife and children, are notwithstanding altogether without meanes and Artes to procure their maintenance; whereby some of them wanting grace, doe run a desperate course, and have untimely ends. Others againe beeing better inspired, seeke for employment, but find it not, or with great difficultie: for, who doth willingly entertaine a man poore and miserable, charged with a family, and peradventure debauched in conditions? Neither doe any of our other Merchants voyages to forraine parts accept of those novices, who never have been used to the Sea: So that when all the other doores of charitie are shut, the East India gates stand wide open to receive the needy and the poore, giving them good entertainment with two Moneths wages before hand, to make their needfull provisions for the Voyage. And in the time of their absence, there is likewise payd unto their wives for maintenance, two other moneths wages upon account of every yeares service: and also if any chance to dye in the Voyage, the wife receiveth all that is found due unto her husband (if he doe not otherwise dispose it by will:) and this often happeneth to be more money, then ever they had of their owne together in any one time. And likewise, are not many poore Widdowes, Wives and Children of Black-wall, Lime-house, Ratcliffe, Shadwell, and Wapping, often relieved by the East India Company with

[I. v. 743.]

When did any of these Widdowes beg for reliefe in our Churches, as others often doe?

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whole Hogsheads of good Biefe and Porke, Bisket and Doales of ready money? Are not divers of their children set on worke to picke Okam, and other labours fitting their age and capacitie? What might I not say of repaying of Churches, maintenance of some young Schollers, relieving of many poore Preachers of the Gospell yearely with good summes of money; and divers other acts of charitie, which are by them religiously performed, even in the times now of their worst fortunes? for all which I hope there shall be a reward unto them and theirs. And so I come to the fift part of this third Objection.

*The East
India company
their charitie.*

And here I must intimate how much they are deceived, who thinke, that Spices and Indico are no better cheape in England now, then in times past, before the East India trade began. For, it is an undoubted truth, that in those dayes we often paid sixe shillings, or more for a pound of Pepper, and seldome or never lesse then three shillings and sixe pence the pound; whereas since the Trade hath come directly from the Indies, it hath been bought commonly at severall prices betweene sixteene pence and two shillings the pound: but I will make the difference of price appeare more plainly by setting downe the quantities of Spices and Indico, which are yearely spent in the Realme of England, together with the lowest prices, which they were wont to sell at, when we brought them from Turkey and Lisborne; and the like concerning their usuall prices now that we bring them from the East Indies directly: And first as from Turkey, foure hundred thousand pounds of Pepper at three shillings six pence the pound, is threescore & ten thousand pounds: Fortie thousand pounds of Cloves at eight shillings the pound, is sixteene thousand pounds: twenty thousand pounds of Maces at nine shillings the pound, is nine thousand pounds: One hundred and sixty thousand pounds of Nutmegs, at foure shillings sixe pence the pound, is six and thirtie thousand pounds: One hundred and fiftie thousand pounds of Indico at seven shillings the pound,

*The fifth Part
concerneth the
cheapenes of
Spice and
Indico at this
present, in
respect of
former times.*

*Prices of spice
and Indico in
former times.*

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is fifty two thousand five hundred pounds. All these summes being put together, comes to one hundred eightie three thousand five hundred pounds Sterling.

*Prices of spice
and Indico in
these latter
times.*

And the selfe same quantity and sorts of wares are commonly sold at the prices here under written now in these later times: Foure hundred thousand pounds of Pepper at twenty pence the pound, is thirtie three thousand three hundred thirtie three pounds, sixe shillings, eight pence: forty thousand pounds of Cloves at six pence the pound, is twelve thousand pound: twenty thousand pounds of Mace at six shillings the pound, is six thousand pounds: one hundred sixty thousand pounds of Nutmegs at two shillings six pence the pound, is twentie thousand pounds: one hundred fiftie thousand pounds of Indico at five shillings the pound, is seven and thirtie thousand pounds. All these summes beeing put together, is one hundred eight thousand three hundred thirtie three pounds sixe shillings eight pence sterling.

*Lesse then
eighteene
thousand
pounds sterling
in the Indies,
will buy Spice
and Indico to
serve this
Realme for a
yeare, which is
not halfe so
much money as
it spendeth
beyond the seas
to buy Cur-
rands only, or
to buy
Tobacco.
The wares
only which are*

So that this Trade in Spice and Indico only, doth save the kingdom yerely seventy foure thousand nine hundred sixtie sixe pound thirteene shillings foure pence, which is a matter worthy to be observed; and so much the rather, because it is a certaine truth, that lesse then a quarter part of this summe of mony which is thus saved yearly, shall buy in the Indies the full quantitie of all the severall sorts of wares before written, which doe serve for a yeares provision for this Realme of England; but still it must be remembred, that the custom, impost, wages, victuals, shipping, and other charges (which are to be added) will be a greater summe, then the mony which is paid for these wares in the Indies: but as I have noted before, the said charges doe not consume the Kingdomes stocke, although it doth greatly abate the Merchants gaine.

And to conclude this point, I will adde unto that which hath been said; that the commodities onely which we now send yearly into the East Indies and Persia, are of sufficient value there to returne us Indico, Spices, Drugs, and all other sorts of Indian wares (Raw-silkes of Persia

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only excepted) for one yeares consume, or more in this Kingdome: so that now all the money which is sent forth in our Ships doth procure an over-plus of the said wares, to the furtherance of Trade from India hither, and after from hence to forreine parts againe, to the great employment of the Subjects, and inriching of this Realme, both in Stocke and Treasure; all which is matter verie worthy to be diligently observed. And so I come to give answer unto the fourth and last Objection.

sent out of this Kingdome into the East Indies, are of sufficient value to furnish this Realme with an overplus of all manner of Indian wares (Persian Raw Silkes only excepted). [I. v. 744.]

The fourth Objection.

It is generally observed, that his Majesties Mint hath had but little imployment ever since the East India Trade began; wherefore it is manifest, that the onely remedy for this, and so many evils besides, is to put downe this Trade: For what other remedie can there be for the good of the Common-wealth?

The Answer.

THis fourth objection may be devided into three parts: First, An evill declared: Secondly, A remedie propounded: Thirdly, And counsell demanded.

And first concerning the Evill or want of Silver, I thinke it hath been, and is a generall disease of all Nations, and so will continue untill the end of the world; for poore and rich complaine, they never have enough: but it seemeth the maladie is growne mortall here with us, and therefore it cries out for remedie. Well, I hope it is but imagination maketh us sicke, when all our parts be sound and strong: For who knoweth not the inestimable treasure of this Kingdome, in Plate possessed by the people thereof almost of all degrees; in such measure, as never hath been seene in former ages? And for his Majesties Mint, it is well knowne, that there hath been coyned in five yeares together since the East India Company began, six thousand two hundred fourteene pound waight of Gold, and three hundred eleven thousand three hundred fourescore and foure pound weight of sterling

The first Part concerneth his Majesties Mint. Twenty five thousand pound waight at least of Silver yearly melted downe into Plate, besides old Plate new fashioned, as by credible report. There hath been coyned great store of Gold and Silver in his Majesties Mint, since the East India Trade began.

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Money; all which Gold and Silver doe amount unto the summe of twelve hundred thirteene thousand eight hundred fiftie pounds of sterling Money: How then doth this Trade turne the currant and imployment of the Mint?

There hath been little or no Silver coyned in some yeares, when the East India Company sent out very small summes of money.

Some causes and meanes which were wont to bring Silver into the Realme, are ceased at this present time.

But upon the sight of this truth, perhaps it will be said, That we must resort unto the present times (the Mint being idle now.) To which I answer, That likewise the Mint had little or no imployment for coynage of Silver in former times, when the said Company did not export above fiftene or twentie thousand pounds sterling at the most per annum; no, nor yet in the yeares 1608, and 1612; when in the former they shipped out but sixe thousand pound, and in the latter but one thousand two hundred and fifty pounds sterling. So that both wayes we see, that the Mint hath had very great imployment five yeares together, sithence the East India Trade began; and also it hath been without imployment divers yeares, when the East India Company have sent away but verie small summes of money; wherefore of necessitie there must bee some other causes and meanes whereby our Silver is not exported onely, but also it is not imported into the Realme as in former times. For wee have not had the meanes by our owne plenty, nor by the scarcitie of our Neighbours (for the space of the last foureteene yeares together) to send out hundreds of Ships laden with Corne, as in times past, which was returned home in Silver; but rather of late yeares (as is much to be feared) a great quantitie of our money hath been carried out of the Kingdome for that Corne, which hath been brought us from the East Countries, and other places, to supply our wants. Thus times doth change, and our fortunes change with them: neither list I to make this matter plainer, by setting downe those meanes, which heretofore brought us store of money, even out of France, and other places, which now are ceased. But without any further meddling in the Mint, I will come to the remedie which some propound, by putting downe the East India Company.

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But here our comfort is, that the Objectors are not our Judges, whose wisdom and integrity labouring for the honour of his Majesty, and the good of his Kingdom, will soon perceive the mischiefs of this supposed remedie. And that the pretended evill which many with malice chase, is that great good, which other Nations seeke by policie and strength to keepe, and likewise to obtaine; in which proceedings, it concerneth us especially to observe the diligences and practises of the Dutch, who with more gladnesse would undertake the whole Trade to the East Indies, then with any reason wee can abandon that part thereof, which we now enjoy; neither can our restraint from the Indies keepe our Silver from thence, as long as the Dutch goe thither: for we know, that devices want not to furnish such designes; and when their Ships returne from India, shall not our Silver out againe to helpe to pay a double price, or what they please, for all those wares which we shall want for our necessities?

The second Part concerneth the putting downe of the East India Trade. The East India Trade is greatly desired by other Christian Nations.

Thus should the Dutch increase their honour, wealth and strength, whilst we abate, grow poore and weake at Sea for want of Trade: And call you this a Remedie? no, rather tearme it Ruine, Destruction, or what you list. And so I come unto the conclusion or last part.

The Dutch might grow strong and rich by our destruction.

And here I must confesse my self aground, for this matter is much too high for my handling: besides, my excuse is faire, having already done my taske to cleare the East India Trade from imputation; the which for want of learning, although I have performed, without varietie of words or eloquence: yet it is done with all integrity of truth, in every particular, as I shall be ready to make prooffe upon all occasions, which may be offered. And yet before I make an end, although I cannot satisfie every mans desire, in such measure as is necessarie: yet I thinke it not amisse to performe the same so farre, as I am able by common practice, and my observations in the Trade of Merchandize, which is my profession.

The third Part concerneth the councill which the Objectors demand.

And first therefore, all men doe know, that the riches or sufficiencie of every Kingdom, State, or Common-

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[I. v. 745.]
*The riches of
 a Kingdome is
 of two sorts.*

wealth, consisteth in the possession of those things, which are needfull for a civill life. This sufficiency is of two sorts; the one is naturall, and proceedeth of the Territorie it selfe; the other is artificiall, and dependeth on the industrie of the Inhabitants.

The Realme of England (praised be God) is happily possessed of them both: as first, having great plentie of naturall riches, both in the Sea for Fish, and on the Land for Wooll, Cattell, Corne, Lead, Tinne, Iron, and many other things for Food, Rayment, and Munition; inso-much that upon strict termes of need, this Land may live without the helpe of any other Nation. But to live well, to flourish, and grow rich, we must find meanes by Trade to vent our superfluties; therewith to furnish and adorne us with the treasure and those necessarie Wares which forraine Nations doe afford: and here Industrie must begin to play his part, not onely to increase and guide the Trades abroad, but also to maintaine and multiplie the Arts at home: for when either of these faile, or are not effected with such skill as their mysterie shall require, then doth the Common-wealth abate and grow poore: neither is it easily perceived at first, untill some evill accidents doe stirre up our diligence to search out the true causes; that so they being removed, the effects may cease. And this is the subject of our Discourse which wee now pursue.

*This Kind of
 Industrie
 maketh some
 Countries
 which are poor
 of themselves,
 to grow rich
 and strong by
 other Nations,
 who have
 greater
 meanes, and
 are lesse
 industrious.
 Foure princi-
 pall Causes
 which carry
 away our Gold
 and Silver.*

That which I have hitherto delivered hath bene altogether negative, still defending and proving by arguments, that the East India Trade hath not hurt this Common-wealth: And now changing my stile, I must affirme as fast the true causes of those evils which we seeke to chase away.

These causes then (as I conceive) are principally foure. The first, is the breach of Entercourse by forraine Nations. The second, is the abuse of the exchanges betwixt us and other Countries. The third, is neglect of dutie in some Subjects. The fourth, is our damage in commerce with Strangers. Now concerning all these, I might make a very large discourse; but my purpose is onely to

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explain the meaning of every point in order, as briefly as I can.

And first for the breach of Entercourse; by this I understand those Nations, who have either debased their Standard, or else over valued the price of their Coynes from that equivalence which formerly they had with the Standard and Moneys of this Realme: and also doe tolerate, not onely their owne Moneys, but also the Coyne of other Countries (and especially of this Kingdome) to bee current with them at higher rates, then the prices of the exchange; by which courses (being directly against the Entercourse) there is a greater cause given of exportation of the Moneys of this Realme, then otherwise there would be. For although this is done with great danger to the Exporters of the same, (it being an act against the Law of the Land) yet notwithstanding covetousnesse being ever conversant in wicked actions, thinketh nothing unlawfull which promiseth a certaine gaine; and how to remedie this evill practice I find it not easie. For the debasing of the Coyne, or raying the price thereof in this Realme, would much impoverish the estates of particular men, and yet in the conclusion, would prove a businesse without end: for who doth not conceive that which would follow beyond the Seas upon any such alteration heere with us? so that still the evill will remaine, untill we find some other remedie.

And for the exchanges of money used betwixt Nations, although the true use thereof is a very laudable and necessarie practice for the accommodating of Merchants affaires, and furnishing of Travellers in their occasions, without the transporting of Coyne from one State to another, with danger and losse both to the publike and private wealth: yet is the abuse thereof very prejudiciall unto this Kingdome in particular; whilst in the interim the benefit doth arise unto other Countries, who diligently observing the prices whereby the moneys be exchanged, may take advantage to carrie away the Gold and Silver of this Realme at those times, when the rate of our sterling money (in

The first Cause concerneth the Standard. Proceedings against entercourse.

The Second Cause concerneth the exchanges of moneys with forraign Countries. The practice of those Strangers here in this Realme, who make a Trade by exchange of moneys.

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*Forrain
Wares brought
in with our
ready moneys
carried out of
this Realme.*

*The Third
Cause con-
cerneth neglect
of duties.*

*Our heaue
monie is con-
veyed beyond
the Seas, and
melted downe
into Plate here
in the Realme.*

exchange) is under the value of that Standard, unto which place they are conuayed: For in respect the prices of the exchanges, doe rise or fall according to the plentie or scarsitie of money, which is to bee taken up, or delivered out, the exchange is hereby become rather a Trade for some great moneyed men, then a furtherance and accomodation of reall Trade to Merchants, as it ought to bee in the true use thereof. And thus many times money may be made over hither by strangers to a good gaine, and presently carried beyond the Seas to a second profit; and yet the mischief ends not here: for by this meanes the takers up of money in forraine Countreys must necessarily drive a Trade to those places, from whence they draw their moneys; and so doe fill us up with forraine Commodities, without the vent of our owne Wares: but for this great euill, there is an easie remedie, and so I come to handle the next cause which is neglect of dutie.

Neither is it my intent to write of duties in their severall kinds; but onely of that kind of dutie which is here thought to be neglected by some men in their severall vocations. As it might peradventure come to passe, in those who have the working of his Majesties Coyne, either gold or silver; if diligent care be not had in the size of every severall piece, to answeere justly to his weight: for howsoever upon triall of many pieces altogether, the weight may be sound according to the Covenants, and within the remedies ordained in the Indentures: yet notwithstanding many of those pieces may be sized too light, and others as much too heaue; which giveth the greater advantage to some people, to carrie away that which is over-weight, and so to leave us them which are too light, if they leave us any. And this mischief is not single; for thereby also some Gold-smiths, regarding profit more than dutie, may bee the more readily drawne to melt downe the heaue Coyne into Plate and other ornaments both of gold and silver. But what might wee thinke of those men who are placed in authoritie and office for his Majestie, if they should not withall dutifull

THE TRADE TO THE EAST INDIES

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care discharge their trust concerning that excellent Statute, wherein it is ordered, that all the moneys received by strangers for their Merchandize, shall be employed upon the Commodities of this Realme? the due performance whereof would not onely prevent the carrying away of much Gold and Silver, but also bee a meanes of greater vent of our owne Wares: whereof I purpose to write some thing more in the next part which concerneth our commerce with strangers.

[I. v. 746.]

Anno 17.
Edward. 4.

And now I come to the last point, which I feare is not the least amongst the causes of our want of money (so farre as any such may be,) and let it not seeme strange to any man, that Trades should hurt and impoverish a Common-wealth, since it hath beene alwayes accounted an excellent meanes to helpe and enrich the same: for, as this truth cannot be denied with reason, so it is likewise most certaine, that the unskilfull managing thereof hath ever proved a great decay unto those Nations who have beene entangled with such errorrs. And are not the examples too frequent in many of our owne Merchants, who not onely by the perils of the Seas and such like misfortunes lose their goods, but also even through want of knowledge, wisely to direct their affaires, doe overthrow their whole estates? Neither may we properly call this their losse, but rather the Kingdomes losse in them. Wherefore it were to be wished, that this mysterie of Merchandize might be left onely to them who have had an education thereunto; and not to be undertaken by such, who leaving their proper vocations, doe for want of skill in this, both overthrow themselves, and others who are better practised.

The Fourth Cause concerneth our commerce with Strangers.

Unskilfull Merchants overthrow our Trades.

Merchants by education are onely fit to trade in forraine parts.

But there is yet a farre greater mischief by our Trades beyond the Seas, when peradventure, there might be imported yeerely a greater value in forraine Wares, then by any way or meanes wee doe export of our owne Commodities; which cannot otherwise come to passe, then with a manifest impoverishing of the Common-wealth: for as it is a certaine course to make us rich, both in

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*How rich
Common-
wealths may
become poore.
ForrainWares
brought in for
Transito can-
not hurt, but
greatly helpe
the Common-
wealth.
Hopes to
increase Trade
by exportation
of Indian
Wares to for-
rain parts.*

*The particular
Trade to the
East Indies
will bring
great store of
treasure into
this Realme, if
the generall
Trade of this
Kingdome doe
not hinder and
consume it.*

Stocke and Treasure, when wee shall carrie out a greater value of our owne goods then wee bring in of forraine Wares; so by consequence, a course contrarie to this, must of necessitie worke a contrarie effect. Neither is this importation meant otherwise then concerning those Wares, which are consumed in this Realme: for the Commodities which are brought in, and after carried out unto forraine parts againe, cannot hurt, but doe greatly helpe the Common-wealth, by encrease of his Majesties Customes and Trades, with other imployments of the Subjects: by which particulars I might yet set forth the glorie of the East India Trade, which hath brought into this Realme in fifteene moneths space, not onely so much Spice, as hath served the same for the said time; but also by the superfluitie thereof, there hath beene exported into forraine parts for about two hundred and fifteene thousand pounds sterling. So then let all men judge, for what a great value we may hope hereafter to export yeerely; when unto these Spices wee may (by Gods assistance) adde the infinite worth of raw Silkes, Indicoes, Callicoes, and some other things: all which are to be issued in the nature of Cloth, Lead, Tinne, or any of our owne Merchandize to the enriching of this Kingdome by encrease of the common Stocke. So then to conclude this point, wee ought not to avoid the importation of forraine Wares, but rather willingly to bridle our owne affections to the moderate consuming of the same: for otherwise, howsoever the East India Trade in particular is an excellent meanes greatly to encrease the Stocke of money which wee send thither yeerely, by returning home five times the value thereof in rich Commodities; all which (in short time) may be converted into Treasure, as is plainly shewed alreadie. Yet notwithstanding, if these Indian Wares thus brought home cannot be spared, to serve for that purpose of Treasure; but must bee sent forth together with our owne native Commodities; and yet all little enough, to provide our excesse and extraordinarie

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consume of forraine Wares: then is it likewise as certaine, that the generall Trade of this Kingdome doth hinder and divert the comming in of the said Treasure, by overballancing the value of our Wares exported with the importation and immoderate consume of forraine Commodities.

Therefore, forasmuch as the number of the people in this Realme are thought to be greatly encreased of late time (both in themselves and strangers,) whereby necessarily the Commodities of this Kingdom, and also forren Wares, are the more consumed and wasted, (a double meanes to abate the Common-wealth) it therefore concerneth us all in generall, and every man in his particular, to stirre up our minds and diligence, to helpe the naturall Commodities of this Realme by industrie, and increase of Arts; seeing that the materials cannot be wanting to make such Stuffes, and other things as are daily brought unto us from forraine parts, to the great advantage of Strangers, and to our no lesse damage. Neither should wee neglect the riches which our Seas affoord, whilst other Nations by their labour doe procure themselves great Treasure from the same. And as the diligent performance of these things would plentifully maintaine the Poore, and much increase the common Stocke of this Kingdome: so likewise for the better furtherance thereof, wee ought religiously to avoyd our common excesses of food and rayment, which is growne to such a height in most degrees of people (above their abilitie) that it is now beyond all example of former Ages. Neither is it needfull for mee to set downe the particulars of these abuses; for they are too well knowne: and I am confident, that the wisdom of our Government doth endeavour to see them as well amended, to the glorie of God, the honour of the King, and the good of the Common-wealth. Amen.

The Dutch in particular, are said to reape such infinite wealth yeerely by this fishing Trade, that without more certaine knowledge thereof I dare not set downe the summe, it seemeth so incredible. See hereof D. Dees booke: as also Cap. Smiths.

[Courteous Reader

PURCHAS HIS PILGRIMES

[I. v. 747.]

Courteous Reader, I could have added others indevours in this defensive Argument for the East Indian Trade; and especially that of that learned Gentleman Sir Dud. Diggs: But because himselfe is now absent in weightier Employments, and I knew not whether he would be willing to see it mustered and marshalled in my Files, I was loth to doe it: For his ill-will I have cause to bee unwilling to purchase, whose good-will hath purchased mine and mee (a worthlesse Purchas) in effecting my present good, in affecting greater, that I might have beene enabled to have bestowed on the world my promised perfected World. Wherein not to have succeeded, is yet (as that vast and incompetible designe of mine) to have exceeded, as others otherwise, so herein himselfe. Besides, later occurrents have ministred other Strings for busie Fingers to harpe on, (though not with best Harmonie) since the edition of that Booke. I had thought also to have added somewhat out of Master Misseldens Free Trade, fitting the present businesse: but seeming to have made not an Indian Voyage, but a Plantation, in so long stay there, I will bring you homewards: and because the wonted way of returne is by encompassing Africa, that course also wee will here take: and to prevent Sea-sicknesse, and the lazie Scorbute, we will not onely touch on the Shoare, but adventure into the maine Land, and follow the best Guides, both English and others, thorow the African both Desarts and Habitations: of whom John Leo is the best that hath written in that Argument, and as a Lion may conduct the most fearefull thorow the most perillous passages. For what may not Cowards doe, having a Lion to their Guide and Captaine?

The end of the Fifth Booke.

A MAP OF AFRICA

FOr the Readers greater both pleasure and profit, I [I. v. 748.] have here premised to the following Historie of Africa, this generall Map of Africa (published by Hondius) that hee may indeed see, even with both Eyes of Geographie (the Mappe and the Relation) to travell thorow that least knowne part of the Elder-knowne World. Other Maps more particular we shall adde in their places.



HONDIUS HIS MAP OF AFRICA

TO THE HIGH AND MIGHTIE PRINCE,
GEORGE,

Duke, Marquesse, and Earle of Buckingham, Vis-
count Villiers, Baron of Whaddon, Lord High
Admirall of England, Justice in Eyre of
all his Majesties Forests, Parkes, and
Chaces beyond Trent;

Master of His Majesties Horse, Knight of the
most Noble Order of the Garter, and One
of His Majesties most Honorable
Privie Councill.



Having presented to the Princes Highnesse
a World of Histories composed into a
Historie of the World, I durst not set
saile with so great a Fleet of Sea-voyages
(a principall part thereof) before I be-
came humble Sutor to Your Grace for
license from the Admiraltie. Pardon
this presumption, which Your Greatnesse requireth, Your
Goodnesse inviteth, and the nature of the Worke exacteth.
His Majestie, the breath of our nostrils, the Life and
Rule of our actions, hath by many graces otherwise, and
by exemplarie dedication, taught Others Bookes there to
seeke delightsome shaddow, where His gave so glorious
light.

Neither may any Name stand so neere That of His
Highnesse, especially in a Booke of Sea and Land Travels,
as His who hath beene so late and faithfull a Traveller

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with Him by Sea and Land; Nor the Kings honor (here aymed at) bee more welcome to any then the Kings Friend, whom the King will honour; Nor can acts of Navigation bee any where more sutable then to a Noble mind, now fixing his best and blest thoughts on discovering a neerer passage to the remoter World, and under whose Charge the Navie Royall more flourisheth then ever. By some of Yours also the Author was encouraged to undertake this great worke, which now therefore returneth to your Grace, as that Sea whence the Springs first flowed. May it please your Graces taste (more from such employments cannot be expected) to incite inferior appetites: and I hope that to such sweetnesse of Nature, this Historie of Nature will not be altogether distastfull. God Almighty blesse and prosper your Grace, and all your Loyall services to His Majestie, with increase of Divine, Royall, and Princely favour.

Amen.

Your Graces

lowly Orator

SAMUEL PURCHAS.

Navigations, Voyages,
and Land-Discoveries, with other Historicall
Relations of Afrike

[II. vi. 749.]

THE SIXTH BOOKE

Chap. I.

Observations of Africa, taken out of John Leo his
nine Bookes, translated by Master * Pory, and
the most remarkable things hither transcribed.

**In divers
places the
translation is
amended.*

§. I.

Collections out of the first Booke of John Leo,
touching the People, Tribes, Languages,
Seasons, Vertues, Vices, and other more
generall considerations of Africa.



Africa is called in the Arabian Tongue
Iphrichia, of the word Faraca, which
signifieth in the said Language, to divide:
but why it should be so called, there are
two opinions; the first is this: namely,
because this part of the World is divided
from Europa by the Mediterran Sea, and
from Asia * by the River of Nilus. Others are of opinion

*Why this part
of the World
was so named
Africa.*

John Leo, lib. 1.

**Others
divide it from
Asia by the
Red Sea.*

*As there was
Asia proprie*

*dicta, so likewise Africa was the name of the whole and of a speciall part; and that both
amongst the Ancients, so (but in larger latent) with the African Authors and John Leo.*

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c. 1526.

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that this name of Africa was derived from one Ifricus the King of Arabia Foelix, who is said to have benee the first that ever inhabited these parts. This Ifricus waging war against the King of Assyria, & being at length by him driven out of his Kingdome, passed with his whole Armie over Nilus, and so conducting his troupes westward, made no delay till he was come unto the Region lying about Carthage. Hence it is that the Arabians doe imagine the Countrey about Carthage onely, and the Regions lying Westward thereof, to comprehend all Africa.

*The borders of
Africa.*

Africa (if we may give credit unto the Writers of that Nation, being men of Learning, and most skilfull Cosmographers) beginneth Southward at certaine Rivers issuing forth of a Lake in the Desart of Gaoga. East-ward it bordereth upon the River Nilus. It extendeth Northward to that part of Egypt, where Nilus at seven mouthes dischargeth his streames into the Mediterran Sea: from whence it stretcheth Westward as farre as the Straights of Gibralter, and is bounded on that part with the utmost Sea-towne of all Libya, called *Nun. Likewise the South part thereof abutteth upon the Ocean Sea, which compasseth Africa almost as farre as the Desarts of Gaoga.

*Non.

[II. vi. 750.]

*The division
of Africa.
We usually cal
all Africa
which lyeth
betweene the
Red, Indian,
Atlantike, and
Mediterran
Seas; joyned
with a necke
of Land to
Arabia.*

Our Authours affirme, that Africa is divided into foure parts, that is to say, Barbaria, Numidia, Libya, and the Land of Negros. Barbaria taketh beginning from the Hill called Mejes, which is the extreme part of all the Mountaines of Atlas, beeing distant from Alexandria almost three hundred miles. It is bounded on the North-side with the Mediterran Sea, stretching thence to Mount-Mejas aforesaid, and from Mount-Mejas extending it selfe to the Streights of Gibralter. West-ward it is limited with the said Streights, from whence winding it selfe out of the Mediterran Sea into the mayn Ocean, it is inclosed with the most Westerly point of Atlas: namely, at that Westerne Cape which is next unto the Towne called Messa. And South-ward it is bounded with that side of Atlas which lyeth towards the Medi-

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terran Sea. This is the most noble and worthy Region of all Africa, the Inhabitants whereof are of a browne or tawny colour, being a civill people, and prescribe wholesome Lawes and Constitutions unto themselves.

The second part of Africa is called of the Latines Numidia, but of the Arabians Biledulgerid: this Region bringeth forth Dates in great abundance. It beginneth East-ward at the Citie of Eloacat, which is an hundred miles distant from Egypt, and extendeth West as far as the Towne of *Nun, standing upon the Ocean Sea. *Non. North-ward it is inclosed with the South-side of Atlas. And the South part thereof bordereth upon the sandy Desarts of Libya. All the Arabians doe usually call it the Land of Dates: because this onely Region of Africa beareth Dates.

The third part called of the Latines Libya, and of the Arabians Sarra, (which word signifieth a Desart) beginneth Eastward at that part of Nilus which is next unto the Citie of Eloacat, and from thence runneth West-ward as farre as the Ocean Sea. North-ward it is bounded with Numidia, South-ward it abutteth upon the Land of Negros, East-ward it taketh beginning at the Kingdome of Gaoga, and stretcheth West-ward even to the Land of Gualata, which bordereth upon the Ocean Sea.

The fourth part of Africa which is called the Land of Negros, beginneth East-ward at the Kingdome of Gaoga, from whence it extendeth West as farre as Gualata. The North part thereof is inclosed with the Desart of Libya, and the South part, which is unknowne unto us, with the Ocean Sea: howbeit the Merchants which daily come from thence to the Kingdome of Tombuto, have sufficiently described the situation of that Countrey unto us. This Land of Negros hath a mightie River, which taking his name of the Region, is called Niger: this River taketh his originall from the East out of a certaine Desart called by the fore-said Negros, Seu. Others will have this River to spring out of a certaine Lake, and so to runne Westward till it exonerateth it selfe into the Ocean Sea.

*The River of
Niger.*

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Our Cosmographers affirme, that the said River of Niger is derived out of Nilus, which they imagine for some certaine space to bee swallowed up of the Earth, and yet at last to burst forth into such a Lake as is before mentioned. Some others are of opinion, that this River beginneth West-ward to spring out of a certaine Mountaine, and so running East, to make at length a huge Lake: which verily is not like to be true; for they usually saile West-ward from Tombuto to the Kingdome of Ginea, yea, and to the Land of Melli also; both which in respect of Tombuto are situate to the West: neither hath the said Land of Negros any Kingdomes comparable, for beautifull and pleasant soyle, unto those which adjoyne unto the bankes of Niger. And here it is to be noted, that (according to the opinion of our Cosmographers) * that Land of Negros by which Nilus is said to runne (namely, that part of the World which stretcheth East-ward even to the Indian Sea, some Northerly parcell whereof abutteth upon the Red Sea, to wit, the Countrey which lyeth without the Gulfe of Arabia) is not to bee called any member or portion of Africa, and that for many reasons, which are to bee found in the processe of this Historie set downe more at large: The said Countrey is called by the Latines Æthiopia. From thence come certaine religious Friers seared or branded on the face with an hot Iron, who are to be seene almost over all Europe, and specially at Rome. These people have an Emperour, which they call Prete Gianni, the greater part of that Land being inhabited with Christians. Howbeit, there is also a certaine Mahumetane among them, which is said to possesse a great Dominion.

*A division of
the foure fore-
named parts of
Africa.*

Barbarie is distinguished into foure Kingdomes: the first whereof is the Kingdome of Maroco; which is likewise divided into seven Regions or Provinces; namely, Hea, Sus, Guzula, the territorre of Maroco, Ducoala, Hazcora, and Tedles. The second Kingdome of Barbarie called Fez, comprehendeth in like sort seven Regions within the bounds thereof; to wit, Temesne, the Terri-

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*Habat.

*Chauz.

*Tremizen.

tory of Fez, Azgara, * Elabat, Errif, Garet, and * Elcauz. The third Kingdome is called * Telensin, and hath three Regions under it, namely, the Mountaines, Tenez, and Algezer. The fourth Kingdom of Barbarie is named Tunis; under which are comprized foure Regions, that is to say, Bugia, Constantina, Tripolis in Barbarie, and Ezzaba, which is a good part of Numidia. Burgia hath alwayes bene turmoyled with continuall warres, because sometimes it was subject unto the King of Tunis, and sometimes againe unto the King of Tremizen. Certaine it is that even untill these our dayes, this Bugia was a Kingdome of it selfe, and so continued, till the principall Citie of that Region was at the commandement of Ferdinando the King of Castile, taken by one Peter of Navarre.

This is the basest part of all Africa; neither will our Cosmographers vouchsafe it the name of a Kingdome, by reason that the Inhabitants thereof are so farre distant a sunder; which you may easily conjecture by that which followeth. Tessel a City of Numidia, containeth about foure hundred families, and is in regard of the Libyan Desart, severed from all places of habitation almost three hundred miles; wherefore this second part is thought by divers not to bee worthy the name of a Kingdome. Howbeit we will make some relation of the habitable parts of Numidia; some whereof may not unfitly bee compared with other Regions of Africa, as for example, that of Segelmess, which territorie of Numidia lyeth over against Barbarie; likewise Zeb, which is situate against Bugia, and the signiorie of Biledulgerid, which extendeth unto the Kingdome of Tunis. Reserving therefore many particulars for the second part of this Historie, we will make our entrie and beginning at those places, which lie upon the West of Numidia: the names whereof be these; Tessel, Guaden, Ifren, Hacca, Dare, Tabelbelt, Todga, Fercalle, Segelmess, Benigumi, Fighig, Tegua, Tsabit, Tegorarin, Mesab, Tegort and Guarghela. The Region of Zeb containeth five townes, to wit, Pescara, Elborh,

[II. vi. 751.]

*The division of
Numidia.*

Tessel.

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Nesta, Taolac and Deusin: so many Cities likewise hath the territories of Biledulgerid; namely, Teozar, Caphesa, Nefreoa, Elchamid and Chalbis: and from hence Eastward are found the Isles of Gerbe, Garion, Mesellata, Mestrata, Teoirraga, Gademis, Fizza, Augela, Birdeoa and Eloocat. These are the names of the most famous places of all Numidia, being bounded (as is said before) Westward upon the Ocean Sea, and Eastward with the River of Nilus.

A description of the Libyan Desarts, which lie betweene Numidia and the Land of Negros.

These Desarts have not as yet any certaine name amongst us, albeit they be divided into five parts, and receive all their denomination from the inhabitants which dwell upon them, that is to say, from the Numidians, who are in like sort themselves divided into five parts also, to wit, the People or Tribes called Zanega, Ganziga, Terga, Leuta and Berdeoa. There bee likewise certaine places, which take some proper and particular name from the goodnesse and badnesse of the soile; as namely, the Desart of Azaohad, so called for the drought and unfruitfulnesse of that place: likewise Hair, albeit a Desart, yet so called for the goodnesse and temperature of the ayre.

A division of the land of Negros into severall Kingdoms.

Moreover, the land of Negros is divided into many Kingdomes: whereof albeit a great part be unknowne unto us, and remooved farre out of our trade; wee will notwithstanding make relation of those places, where wee our selves have aboad, and which by long experience are growne very familiar unto us: as likewise of some other places, from whence Merchants used to travell unto the same Cities wherein my selfe was then resident; from whom I learned right well the state of their Countries. I* my selfe saw fifteene Kingdomes of the Negros: howbeit there are many more, which although I saw not with mine owne eies, yet are they by the Negros sufficiently knowne and frequented. Their names therefore beginning from the West, and so proceeding Eastward and Southward) are these following: Gualata, Ghinea, Melli, Tombuto, Gago, Guber, Agadez, Cano, Casena,

**John Leo travelled over fifteene Kingdomes of the land of Negros.*

Zegzeg, Zanfara, Guangara, Burno, Gaoga, Nube. These fifteene Kingdomes are for the most part situate upon the River Niger, through the which Merchants usually travell from Gualata to the City of *Alcair in Ægypt. **Cairo.* The journey indeede is very long, but yet secure and voyd of danger. All the said Kingdomes adjoyne one upon another; ten whereof are separated either by the River Niger, or by some sandie desart: and in times past each one of the fifteene had a severall King, but now * at this present, they are all in a manner subject unto three Kings onely: namely, to the King of Tombuto, who is Lord of the greatest part; to the King of Borno, who governeth the least part, and the residue is in subject on unto the King of Gaoga: howbeit, he that possesseth the Kingdome of Ducala hath a very small traine attending upon him. Likewise these Kingdomes have many other Kingdomes bordering upon the South frontiers of them: to wit, Bito, Temiam, Dauma, Medra, and Gorhan; the Governors and Inhabitants whereof, are most rich and industrious people, great lovers of Justice and equitie, albeit some leade a brutish kind of life.

**About the
yeere 1526.*

Our Cosmographers and Historiographers affirme, that in times past Africa was altogether disinhabited, except that part which is now called the Land of Negros: and most certaine it is, that Barbarie and Numidia were for many ages destitute of Inhabitants. The tawnie people of the said Region were called by the name of Barbar, being derived of the Verbe Barbara, which in their tongue signifieth to murmure: because the African tongue soundeth in the eares of the Arabians, no otherwise then the voyce of Beasts, which utter their sounds without any accents. Others will have Barbar to be one word twice repeated, forsomuch as Bar in the Arabian tongue signifieth a Desart. For (say they) when King Iphricus being by the Assyrians or Æthiopians driven out of his owne Kingdome, travelled towards Ægypt, and seeing himselfe so oppressed with his enemies, that he knew not what should become of him and his followers, he asked his

*Of the habita-
tions of Africa,
and of the
signification of
this word
Barbar.*

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people how or which way it was possible to escape, who answered him Bar-Bar, that is, to the Desart, to the Desart: giving him to understand by this speech, that he could have no safer refuge, then to crosse over Nilus, and to flee unto the Desart of Africa. And this reason seemeth to agree with them, which affirme the Africans to bee descended from the people of Arabia fœlix.

[II. vi. 752.]
*A division of
the tawnie
Moore into
sundrie Tribes
or Nations.
*Guadal-
babit.*

The tawnie Moores are divided into five severall People or Tribes: to wit, the Tribes called Zanhagi, Musmudi, Zeneti, Hacari and Gumeri. The Tribe of Musmudi inhabit the Westerne part of Mount Atlas, from the Province of Hea, to the River of * Servan. Likewise they dwell upon the South part of the said Mountaine, and upon all the inward plaines of that Region. These Musmudæ have foure Provinces under them: namely, Hea, Sus, Guzula, and the Territorie of Morocco. The Tribe of Gumeri possesse certaine Mountaines of Barbarie, dwelling on the sides of those Mountaines which lie over against the Mediterran Sea: as likewise they are Lords of all the River called in their language Rif. This River hath his Fountaine neere unto the streights of Gibraltar, and thence runneth Eastwards to the Kingdome of Tremizen, called by the Latines Cæsaria. These two tribes or people have severall habitations by themselves: the other three are dispersed confusively over all Africa: howbeit, they are like strangers, discerned one from another by certaine properties or tokens, maintaining continuall warre among themselves, especially they of Numidia. Out of all which it is evident, that in times past all the foresaid people had their habitations and tents in the plaine fields: every one of which favoured their owne faction, and exercised all labours necessary for mans life, as common among them. The Governours of the Countrey attended their droves and flocks; and the Citizens applyed themselves unto some manuell Art, or to husbandry. The said people are divided into five hundred severall families, as appeareth by the Genealogies of the Africans, Author whereof is

*Tremizen
called by the
ancient Cosmo-
graphers
Cæsaria, or
Mauritania
Cæsariensis.*

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A.D.

c. 1526.

*Ibnu Rachu
an African
Historian.*

one Ibnu Rachu, whom I have oftentimes read and perused. Some writers are of opinion, that the King of Tombuto, the King of Melli, and the King of Agadez fetch their originall from the people of Zanaga, to wit, from them which inhabite the Desart.

The foresaid five families or people, being divided into hundreds of progenies, and having innumerable habitations, doe notwithstanding use all one kind of language, called by them Aquel Amarig, that is, the noble tongue: the Arabians which inhabit Africa, call it a barbarous tongue; and this is the true and naturall language of the Africans. Howbeit it is altogether different from other languages, although it hath divers words common with the Arabian tongue. Yea, all the Gumeri in a manner and most of the Haoari speake Arabian, though corruptly; which (I suppose) came first hereupon to passe, for that the said people have had long acquaintance and conversation with the Arabians. The Negros have divers languages among themselves, among which they call one Sungai, and the same is current in many Regions; as namely, in Gualata, Tombuto, Ghinea, Melli and Gago. Another language there is among the Negros, which they call Guber, and this is rife among the people of Guber, of Cano, of Casena, of Perzegreg, and of Guangra. Likewise the Kingdome of Borno hath a peculiar kind of speech, altogether like unto that, which is used in Gaogo. And the Kingdome of Nube hath a language of great affinitie with the Caldean, Arabian and Ægyptian tongues. But all the Sea-townes of Africa, from the Mediterran Sea to the Mountaines of Atlas, speake broken Arabian. Except the Kingdome and Towne of Maroco, and the in-land Numidians bordering upon Maroco, Fez and Tremizen; all which, use the Barbarian tongue. Howbeit, they which dwell over against Tunis and Tripoli, speake indeede the Arabian language; albeit most corruptly.

Of that Army which was sent by Califa * Otmen the third, in the foure hundred yeere of the Hegeira, there

*The agreement
or varietie of
the African
language.
Aquel
Amarig.
African
language.*

Arabike.

Sungai.

Guber.

*Borno
language.*

Nubian.

*Arabike
broken.*

Barbarian.

*Of the
Arabians
inhabiting the
Citie of
Africa.
Hutmen.

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

* *Hucha.*
* *Cairaoan.*
Tunis.

* *Cairaoan.*

*Corruption of
Language.*

* *The Moores
of Granada.*

*Of the
Arabians
which dwell in
Tents, and
their coming
into Africa.*

* *A Mahume-
tane Patri-
arch.*

*Of these
Chalifa's, see
my Pilgrim,
lib. 3.*

came into Africa fourescore thousand Gentlemen and others, who having subdued sundry Provinces, at length arrived in Africa: and there the Generall of the whole Army called *Hucha Hibnu Nafich remained. This man built that great City which is called of us *Alcair. For he stood in feare of the people of Tunis, lest they should betray him, misdoubting also that they would procure aide out of Sicily, and so give him the incounter. Wherefore with all his treasure which he had got, he travelled to the Desart and firme ground, distant from Carthage about one hundred and twenty miles, and there is he said to have built the City of *Alcair. The remnant of his Souldiers he commanded to keepe those places, which were most secure and fit for their defence, and willed them to build where no rocke nor fortification was. Which being done, the Arabians began to inhabit Africa, and to disperse themselves among the Africans, who, because they had beene for certaine yeeres subject unto the Romans or Italians, used to speake their language: and hence it is, that the naturall and mother-tongue of the Arabians, which hath great affinitie with the African tongue, grew by little and little to be corrupted: and so they report that these two Nations at length conjoynd themselves in one. Howbeit the Arabians usually doe blaze their Pedigree in daily and triviall Songs, which custome as yet is common both to *us, and to the people of Barbarie also. For no man there is, be he never so base, which will not to his owne name, adde the name of his Nation; as for example, Arabian, Barbarian, or such like.

The Mahumetan Priests alwayes forbad the Arabians to passe over Nilus with their Armies and Tents. Howbeit in the foure hundred yeere of the Hegeira we reade, that they were permitted so to doe by a certaine factious and schismaticall *Califa: because one of his Nobles had rebelled against him, usurping the City of Cairaoan, and the greatest part of Barbarie. After the death of which Rebell, that Kingdome remained for some yeeres unto his

posteritie and family; whose jurisdiction (as the African Chronicles report) grew so large and strong in the time of Elcain (the Mahumetan Califa and Patriarch of Arabia) that hee sent unto them one Gehoar, whom of a slave he had made his Counsellor, with an huge Armie. This Gehoar conducting me his Armie Westward, recovered all Numidia and Barbarie. Insomuch that hee pierced unto the Region of Sus, and there claymed most ample Tribute: all which being done, he returned backe unto his Califa, and most faithfully surrendred unto him whatsoever hee had gained from the Enemy. The Califa seeing his prosperous successe, beganne to aspire unto greater Exploits. And Gehoar most firmly promised, that as hee had recovered the Westerne Dominion unto his Lord, so would he likewise by force of Warre most certainly restore unto him the Countries of the East, to wit, Egypt, Syria, and all Arabia; and protested moreover that with the greatest hazard of his life, he would bee avenged of all the injuries offered by the Family of Labhus unto his Lords Predecessors, and would revest him in the Royall Seate of his most famous Grand-fathers, great-grand-fathers, and Progenitors. The Califa liking well his audacious promise, caused an Armie of fourescore thousand Souldiers, with an infinite summe of money and other things necessary for the Warres, to bee delivered unto him. And so this valiant and stout Chieftaine being provided for warfare, conducted his Troupes through the Desarts of Egypt and Barbarie; and having first put to flight the Vice-Califa of Egypt (who fled unto Elvir the Califa of Bagdet) in short time he subdued very easily all the Provinces of Egypt and Syria. Howbeit he could not as yet hold himselfe secure; fearing least the Califa of Bagdet would assaile him with an Army out of Asia, and least the Garrisons which he had left to keepe Barbarie, should be constrayned to forsake those conquered Provinces. Wherefore he built a Citie, and caused it to be walled round about. In which Citie he left one of his most trustie Captaines, with a great part of the Army:

[II. vi. 753.]

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

A.D.

c. 1526.

*Cayro built,
called Alchair.
Gehoar the
first founder of
Cairo: all is
the Arabeck
Article, o the
Exoticke ter-
mination.*

PURCHAS HIS PILGRIMES

and this Citie hee called by the name of Alchair, which afterward by others was named Cairo. This Alchair is said daily so to have increased, that no Citie of the World for buildings and Inhabitants was any way comparable thereunto.

Moreover, Califa Elcain arriving at Alchair, and beeing most honourably entertayned by his Servant Gehoar, (who had written for him to come) began to thinke upon great affaires, and having gathered an huge Armie, resolved to wage battell against the Califa of Bagdet. In the meane season he that was appointed Vice-Roy of Barbarie, compacting with the Califa of Bagdet, yeelded himselfe and all Barbarie into his hands. Which the Califa most kindly accepted, and ordayned him King over all Africa. But Califa Elcain hearing this newes at Alchair was wonderfully afflicted in minde. Howbeit there was one of his secret Counsellors a very learned and wittie man, who seeing his Lord so sad and pensive; I assure you, said he, if you please to take mine advise, that I will forth-with procure you such an Armie, as shall give you great store of money, and yet notwithstanding shall doe you good service also. The Califa beeing some-what emboldened at these speeches, asked his Counsellour how this might possibly bee brought to effect: My Lord (sayth his Counsellor) certaine it is, that the Arabians are now growne so populous, and to so great a number, that all Arabia cannot contayne them, scarcely will the yeerely increase of the ground suffice to feed their Drovers, and you see with what great famine they are afflicted, and how they are destitute not onely of habitations, but even of victuals and sustenance. Wherefore if you had heretofore given them leave, they would long ere this have invaded Africa. And if you will now licence them so to do, doubt you not, but that you shall receive of them an huge Masse of Gold. This counsell could not altogether satisfie the Califa his minde: for he knew right well that the Arabians would so waste all Africa, as it should neither be profitable for himselfe, nor for his Enemies. Not-

withstanding, seeing that his Kingdome was altogether endangered, he thought it better to accept those summes of money which his Counsellour promised, and so to be revenged of his Enemie, then to lose both his Kingdome and Gold all at once. Wherefore he permitted all Arabians, which would pay him Duckats apiece, freely to enter Africa; conditionally that they would shew themselves most deadly Enemies unto the treacherous King of Barbarie. Which libertie being granted unto them, it is reported that ten Tribes or Families of Arabians, being halfe the people of Arabia Deserta, came immediately into Africa, unto whom certaine Inhabitants of Arabia Fœlix joyned themselves, insomuch that there were found amongst them about fiftie thousand persons able to beare Armes: their women, children, and cattell were almost innumerable: the Storie whereof Ibnu Rachu, the most diligent Chronicler of African Affaires (whom wee have before mentioned) setteth downe at large.

These Arabians having traversed the Desart betweene Ægypt and Barbarie, first laid siege unto Tripolis a Citie of Barbarie, which being overcome, they slue a great part of the Citizens, the residue escaping by flight. Next of all they encountred the Towne of Capes, which was by them taken and vanquished. At length they besieged Cairaoan also; howbeit the Citizens being sufficiently provided of victuals, are said to have indured the siege for eight monethes: which being expired, they were constrained to yeeld: at what time there was nothing in Cairaoan but wofull slaughters, hideous out-cryes, and present death. This Land the Arabians divided among themselves, and began to people and inhabit the same; requiring in the meane space large Tributes of the Townes and Provinces subject unto them. And so they possessed all Africa, untill such time as one Joseph the sonne of Jeffin attayned to the Kingdome of Marocco.

This Joseph was the first King of Marocco, who endeavoured by all meanes to advance the friends and kindred of the late deceased King of Africa unto the Kingdome;

Ten Tribes of Arabians invade Africa. Ibnu Rachu a famous Historiographer.

[II. vi. 754.]
King Joseph.

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

Mansor.

neither did hee cease untill he had expelled all the Arabians out of Cairaoan. Howbeit the Arabians possessed the Regions thereabout, giving themselves wholly to spoiles and robberies: and the friends of the said deceased King could beare rule but in certaine places only. Afterward succeeded in the Kingdome of Marocco one Mansor, who was the fourth King and Prelate of that Mahumetan Sect which was called Muachedim. This man, albeit his Grand-fathers and great Grand-fathers had alwayes favoured the Posteritie and friends of the foresaid deceased African King, and had restored them to their ancient dignitie; devised altogether how to oppose himselfe against them, and to usurpe all their authoritie. Wherefore making a fayned league with them, wee reade, that he provoked the Arabians against them, and so very easily overcame them. Afterward Mansor brought the greatest part of the Arabians into the Westerne Dominions of Africa; unto the better sort of whom he gave the Habitation of Duccala and Azgara, and unto the baser remnant he bequeathed the possession of Numidia. But in processe of time hee commanded the Numidian slaves to be set at libertie, and so in despight of the Arabians, hee caused them to inhabit that part of Numidia which he had allotted unto them. But as for the Arabians of Azgara and of certaine other places in Barbarie, hee brought them all under his subjection. For the Arabians out of Desarts are like fishes without water: they had indeed often attempted to get into the Desarts; but the Mountaines of Atlas, which were then possessed by the Barbarians, hindred their passage. Neither had they libertie to passe over the Plaines, for the residue of the Barbarians were there planted. Wherefore their pride being abated, they applyed themselves unto Husbandry, having no where to repose themselves, but onely in Villages, Cottages, and Tents. And their miserie was so much the greater, in that they were constrayned yeerely to disburse unto the King of Marocco most ample Tribute. Those which inhabited Duccala, because they were an huge

A Proverbe.

multitude, easily freed themselves from all Tribute and Imposition.

A great part of the Arabians remayned still at Tunis, for that Mansor had refused to carrie them along with him: who, after the death of the said Mansor, grew to bee Lords of Tunis, and so continued, till they resigned their Government unto the people called Abu-Haf; upon condition that they should pay them halfe the Revenues thereof: and this condition hath remayned firme even untill our dayes. Howbeit, because the Arabians are increased to such innumerable swarmes, that the whole Revenues are not sufficient for them, the King of Tunis most justly alloweth some of them their duties, to the end they may make secure passage for Merchants, which indeed they performe without molestation or hurt of any. But the residue which are deprived of their pay, betake themselves wholly to robberies, thefts, slaughters, and such other monstrous outrages. For these, lurking alwayes in the Woods, no sooner see any Merchant approaching, but suddenly they breake forth, depriving him of his goods and life also: insomuch that now Merchants dare not passe that way but with a Garrison of safe-conduct. And so they passe sometimes to their great inconvenience. For they are notwithstanding constrayned to give unto the foresaid Arabians, which are in pay with the King of Tunis, great summes of money: and are likewise oftentimes so in danger of Robbers, that they lose both their goods and lives.

The Arabians which inhabit Africa, are divided into three parts: one part whereof are called Cachin, the second Hilel, the third Machil. The Cachin are divided into three Nations or Tribes; to wit, the Tribes of Etheg, Sumait, and Sahid. Moreover, Etheg is divided into three Families; that is to say, the Family of Delleg, Elmuntefig, and Subair: and these are dispersed into many Regions. Hilel are derived into foure Generations; to wit, the people of Benihemir, of Rieh, of Sufien, and of Chusain. The Family of Benihemir, is divided

*The Tribe
Cachin.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

into the Linages of Huroam, Hucben, Habrum and Mussim. The Tribe of Rieh, are distributed into the Kindreds called Deuead, Suaid, Asgeg, Elchyrith, Enedri, and Garfam; which Kindreds possesse many Dominions. Machil have three Tribes under them: to wit, Mastar, Hutmen, and Hassan. Mastar are divided into Ruchen, and Selim; Hutmen into Elhasi and Chinan; and Hassan into Deuihessen, Deuimansor, and Deuihubaidulla. Deuihessen is distinguished into the Kindreds called Dulein, Berbun, Vodein, Racmen and Hamram; Deuimansor into Hemrun, Menebbe, Husein, and Albuusein; and lastly, Deuihubaidulla, into Garag, Hedeg, Teleb, and Geoan. All these doe in a manner possesse innumerable Regions; insomuch that to reckon them up at large, were a matter not onely difficult, but almost impossible.

Etheg.

The most noble and famous Arabians were they of the Family of Etheg, unto whom Almansor gave the Regions of Duccala and of Tedles to inhabit. These Arabians even till our times have beene put to great distresse and hazard, partly by the Portugall King, and partly by the King of Fez. They have at all oportunities, if need should require, a hundred thousand Souldiers fit to beare Armes, a great part whereof are Horsemen. The Arabians called Sumait, enjoy that part of the Libyan Desart which lyeth over against the Desart of Tripoly. These make often invasions into Barbarie, for they have no places allotted them therein, but they and their Camels doe perpetually remaine in the Desarts. They are able to levie fourescore thousand souldiers, the greatest part being

Sumait.

[II. vi. 755.]

Sahid.

footmen. Likewise the Tribe of Sahid doe inhabite the Desart of Libya: and these have had alwaies great league and familiaritie with the King of Guargala. They have such abundance of cattell, that they doe plentifully supply all the Cities of that region with flesh, and that especially in Summer-time, for all the Winter they stir not out of the Desarts. Their number is increased to about a hundred and fiftie thousand having not many Horsmen among them. The Tribe of Delleg possesse divers

Delleg.

habitations; howbeit, Cæsaria containeth the greatest part of them. Some also inhabit upon the frontiers of the Kingdom of Bugia, who are said to receive a yearly stipend from their next neighbours. But the least part of them dwell upon the field-countray of Acdes, upon the borders of Mauritania, and upon some part of mount Atlas, being subject unto the King of Fez. The people of Elmuntefig are seated in the Province of Azgar, and are called by the later writers Elcaluth. These also pay certaine yearly tribute unto the King of Fez, being able to furnish about eight thousand Horsemen to the warres. The Kindred of Sobair doe inhabit not farre from the Kingdome of Gezeir, being many of them under the pay of the King of Tremizen, and are said to enjoy a great part of Numidia. They have more or lesse, three thousand most warlike Horsemen. They possesse likewise great abundance of Camels; for which cause they abide all Winter in the Desarts. The remnant of them occupieth the Plaine which lieth betweene Sala and Mecnes. These have huge droves of Cattell, and exercise themselves in Husbandrie, being constrained to pay some yearly tribute unto the King of Fez. They have Horsemen, who, as a man may say, are naturally framed to the warres, about foure thousand in number.

*Tremizen.**Elmuntefig.**Sobair.*

Hillel, which are also called Benihamir, dwel upon the frontiers of the Kingdome of Tremizen and Oran. These range up and downe the Desart of Tegorarin, being in pay under the King of Tremizen, and of great riches and power; insomuch that they have at all times in a readinesse for the warres sixe thousand Horsemen. The Tribe of Hurua possesse onely the borders of Mustuganim. These are savage people, giving themselves wholly to spoyles and robberies, and alienating their minds from the warres. They never come forth of the Desarts; for the people of Barbarie will neither allow them any places of habitation, nor yet any stipend at all: Horsemen they have to the number of two thousand. The Kindred of Hucban are next neighbours unto the region of

*Of the people
of Hillel and
of their habi-
tations.**Hurua.**Hucban.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

- Melian, who receive certaine pay from the King of Tunis. They are rude and wild people, and in very deed estranged from all humanitie: they have (as it is reported) about
- Habru.* fifteene hundred Horsemen. The Tribe of Habru inhabit the region lying betweene Oran and Mustuganim: these exercise Husbandrie, paying yearely tribute unto the King of Tremizen, and being scarce able to make one hundred Horsemen.
- Mussim.* The people called Mussim, possesse those Desarts of Masila, which extend unto the Kingdome of Bugia. These likewise are given onely to theft and robbrie; they take tribute both of their owne people, and of other
- Rieeh.* regions adjoyning unto them. The Tribe of Rieeh inhabit those desarts of Libya, which border upon Constantina. These have most ample Dominions in Numidia, being now divided into six parts. This right famous and warlike Nation receiveth stipend from the King of Tunis, having five thousand Horsemen at command.
- Suaid.* The people of Suaid enjoy that Desart, which is extended unto the Signiorie of Tenez. These have very large possessions, receiving stipend from the King of Tremizen, being men of notable dexteritie, as well in the warres, as
- Azgeg.* in all other conversation of life. The Kindred of Azgeg dwell not altogether in one place: for part of them inhabit the region of Garet, among the people called Hemram; and the residue possesse that part of Duccala, which lieth
- Elcherit.* neere unto Azaphi. The Tribe of Elcherit dwell upon that portion of Helin which is situate in the Plaine of Sahidim, having the people of Heah tributarie unto them, and being a very uncivill and barbarous people. The
- Enedri.* people called Enedri are seated in the Plaine of Heah: but the whole region of Heah maintaineth almost foure thousand Horsemen, which notwithstanding are unfit for the warres. The people of Garfa have sundry Mansions:
- Garfa.* neither have they any King or Governour. They are dispersed among other Generations, and especially among the Kindreds of Manebbi and Hemram. These convey Dates from Segelmessa to the Kingdome of Fez, and

carry backe againe from thence such things as are necessarie for Segelness.

The people called Ruche, who are thought to be descended from Mastar, doe possesse that desert, which lieth next unto Dedes and Farcala. They have very small dominions, for which cause they are accounted no whit rich; howbeit, they are most valiant souldiers, and exceeding swift of foote; insomuch that they esteeme it a great disgrace, if one of their footemen be vanquished by two horsemen. And you shall find scarce any one man among them, which will not outgoe a very swift horse, be the journey never so long. They have about five hundred Horsemen, but most warlike Footemen, to the number of eight thousand. Selim inhabite upon the River of Dara, from whence they range up and downe the Desarts. They are endowed with great riches, carrying every yeare merchandize unto the Kingdome of Tombuto, and are thought to be in high favour with the King himselfe. A large jurisdiction they have in Darha, and great plentie of Camels: and for all opportunities of warre they have ever in a readinesse three thousand Horsemen. The Tribe of Elhasis dwelleth upon the sea-coast, neere unto Messa. They doe arme about five hundred Horsemen, and are a Nation altogether rude, and unacquainted in the warres. Some part of them inhabiteth Azgara. Those which dwell about Messa, are free from the yoke of superioritie; but the others which remaine in Azgar, are subject to the King of Fez. The Kindred of Chinan are dispersed among them, which before were called Elcaluth, and these also are subject unto the King of Fez. Very warlike people they are, and are able to set forth two thousand Horsemen. The people of Deuihessen are divided into the Kindreds of Duleim, Burbun, Vode, Denimansor, and Deuihubaidulla. Duleim are conversant in the Desarts of Libya with the African people, called Zanhaga. They have neither dominion, nor yet any stipend; wherefore they are very poore, and given to robberie: they travell unto Dara, and exchange Cattell for Dates with the inhabi-

*Of the Tribe
of Machil.
Ruche.*

Swift people.

Selim.

*Traffick to
Tombuto.*

[II. vi. 756.]
Elhasis.

Chinan.

*Deuihessen.
Duleim.*

c. 1526.

tants there. All braverie and comlinesse of apparrell they utterly neglect; and their number of fighting men is ten thousand, foure thousand being Horsemen, and the residue Footemen. The people called Burbun, possesse that part of the Libyan Desart which adjoyneth unto Sus: They are a huge multitude, neither have they any riches besides Camels. Unto them is subject the Citie of Tessel, which scarce sufficeth them for the maintenance of their Horses, being but a few. The people of Vode enjoyeth that Desart, which is situate betweene Guaden and Gualata. They beare rule over the Guadenites, and of the Duke of Gualata they receive yearely tribute, and their number is growne almost infinite: for by report, they are of abilitie to bring into the field almost threescore thousand most skilfull souldiers; notwithstanding, they have great want of Horses. The Tribe of Racmen occupie that Desart which is next unto Hacha: they have verie large possessions, and doe in the Spring-time usually travell unto Tessel; for then alwaies they have somewhat to do with the inhabitants there. Their people fit for Armes are to the number of twelve thousand, albeit they have very few Horsemen. The Nation of Hamrum inhabit the Desarts of Tagauost, exacting some tribute of the inhabitants there, and with daily incursions likewise molesting the people of Nun. Their number of souldiers is almost eight thousand.

The people descended of Deuimansor. Dehemrum. The Generation of Dehemrum, which are said to derive their pedigree from Deuimansor, inhabit the Desart over against Segelness, who continually wander by the Libyan Desarts as farre as Ighid. They have tributarie unto them the people of Segelmesse, of Todgatan, of Tebelbelt, and of Dara. Their soile yeeldeth such abundance of Dates, that the yearely increase thereof is sufficient to maintaine them, although they had nothing else to live on. They are of great fame in other Nations, being able to furnish for the warres about three thousand Horsemen. There dwell likewise among these certaine other Arabians of more base condition, called in their language Garfa

Esgeb; which notwithstanding have great abundance of Horses, and of all other Cattell. The people of Menebbe doe almost inhabite the very same Desart, having two Provinces of Numidia under them; to wit, Matgara, and Retebbe. These also are a most valiant Nation, being in pay under the Province of Segelmess, and being able to make about two thousand Horsmen. The Kindred of Husein, which are thought to be descended of Deuimansor, are seated upon the Mountaines of Atlas. They have in the said Mountaines a large jurisdiction, namely, divers Castles every where, and many most rich and flourishing Cities; all which, they thinke, were given them in old time by the Vice-royes of the Marini: for as soone as they had wonne that Kingdome, the Kindred of Husein affoorded them great aide and service. Their dominion is now subject unto the Kings of Fez and of Segelmess. They have a Captaine, which for the most part resideth at the Citie, commonly called Garseluin. Likewise they are alwaies in a manner, traversing of that Desart, which in their language is called Eddara. They are taken to be a most rich and honest people, being of abilitie to furnish for the warres about sixe thousand Horsemen. Among these, you shall oftentimes find many Arabians of another sort, whom they use onely to be their servants. The Tribe of Abulhusein doe inhabit part of the foresaid Desart of Eddara, howbeit a very small part; the greatest number of whom are brought unto such extreme misery, that they have not in those their wild tents sufficient sustenance to live upon.

*Menebbe.**Husein.**Abulhusein.*

One Generation of the people of Deuihubaidulla are those which are named Gharrag: these enjoy the Desarts of Benigomi and Figbig, having very large possessions in Numidia. They are stipendaries unto the King of Tremizen, who diligently endeavoureth to bring them to peace and tranquillitie of life; for they are wholly given to theft and robbie. In Summer-time they usually repaire unto Tremizen, where they are thought for that season of the yeare to settle their abode: their Horsemen are to the

*The of-spring
of Deuihubai-
dulla.
Gharrag.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

Hedeg.

number of foure thousand, all which are most noble warriours. The Kindred of Hedeg possesse a certaine Desart neere unto Tremizen, called in their owne language Hangad. These have no stipend from any Prince, nor yet any jurisdiction at all, rapine and stealth is onely delightfull unto them; they provide onely for their family and themselves, and are able to set forth about five hundred Horsemen. The Tribe of Theleb inhabite the Plaine of * Algezer; these have often vagaries over the Desarts unto the Province of Tedgear. Unto them were subject in times past, the most famous Cities of Algezer and Tedelles: howbeit in these our dayes they were recovered againe from them by Barbarossa the Turke; which losse could not but greatly grieve and molest their King. It is reported moreover, that at the same time, the principall of the said people of Theleb were cut off. For

Theleb.

** Alger.
Alger, the
nest of Sea-
Hornets, a
cage of unclean
Birds, and
place of Pirats.*

[II. vi. 757.]

Gehoan.

strength and cunning in chivalrie they were inferiour to no other Nation; their Horsemen were about three thousand. The Tribe of Gehoan inhabite not all in one place: for part of them you may find among the people of Guarag, and the residue amongst the people of Hedeg; and they are unto them no otherwise then their servants, which condition they notwithstanding most patiently and willingly submit themselves unto. And here one thing is to bee noted by the way; to wit, that the two fore-named people called Schachin and Hilel, are originally Arabians of Arabia Desarta, and think themselves to be descended from Ismael, the sonne of Abraham. And those which we called Machil, came first forth of Arabia Fœlix, and derive their pedigree from Saba. Before whom the Mahumetans preferre the former, which of Ismael are called Ismaelites. And because there hath alwaies been great controversie among them, which part should bee of greater Nobilitie, they have written on both sides many Dialogues and Epigrams, whereby each man is wont to blaze the Renowne, the Vertues, Manners, and laudable Customes of his owne Nation. The ancient Arabians, which were before the times of the Ismaelites,

*The Arabians
called Cachin
and Hilel
descended from
Ismael, the
base sonne of
Abraham.
The Arabians
called Machil,
descended of
Saba.*

were called by the African Historiographers Arabi-Araba; as if a man should say, Arabians of Arabia. But those which came of Ismael, they call Arabi Mus-Araba; as if they should say, Arabians ingrafted into the land of Arabia, or Arabians accidently, because they were not originally bred and borne in Arabia. And them which afterward came into Africa, they name in their language Mustehgeme, that is, Barbarous Arabians; and that because they joyned themselves unto strangers, insomuch that not onely their speech, but their manners also are most corrupt and barbarous. These are (friendly Reader) the particulars, which for these ten yeeres my memorie could reserve, as touching the originals, and diversities of the Africans and Arabians; in all which time I remember not, that ever I read, or saw any Historie of that Nation. He that will know more, let him have recourse unto Hibnu Rachu the Historiographer before named.

Those five kinds of people before rehearsed, to wit, the people of Zenega, of Ganfiga, of Terga, of Leuta, and of Bardeoa, are called of the Latins, Numidæ: and they live all after one manner, that is to say, without all law and civilitie. Their garment is a narrow and base piece of cloth, wherewith scarce halfe their body is covered. Some of them wrap their heads in a kind of black cloth, as it were with a scarfe, such as the Turkes use, which is commonly called a Turbant. Such as will be discerned from the common sort, for Gentlemen weare a Jacket made of blew Cotton with wide sleeves. And Cotton-cloth is brought unto them by certaine Merchants from the land of Negros. They have no beasts fit to ride upon, except their Camels; unto whom Nature, betweene the bunch standing upon the hinder part of their backes and their neckes, hath allotted a place, which may fitly serve to ride upon, in stead of a saddle. Their manner of riding is most ridiculous. For sometimes they lay their legges across upon the Camels necke; and sometimes againe (having no knowledge nor regard of stirrops) they rest their feete upon a rope, which is cast over his

*The manners
and customes
of the African
people.
The people of
Numidia.
Their attire.*

Camels.

Riding.

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

Jealousie.

and paps, but slender about the girdle-stead. Very civill they are, after their manner, both in speech and gestures: sometimes they will accept of a kisse; but who so tempteth them farther, putteth his owne life in hazard. For by reason of jealousie, you may see them daily one to be the death and destruction of another, and that in such savage and brutish manner, that in this case they will shew no compassion at all. And they seeme to bee more wise in this behalfe then divers of our people, for they will by no meanes match themselves unto an harlot. The liberalitie of this people hath at all times been exceeding great. And when any Travellers may passe through their drie and desart Territories, they will never repaire unto their tents, neither will they themselves travell upon the common high way. And if any Caravan, or multitude of Merchants will passe those Desarts, they are bound to pay certaine Custome unto the Prince of the said people, namely, for every Camels load, a piece of cloth worth a Ducat.

Merchants.

The Authours travels.

Upon a time I remember, that travelling in the companie of certaine Merchants over the Desart, called by them Araoan, it was our chance there to meete with the Prince of Zanaga; who, after he had received his due custome, invited the said companie of Merchants, for their recreation, to goe and abide with him in his tents foure or five dayes. Howbeit, because his tents were too farre out of our way, and for that wee should have wandred farther then we thought good, esteeming it more convenient for us to hold on our direct course, we refused his gentle offer, and for his courtesie gave him great thanks. But not being satisfied therewith, he commanded that our Camels should proceede on forward, but the Merchants he carried along with him, and gave them very sumptuous entertainment at his place of abode. Where we were no sooner arrived, but this good Prince caused Camels of all kinds and Ostriches, which he had hunted and taken by the way, to bee killed for his houshold provision. Howbeit, wee requested him not to make such daily slaughters

Camels and Ostriches used for victuals.

of his Camels; affirming, moreover, that we never used to eate the flesh of a gelt Camell, but when all other victuals failed us. Whereunto hee answered, that he should deale uncivilly, if he welcommed so worthy and so seldome-seene ghests with the killing of smal Cattell onely. Wherefore hee wished us to fall to such provision as was set before us. Heere might you have seene great plenty of rosted and sodden flesh: their rosted Ostriches were brought to the Table in wicker platters, being seasoned with sundry kinds of Herbes and Spices. Their bread made of Mill and Panicke was of a most savorie and pleasant taste: and alwaies at the end of dinner or supper we had plentie of Dates, and great store of Milke served in. Yea, this bountifull and noble Prince, that he might sufficiently shew how welcome wee were unto him, would together with his Nobilitie alwaies beare us company: howbeit, we ever dined and supped apart by our selves. Moreover, hee caused certaine religious and most learned men to come unto our banquet; who, all the time wee remained with the said Prince, used not to eate any bread at all, but fed onely upon flesh and milke. Whereat we being somewhat amazed, the good Prince gently told us, that they all were borne in such places, whereas no kind of graine would grow: howbeit, that himselfe for the entertainment of strangers, had great plentie of Corne laid up in store. Wherefore he bade us to be of good cheere, saying, That he would eate onely of such things as his owne native soyle afforded: affirming moreover, that bread was yet in use among them at their feast of Passeover, and at other feasts also, whereupon they used to offer sacrifice. And thus we remained with him for the space of two dayes; all which time, what wonderfull and magnificent cheare we had made us, would seeme incredible to report. But the third day, being desirous to take our leave, the Prince accompanied us to that place where wee overtooke our Camels and companie sent before. And this I dare most deeply take mine oath on, that we spent the said Prince ten times more, then our Custome

*Princely fare.**Bread of
Millet.**Religious men.**Places without
graine.**Bountifull
hospitalitie.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

[II. vi. 759.]

which he received came to. We thought it not amisse here to set downe this Historie, to declare in some sort the courtesie and liberalitie of the said Nation. Neither could the Prince aforesaid understand our language, nor we his; but all our speech to and fro was made by an interpreter. And this which we have here recorded as touching this nation, is likewise to bee understood of the other foure Nations above mentioned, which are dispersed over the residue of the Numidian Desarts.

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

*Arabian
valour.*

*Where the
Barbarie
Horses are
bred.
Arabian
Poems and
Verses.*

Apparell.

Biledulgerid.

The Arabians, as they have sundrie mansions and places of abode, so doe they live after a divers and sundry manner. Those which inhabite betweene Numidia and Libya leade a most miserable and distressed life, differing much in this regard from those Africans, whom we affirmed to dwell in Libya. Howbeit, they are farre more valiant then the said Africans, and use commonly to exchange Camels in the land of Negros: they have likewise great store of Horses, which in Europe they call Horses of Barbarie. They take wonderfull delight in hunting and pursuing of Deare, of wild Asses, of Ostriches, and such like. Neither is here to be omitted, that the greater part of Arabians which inhabite Numidia, are very witty and conceited in penning of verses; wherein each man will decypher his love, his hunting, his combates, and other his worthy acts: and this is done for the most part in rime, after the Italian manner. And albeit they are most liberally minded, yet dare they not by bountifull giving make any shew of wealth; for they are daily oppressed with manifold inconveniences. They are apparellled after the Numidians fashion, saving that their women differ somewhat from the women of Numidia. Those Desarts which they doe now enjoy, were wont to be possessed by Africans: but the Arabians with their Armie invading that part of Africa, drave out the naturall Numidians, and reserved the Desarts adjoyning upon the Land of Dates, unto themselves: but the Numidians began to inhabite those Desarts which border upon the land of Negros. The Arabians which dwell betweene Mount

Atlas and the Mediterran sea, are farre wealthier then these which wee now speake of, both for costlinesse of apparrell, for good horse-meate, and for the statelinesse and beautie of their tents. Their Horses also are of better shape, and more corpulent, but not so swift as the Horses of the Numidian Desart. They exercise Husbandry, and have great increase of corne. Their droves and flockes of Cattell be innumerable, insomuch that they cannot inhabit one by another for want of pasture. They are somewhat more vile and barbarous then those which inhabit the Desarts, and yet they are not altogether destitute of liberalitie: part of them which dwel in the territory of Fez, are subject unto the King of Fez. Those which remaine in Marocco and Duccala, have continued this long time free from all exaction and tribute: but so soone as the King of Portugall began to beare rule over Azafi and Azamor, there began also among them strife and civill warre. Wherefore being assailed by the King of Portugall on the one side, and by the King of Fez on the other, and being oppressed also with extreme famine and scarcitie of that yeere, they were brought unto such misery, that they freely offered themselves as slaves unto the Portugals, submitting themselves to any man, that was willing to relieve their intolerable hunger: and by this meanes scarce one of them was left in all Duccala.

Moreover, those which possesse the Desarts bordering upon the Kingdomes of Tremizen and Tunis, may all of them (in regard of the rest) be called Noblemen, and Gentlemen: For their Governours receiving every yeare great revenues from the King of Tunis, divide the same afterward among their people, to the end they may avoide all discord: and by this meanes all dissention is eschewed, and peace is kept firme and inviolable among them. They have notable dexteritie and cunning, both in making of Tents, and in bringing up and keeping of Horses. In Summer-time they usually come neere unto Tunis, to the end that each man may provide himself of bread, armour, and other necessaries; all which they carrie with them

*Portugals acts
in Africa: see
Osorious, &c.*

*The Arabians
offer them-
selves slaves to
any that would
relieve their
extreme
hunger.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

into the Desarts, remaining there the whole Winter. In the Spring of the yeare they apply themselves unto hunting, insomuch that no beast can escape their pursuite. My selfe (I remember) was once at their tents, to my no little danger and inconvenience, where I saw greater quantitie of Cloth, Brasse, Yron, and Copper, then a man shall oftentimes find in the most rich ware-houses of some Cities. Howbeit no trust is to be given unto them; for if occasion serve, they will play the thieves most silyly and cunningly; notwithstanding, they seeme to carrie some shew of civilitie. They take great delight in Poetrie, and will pen most excellent verses, their language being very pure and elegant. If any worthy Poet be found among them, he is accepted by their Governours with great honor and liberalitie; neither would any man easily believe what wit and decencie is in their verses.

Their hunting.
Riches.
Honesty.
Poetry.
Women.

Their women (according to the guise of that cuntry) goe very gorgeously attired: they weare linnen Gownes died blacke, with exceeding wide sleeves, over which sometimes they cast a Mantle of the same colour, or of blew, the corners of which Mantle are very artificially fastened about their shoulders with a fine silver claspe. Likewise they have rings hanging at their eares, which for the most part are made of silver: they weare many rings also upon their fingers. Moreover, they usually weare about their thighes and ankles certaine scarfes and rings, after the fashion of the Africans. They cover their faces with certaine maskes, having onely two holes for their eyes to peepe out at. If any man chance to meete with them, they presently hide their faces, passing by him with silence, except it be some of their Allies or Kinsfolks; for unto them they alwaies discover their faces, neither is there any use of the said maske so long as they be in presence. These Arabians when they travell any journey (as they oftentimes doe) they set their women upon certaine saddles made handsomely of wicker for the same purpose, and fastned to their Camels backes, neither be they any thing too wide, but fit onely for a woman to sit in. When they

goe to the wars, each man carries his wife with him, to the end that she may cheare up her good man, and give him encouragement. Their Damsels which are unmarried, do usually paint their faces, brests, armes, hands, and fingers with a kind of counterfeit colour: which is accounted a most decent custome amongst them. But this fashion was first brought in by those Arabians, which before we called Africans, what time they began first of all to inhabite that region; for before then, they never used any false or glozing colours. The women of Barbarie use not this fond kind of painting, but contenting themselves onely with their naturall hiew, they regard not such fained ornaments: howbeit sometimes they will temper a certaine colour with hens-dung and safron, wherewithall they paint a little round spot on the bals of their cheekes, about the bredth of a French Crowne. Likewise betweene their eye-browes they make a triangle, and paint upon their chinnes a patch like unto an olive leafe. Some of them also doe paint their eye-browes: and this custome is very highly esteemed of by the Arabian Poets, and by the Gentlemen of that countrie. Howbeit, they will not use these fantastick ornaments above two or three dayes together: all which time they will not bee seene to any of their friends, except it be to their husbands and children: for these paintings seeme to be great allurements unto lust, whereby the said women thinke themselves more trim and beautifull.

The life of the Arabians in the Desarts betweene Barbarie and Egypt is full of miserie and calamitie: for the places where they inhabite, are barren and unpleasent. They have some store of Camels and other Cattell: howbeit, their fodder is so scarce, that they cannot well sustaine them. Neither shall you find over all the whole region any place fit to beare corne. And if in that Desart there be any villages at all, which use to husband and manure their ground; yet reape they small commoditie thereby, except it bee for plentifull increase of Dates. Their Camels and other of their Cattell, they exchange for

*The Arabians
in the Desarts
neere Egypt.
Their poverty.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

*The Arabians
of Barca lay
their sonnes to
pawne unto
the Sicilians
for corne.*

Cruell famine.

Dates and Corne; and so the poore Husbandmen of the foresaid villages have some small recompence for their labours: notwithstanding, how can all this satisfie the hunger of such a multitude? For you shall daily see in Sicilia great numbers of their sonnes laid to pawne; because when they have not wherewithall to pay for the Corne which they there buy, they are constrained to leave their sonnes behind them, as pledges of future payment. But the Sicilians, if their money bee not paid them at the time appointed, will challenge the Arabians sonnes to be their slaves. Which day being once past, if any father will redeeme his child, hee must disburse thrice or foure times so much as the due debt amounteth unto: for which cause they are the most notable thieves in the whole world. If any stranger fall into their hands, depriving him of all that he hath, they presently carry him to Sicily, and there either sell or exchange him for Corne. And I think, that no Merchants durst at any time within these hundred yeares arrive for trafficks sake upon any part of their coast. For when they are to passe by with merchandize, or about any other weightie affaires, they eschew that region five hundred miles at the least. Once I remember, that I my selfe, for my better securitie, and to avoide the danger of those mischievous people, went in companie with certaine Merchants, who in three ships sailed along their coast. Wee were no sooner espied of them, but forthwith they came running to the shore, making signes that they would traffique with us to our great advantage. Howbeit, because we durst not repose any trust in them, none of our companie would depart the ship, before they had delivered certaine pledges unto us. Which being done, we bought certaine Eunuchs, or gelded men, and good store of butter of them. And so immediately weighing our ankers, we betooke us to flight, fearing lest wee should have been met withall by the Sicilian and Rhodian Pirates, and been spoiled not onely of our goods, but of our liberties also. To be short, the said Arabians are very rude, forlorne, beggerly, leane, and hunger-starved people,

*Miserable
people.*

having God (no doubt) alwaies displeas'd against them, by whose vengeance they daily sustaine such grievous calamities.

You shall find many among the Africans which live altogether a shepherds or drovers life, inhabiting upon the beginning of mount Atlas, and being dispersed here and there over the same Mountaine. They are constrained alwaies to pay tribute either to the King of the same region where they dwell, or else to the Arabians, except those onely which inhabite Temesna, who are free from all forren superioritie, and are of great power. They speake the same kind of language that other Africans doe, except some few of them which converse with the inhabitants of the Citie called Urbs (which is neere unto Tunis) who speake the Arabian tongue. Moreover, there is a certaine people inhabiting that region, which divideth Numidia from Tunis. These oftentimes wage warre against the King of Tunis himselfe, which they put in practice not many yeares since, when as the said King his sonne marching towards them from Constantina with an Armie, for the demanding of such tribute as was due unto him, fought a verie unfortunate battell. For no sooner were they advertised of the Kings sonne his approach, but forthwith they went to meete him with two thousand Horsemen, and at length vanquished and slew him at unawares, carrying home with them all the furniture, bag, and baggage, which he had brought forth. And this was done in the yeere of Mahumets Hegeira 915. From that time their Fame hath beene spred abroad in all places. Yea, many of the King of Tunis his Subjects revolted from their King unto them; insomuch that the Prince of this People is growne so puissant, that scarcely is his equall to be found in all Africa.

The ancient Africans were much addicted to Idolatrie, even as certaine of the Persians are at this day; some of whom worship the Sunne, and others the Fire, for their gods. For the said Africans had in times past magnificent and most stately Temples built, and dedicated as well to

*The overthrow
and death of
the King of
Tunis his
sonne.*

[II. vi. 761.]

*The Faith and
Religion of the
ancient
Africans or
Moors.
Sunne and
Fire wor-
shipped.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

No Christians among the Negroes. Wee may hold it a punishment of God for their many giddie heresies, of which Monsters Africa was fertile as well as of the naturall Donatists, Circumcellians and others (which had this good to yeeld us the learned labors of S. Aug.) The Arrians after prevailed, the Vandals making way to Mahumet. The letters and characters of the Africans. The Africans used in times past none other kind of letters but the Roman letters.

the honour of the Sunne as of the Fire. In these Temples day and night they kept Fire kindled, giving diligent heed that it might not at any time be extinguished, even as we reade of the Roman Vestall Virgins: all which you may reade more fully and at large in the Persian and African Chronicles. Those Africans which inhabited Libya and Numidia, would each of them worship some certaine Planet, unto whom likewise they offered Sacrifices and Prayers. Some others of the Land of Negros worship Guighimo, that is to say, The Lord of Heaven. And this sound point of Religion was not delivered unto them by any Prophet or Teacher, but was inspired, as it were, from God himselfe. After that, they embraced the Jewish Law, wherein they are said to have continued many yeeres. Afterward they professed the Christian Religion, and continued Christians, untill such time as the Mahumetan Superstition prevailed; which came to passe in the yeere of the Hegeira 208. About which time certaine of Mahumets disciples so bewitched them with eloquent and deceivable speeches, that they allured their weake minds to consent unto their opinion; insomuch that all the Kingdomes of the Negroes adjoyning unto Libya received the Mahumetan Law. Neither is there any Region in all the Negros Land, which hath in it at this day any Christians at all. At the same time such as were found to be Jewes, Christians, or of the African Religion, were slaine every man of them. Howbeit those which dwell neere unto the Ocean Sea, are all of them very grosse Idolaters. Howbeit afterward, civill dissensions arising among them, neglecting the Law of Mahumet, they slew all the Priests and Governours of that Region. Which tumult when it came to the eares of the Mahumetan Califas, they sent an huge Armie against the said Rebels of Barbarie, to wit, those which were revolted from the Califa of Bagdet, and severely punished their misdemeanour.

Those Writers which record the Histories of the Arabians doings are all joyntly of opinion, that the Africans were wont to use onely the Latine letters. The Arabians

JOHN LEO ON AFRICA

A.D.

c. 1526.

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

have no Historie* of African matters, which was not first written in Latine. They have certaine ancient Authors, who writ partly in the times of the Arrians, and partly before their times, the names of all which are cleane forgotten. But when as those which rebelled against the Califa of Bagdet (as is aforesaid) got the upper hand in Africa, they burnt all the Africans bookes. For they were of opinion, that the Africans, so long as they had any knowledge of Naturall Philosophie, or of other good Arts and Sciences, would every day more and more arrogantly contemne the Law of Mahumet. Contrariwise, some Historiographers there are which affirme, that the Africans had a kind of letters peculiar unto themselves; which notwithstanding, from the time wherein the Italians began first to inhabite Barbarie, and wherein the Christians fleeing out of Italie from the Gothes, began to subdue those Provinces of Africa, were utterly abolished and taken away. For it is likely that a People vanquished should follow the customes and the letters also of their Conquerours. And did not the same thing happen to the Persians, while the Arabians Empire stood? For certaine it is, that the Persians at the same time lost those letters which were peculiar unto their Nation; and that all their bookes, by the commandement of the Mahumetan Prelates, were burnt; least their knowledge in naturall Philosophie, or their idolatrous Religion might moove them to contemne the precepts of Mahumet. The like also (as wee shewed before) befell the Barbarians, when as the Italians and the Gothes usurped their Dominions in Barbarie; which may here (I hope) suffice the gentle Reader. Howbeit this is out of doubt, that all the Sea-Cities and Inland-Cities of Barbarie doe use Latine letters onely, whensoever they will commit any Epitaphs, or any other Verses or Prose unto posteritie. The consideration of all which former particulars hath made me to be of opinion, that the Africans in times past had their owne proper and peculiar letters, wherein they described their doings and exploits. For it is likely that the Romans, when they first subdued those

*Science guide
to Conscience.*

*The Mahume-
tan Califas
caused all the
bookes of the
Persians to be
burned.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

Provinces (as Conquerours usually doe) utterly spoiled and tooke away all their letters and memorie, and established their owne letters in the stead thereof; to the end that the fame and honour of the Roman People might there onely be continued. And who knoweth not that the very same attempt was practised by the Gothes upon the stately buildings of the Romans, and by the Arabians against the Monuments of the Persians. Concerning those nine hundred yeers, wherein the Africans used the letters of the Arabians, Ibnu Rachich, a most diligent Writer of Africa, doth in his Chronicle most largely dispute; whether the Africans ever had any peculiar kind of writing or no. And at last he concludeth the affirmative part; that they had: for (sayth he) whosoever denyeth this, may as well denye, that they had a Language peculiar unto themselves. For it cannot be that any People should have a proper kind of Speech, and yet should use letters borrowed from other Nations, and being altogether unfit for their Mother-language.

[II. vi. 762.]

*The un-
pleasant and
snowy places
in Africa.*

All the Region of Barbarie, and the Mountaines contained therein, are subject more to cold then to heat. For seldome commeth any gale of wind which bringeth not some Snow therwith. In all the said Mountaines there grow abundance of Fruits, but not so great plentie of Corne. The Inhabitants of these Mountaines live for the greatest part of the yeere upon Barley Bread. The Springs and Rivers issuing forth of the said Mountaines, representing the qualitie and taste of their native soyle, are somewhat muddie and impure, especially upon the confines of Mauritania. These Mountaines likewise are replenished with Woods and loftie Trees, and are greatly stored with Beasts of all kinds. But the little Hills and Valleys lying betweene the foresaid Mountaines and Mount Atlas are farre more commodious, and abounding with Corne. For they are moistened with Rivers springing out of Atlas, and from thence holding on their course to the Mediterran Sea. And albeit Woods are somewhat more scarce upon these Plaines, yet are they much more fruitfull, then be the

plaine Countreys situate betweene Atlas and the Ocean Sea, as namely, the Regions of Maroco, of Duccala, of Tedles, of Temesna, of Azgara, and the Countrey lying towards the Straights of Gibraltar. The Mountaines of Atlas are exceeding cold and barren, and bring forth but small store of Corne, being woody on all sides, and engendring almost all the Rivers of Africa. The Fountaines of Atlas are even in the midst of Summer extremely cold; so that if a man dippeth his hand therein for any long space, he is in great danger of losing the same. Howbeit the said Mountaines are not so cold in all places: for some parts thereof are of such milde temperature, that they may be right commodiously inhabited: yea, and sundry places thereof are well stored with inhabitants; as in the second part of this present discourse we will declare more at large. Those places which are destitute of Inhabitants be either extremely cold, as namely, the same which lie over against Mauritania: or very rough and unpleasant, to wit, those which are directly opposite to the Region of Temesna. Where notwithstanding in Summer time they may feed their great and small Cattell, but not in Winter by any meanes. For then the North wind so furiously rageth, bringing with it such abundance of Snow; that all the Cattell which till then remaine upon the said Mountaines and a great part of the People also are forced to lose their lives in regard thereof: wherefore whosoever hath any occasion to travaile that way in Winter time, chuseth rather to take his Journey betweene Mauritania and Numidia. Those Merchants which bring Dates out of Numidia for the use and service of other Nations, set forth usually upon their Journey about the end of October: and yet they are oftentimes so oppressed and overtaken with a sodaine fall of Snow, that scarcely one man among them all escapeth the danger of the tempest. For when it beginneth to snow over night, before the next morning not onely Carts and Men, but even the very Trees are so drowned and overwhelmed therein, that it is not possible to finde any mention of them. Howbeit the

The Mountaines of Atlas exceeding cold.

Most wonderful and terrible Snowes about October and Novemb.

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

dead Carkasses are then found, when the Sunne hath melted the Snow.

*The extreme
danger of
Snow which
John Leo him-
self escaped.*

I my selfe also, by the goodnesse of Almightye God, twice escaped the most dreadfull danger of the foresaid Snow; whereof, if it may not be tedious to the Reader, I will here in few words make relation. Upon a certaine day of the foresaid moneth of October, travelling with a great companie of Merchants towards Atlas, wee were there about the Sunne going downe weather-beaten with a most cold and snowy kind of Hayle. Here we found eleven or twelve Horse-men (Arabians to our thinking) who perswading us to leave our Carts and to goe with them, promised us a good and secure place to lodge in. For mine owne part, that I might not seeme altogether uncivill, I thought it not meet to refuse their good offer; albeit I stood in doubt lest they went about to practise some mischief. Wherefore I bethought my selfe to hide up a certaine summe of gold which I had as then about me. But all being readie to ride, I had no leasure to hide away my Coyne from them; whereupon I fained that I would goe ease my selfe. And so departing a while their companie, and getting me under a certaine Tree, whereof I tooke diligent notice, I buried my money betweene certaine stones and the roote of the said Tree. And then we rode on quietly till about mid-night. What time one of them thinking that he had stayed long enough for his Prey, began to utter that in words which secretly he had conceived in his mind. For he asked whether I had any money about me or no? To whom I answered, that I had left my money behind with one of them which attended the carts, and that I had then none at all about me. Howbeit they being no whit satisfied with this answer, commanded me, for all the cold weather, to strip my selfe out of mine apparell. At length when they could find no money at all, they said in jesting and scoffing wise, that they did this for no other purpose, but onely to see how strong and hardy I was, and how I could endure the cold and tempestuous season. Well, on

we rode, seeking our way as well as wee could that darke and dismall night; and anone we heard the bleating of Sheepe, conjecturing thereby, that wee were not farre distant from some habitation of people. Wherefore out of hand we directed our course thitherwards: being constrained to leade our Horses thorow thicke Woods, and over steepe and craggie Rockes, to the great hazard and perill of our lives. And at length after many labours, [II. vi. 763.] wee found Shepherds in a certaine Cave: who, having with much paines brought their Cattell in there, had kindled a lustie fire for themselves, which they were constrained, by reason of the extreme cold, daily to sit by. Who understanding our companie to be Arabians, feared at the first that we would doe them some mischiefe: but afterward being perswaded that we were driven thither by extremitie of cold, and being more secure of us, they gave us most friendly entertainment. For they set bread, flesh, and cheese before us, wherewith having ended our Suppers, we laid us along each man to sleep before the fire. All of us were as yet exceeding cold, but especially my selfe, who before with great horrour and trembling was stripped starke naked. And so we continued with the said shepherds for the space of two dayes: all which time we could not set forth, by reason of continuall Snow. But the third day, so soone as they saw it leave snowing, with great labour they began to remoove that Snow which lay before the doore of their Cave. Which done, they brought us to our Horses, which wee found well provided of Hay in another Cave. Being all mounted, the shepherds accompanied us some part of our way, shewing us where the Snow was of least depth, and yet even there it touched our Horse bellies. This day was so cleere, that the Sunne tooke away all the cold of the two dayes going before.

At length entring into a certaine Village neere unto Fez, wee understood, that our Carts which passed by, were overwhelmed with the Snow. Then the Arabians seeing no hope of recompence for all the paines they had taken (for they had defended our Carts from Theeves) carried a

*Continuall
Snow.*

*Unkind kind-
nesse.*

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certaine Jew of our Companie with them as their Captive, (who had lost a great quantitie of Dates, by reason of the Snow aforesaid) to the end that he might remayne as their Prisoner, till he had satisfied for all the residue. From my selfe they tooke my Horse, and committed me unto the wide World and to Fortune. From whence, riding upon a Mule, within three daies I arrived at Fez, where I heard dolefull newes of our Merchants and Wares, that they were cast away in the Snow. Yea, they thought that I had beene destroyed with the rest; but it seemed that God would have it otherwise.

*Rivers dried
up by sands.*

Now, having finished the Historie of mine owne misfortunes, let us returne unto that Discourse where we left. Beyond Atlas there are certaine hot and dry places moystened with very few Rivers, but those which flow out of Atlas it selfe: some of which Rivers running into the Libyan Desarts are dried up with the Sands, but others do ingender Lakes. Neither shall you find in these Countreyes any places apt to bring forth Corne, notwithstanding they have Dates in abundance.

**Agadez.*

There are also certaine other Trees bearing fruit, but in so small quantitie, that no increase nor gaine is to be reaped by them. You may see likewise in those parts of Numidia which border upon Libya, certaine barren hils destitute of Trees, upon the lower parts whereof grow nothing but unprofitable thornes and shrubs. Amongst these Mountaines you shall find no Rivers nor Springs, nor yet any waters at all, except it be in certaine Pits and Wels almost unknowne unto the Inhabitants of that Region. Moreover, in sixe or seven dayes journey they have not one drop of water, but such as is brought unto them by certaine Merchants upon Camels backs. And that especially in those places which lye upon the mayne Road from Fez to Tombuto or from Tremizen to *Agad. That journey likewise is very dangerous which is of late found out by the Merchants of our dayes from Fez to Alcair over the Desarts of Libya, were it not for an huge Lake in the way, upon the bankes whereof the Sinites and the Goranites

doe inhabit. But in the way which leadeth from Fez to Tombuto are certaine Pits environed either with the hides or bones of Camels. Neither doe the Merchants in Sommer time passe that way without great danger of their lives: for oftentimes it falleth out, when the South-wind bloweth, that all those Pits are stopped up with sand. And so the Merchants when they can find neither those Pits, nor any mention thereof, must needs perish for extreame thirst: whose carkasses are afterward found lying scattered here and there, and scorched with the heat of the Sunne. One remedie they have in this case, which is very strange: for when they are so grievously oppressed with thirst, they kill forth-with some one of their Camels, out of whose bowels they wring and expresse some quantitie of water, which water they drinke and carrie about with them, till they have either found some Pit of water, or till they pine away for thirst. In the Desart which they call Azoad, there are as yet extant two Monuments built of Marble, upon which Marble is an Epitaph engraven, signifying that one of the said Monuments represented a most rich Merchant, and the other a Carrier or transporter of Wares. Which wealthfull Merchant bought of the Carrier a cup of water for ten thousand Ducats, and yet this precious water could suffice neither of them; for both were consumed with thirst. This Desart likewise contayneth sundry kinds of beasts, which in the fourth part of this Discourse concerning Libya, and in our Treatise of the beasts of Africa, we will discourse of more at large.

The Land of Negros is extreame hot, having some store of moysture also, by reason of the River of Niger running through the midst thereof. All places adjoining upon Niger doe mightily abound both with Cattell and Corne. No Trees I saw there but only certaine great ones, bearing a kind of bitter fruit like unto a Chestnut, which in their Language is called Goron. Likewise in the same Regions grow Cocos, Cucumbers, Onions, and such kinde of herbs and fruits in great abundance.

There are no Mountaines at all either in Libya or in the

*Danger by
thirst.*

*A strange
remedie used
by the African
Merchants to
quench their
thirst.*

*A Merchant
constrayned by
extreme thirst,
gave ten thou-
sand Ducates
for a cup of
water.*

[II. vi. 764.]
*The fruit
called Goron.
Cocos, Cucum-
bers, Onions.*

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Land of Negros: howbeit divers Fennes and Lakes there are; which (as men report) the inundation of Niger hath left behind it. Neither are the woods of the said Regions altogether destitute of Elephants and other strange beasts; whereof we will make relation in their due place.

What naturall impressions & motions the Aire of Africa is subject unto; and what effects ensue thereupon. The seasons of the yeare.

Cheries ripe in Aprill.

The Olives of Africa.

Throughout the greatest part of Barbarie stormie and cold weather begin commonly about the midst of October. But in December and January the cold groweth some-what more sharpe in all places: howbeit this happeneth in the morning onely, but so gently and remissely, that no man careth greatly to warme himselfe by the fire. February some-what mitigateth the cold of Winter, but that so inconstantly, that the weather changeth sometime five and sometime sixe times in one day. In March the North and West winds usually blow, which cause the Trees to be adorned with blossomes. In April all fruits attaine to their proper forme and shape, insomuch that Cherries are commonly ripe about the end of Aprill and the beginning of May. In the midst of May they gather their figs: and in mid-June their Grapes are ripe in many places. Likewise their Peares, their sweete Quinces, and their Damascens attayne unto sufficient ripenesse in the monethes of June and July. Their Figs of Autumne may be gathered in August; howbeit they never have so great plentie of Figs and Peaches, as in September. By the midst of August they usually begin to dry their Grapes in the Sunne, whereof they make Rasins. Which if they cannot finish in September, by reason of unseasonable weather, of their Grapes as then ungathered they use to make Wine and Must, especially in the Province of Rifa, as wee will in due place signifie more at large. In the midst of October they take in their Honey, and gather their Pomgranates and Quinces. In November they gather their Olives, not climing up with Ladders nor plucking them with their hands, according to the custome of Europe; for the Trees of Mauritania and Cæsarea are so tall, that no Ladder is long enough to reach unto the fruit. And therefore their Olives being full ripe, they climbe the

Trees, beating them off the boughes with certaine long Poles, albeit they know this kind of beating to be most hurtfull unto the said Trees. Sometimes they have great plentie of Olives in Africa, and sometimes as great scarcitie. Certaine great Olive-trees there are, the Olives whereof are eaten ripe by the Inhabitants because they are not so fit for Oyle. No yeare fals out to be so unseasonable, but that they have three monethes in the spring alwayes temperate.

*Pleasant
spring.*

They begin their spring upon the fifteenth day of February, accounting the eighteenth of May, for the end thereof: all which time they have most pleasant weather. But if from the five and twentieth of Aprill, to the fifth of May they have no raine fall, they take it as a signe of ill lucke. And the raine-water which falleth all the time aforesaid they call Naisan, that is, water blessed of God. Some store it up in Vessels, most religiously keeping it, as an holy thing. Their Summer lasteth till the sixteenth of August; all which time they have most hot and cleere weather. Except perhaps some showres of raine fall in July and August, which doe so infect the Aire, that great plague and most pestilent Fevers ensue thereupon; with which plague whosoever is infected, most hardly escapeth death. Their Autumne they reckon from the seventeenth of August to the sixteenth of November; having commonly in the monethes of August and September not such extreme heate as before. Howbeit all the time betweene the fifteenth of August and the fifteenth of September is called by them the furnace of the whole yeare, for that it bringeth Figs, Quinces, and such kind of fruits to their full maturitie. From the fifteenth of November they beginne their winter-season, continuing the same till the fourteenth day of February. So soone as Winter commeth, they begin to till their ground which lyeth in the Plaines: but upon the Mountaines they goe to plough in October. The Africans are most certainly perswaded that every yeare contayneth fortie extreme hot dayes, beginning upon the twelfth of June; and againe so many dayes extreme cold, beginning from the twelfth of December. Their Æqui-

*Raine signify-
ing plentie or
scarcitie.*

*Forty dayes of
extreme heate
and forty of
cold.*

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noctia are upon the sixteenth of March, and the sixteenth of September. For their Solstitia they account the sixteenth of June and the sixteenth of December. These rules they doe most strictly observe, as well Husbandrie and Navigation, as in searching out the houses and true places of the Planets: and these instructions, with other such like they teach their young children first of all.

*The Peasants
and unlearned
people of
Africa cunning in
Astrologie.
Note.*

Many Countrey-people and Husbandmen there be in Africa, who knowing (as they say) never a Letter of the Booke, will notwithstanding most learnedly dispute of Astrologie, and alleage most profound reasons and arguments for themselves. But whatsoever skill they have in the Art of Astrologie, they first learned the same of the Latines: yea, they give those very names unto their Moneths which the Latines doe.

Moreover, they have extant among them a certaine great Booke divided into three Volumes, which they call, The Treasurie or Store-house of Husbandry. This Booke was then translated out of Latine into their Tongue, when Mansor was Lord of Granada. In the said Treasurie are all things containd which may seeme in any wise to concerne Husbandry; as namely, the changes and varietie of times, the manner of sowing, with a number of such like particulars, which (I thinke) at this day the Latine Tongue it selfe, whereout these things were first translated, doth not containe. Whatsoever either the Africans or the Mahumetans have, which seemeth to appertaine in any wise to their Law or Religion, they make their computation thereof altogether according to the course of the Moone.

[II. vi. 765.]

*The yeare of
the Arabians
& Africans.*

Their yeare is divided into three hundred fiftie foure dayes: for unto sixe Monethes they allot thirtie dayes, and unto the other sixe but nine and twentie; all which beeing added into one summe doe produce the number aforesaid: wherefore their yeare differeth eleven daies from the yeare of the Latines. They have at divers times Festivall Dayes and Fasts.

Winds.

About the end of Autumne, for all Winter, and a great part of the Spring they are troubled with boysterous

winds, with Haile, with terrible Thunder and Lightening : yea then it snoweth much in some places of Barbarie. The Easterne, Southerne, and South-easterne winds blowing in May and June, doe very much hurt there : for they spoyle the Corne, and hinder the fruit from comming to ripenesse. Their Corne likewise is greatly appayred by Snow, especially such as falleth in the day time, when it beginneth to flowre. Upon the Mountaynes of Atlas they divide the yeare into two parts onely : for their Winter continueth from October to Aprill ; and from Aprill to October they account it Summer : neither is there any day throughout the whole yeare, wherein the tops of those Mountaines are not covered with Snow. In Numidia, the yeare runneth away very swiftly : for they reape their Corne in May, and in October they gather their Dates : but from the midst of September, they have Winter till the beginning of Januarie. But if September falleth out to be raynie, they are like to lose most part of their Dates.

The yeares divided into two seasons onely, upon the Mountaines of Atlas.

All the fields of Numidia require watering from the Rivers ; but if the Mountaynes of Atlas have no raine fall upon them, the Numidian Rivers waxe dry, and so the fields are destitute of watering. October being destitute of raine, the Husbandman hath no hope to cast his seed into the ground ; and he despayreth likewise, if it raine not in Aprill. But their Dates prosper more without raine, whereof the Numidians have greater plentie then of Corne. For albeit they have some store of Corne, yet can it scarcely suffice them for halfe the yeere. Howbeit, if they have good increase of Dates, they cannot want abundance of Corne, which is sold unto them by the Arabians for Dates. If in the Libyan Desarts there fall out change of weather about the midst of October ; and if it continue rayning there all December, January, and some part of February, it is wonderfull what abundance of grasse and milke it bringeth forth. Then may you find divers Lakes in all places, and many Fennes throughout Libya ; wherefore this is the meetest time for the Barbarie Merchants to travell to the Land of Negros. Heere all

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kind of fruits grow sooner ripe, if they have moderate showers about the end of July. Moreover, the Land of Negros receiveth by raine neither any benefit, nor yet any dammage at all. For the River Niger together with the water which falleth from certaine Mountaynes doth so moysten their grounds, that no places can be devised to be more fruitfull: for that which Nilus is to Egypt, the same is Niger to the Land of Negros: for it increaseth like Nilus from the fifteenth of June the space of fortie dayes after, and for so many againe it decreaseth. And so at the increase of Niger when all places are over-flowne with water, a man may in a Barke passe over all the Land of Negros, albeit not without great perill of drowning, as in the fift part of this Treatise we will declare more at large.

*The increase
of the River
of Niger and
Nilus.*

*The length and
shortnesse of
the Africans
lives.*

All the people of Barbarie by us before mentioned live unto sixtie five or seventie yeares of age, and few or none exceed that number. Howbeit in the foresaid Mountaynes I saw some which had lived an hundred yeares, and others which affirmed themselves to bee older; whose age was most healthfull and lustie. Yea, some you shall find heere of fourescore yeares of age, who are sufficiently strong and able to exercise Husbandy, to dresse Vines, and to serve in the Warres; insomuch that yong men are oftentimes inferiour unto them. In Numidia, that is to say, in the Land of Dates, they live a long time: howbeit they lose their Teeth very soone, and their Eyes waxe wonderfull dimme. Which infirmities are likely to be incident unto them, first because they continually feed upon Dates, the sweetnesse and naturall qualitie whereof doth by little and little pull out their Teeth: and secondly, the dust and sand, which is tossed up and downe the Ayre with Easterne windes entring into their Eyes, doth at last miserably weaken and spoile their eye-sight. The Inhabitants of Libya are of a shorter life; but those which are most strong and healthfull among them live oftentimes till they come to threescore yeares; albeit they are slender and leane of bodie.

*Teeth soone
lost and Eyes
decayed.*

JOHN LEO ON AFRICA

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c. 1526.

*What kinds of
Diseases the
Africans are
subject unto.*

The Negroes commonly live the shortest time of all the rest: howbeit they are alwayes strong and lustie, having their Teeth sound even till their dying day: yet is there no Nation under Heaven more prone to Venery; unto which vice also the Libyans and Numidians are too too much addicted. To be short, the Barbarians are the weakest people of them all.

The children, and sometimes the ancient women of this Region are subject unto baldnesse or unnaturall shedding of haire; which disease they can hardly be cured of. They are likewise oftentimes troubled with the head-ache, which usually afflicteth them without any ague joyned therewith. Many of them are tormented with the tooth-ache, which (as some thinke) they are the more subject unto, because immediatly after hot pottage they drinke cold water. They are oftentimes vexed with extreame paine of the stomacke, which ignorantly they call, the paine of the heart. They are likewise daily molested with inward gripings and infirmities over their whole bodie, which is thought to proceed of continuall drinking of water. Yea, they are much subject unto bone-aches and gowts, by reason that they sit commonly upon the bare ground, and never weare any shooes upon their feet. Their chiefe Gentlemen and Noblemen prove gowtie oftentimes with immoderate drinking of Wine and eating of daintie meates. Some with eating of Olives, Nuts, and such course fare, are for the most part infected with the Scurvies.

[II. vi. 766.]

Those which are of a sanguine complexion are greatly troubled with the cough, because that in the Spring-season they sit too much upon the ground. And upon Fridayes I had no small sport and recreation to goe and see them. For upon this day the people flocke to Church in great numbers to heare their Mahumetan Sermons. Now if any one in the Sermon-time fals a neezing, all the whole multitude will neeze with him for company, and so they make such a noise, that they never leave, till the Sermon be quite done; so that a man shall reape but little knowledge by any of their Sermons.

*Neezing at
Sermons.*

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*The French
Disease.*

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If any of Barbarie be infected with the Disease commonly called the French Poxe, they dye thereof for the most part, and are seldome cured. This Disease beginneth with a kinde of anguish and swelling, and at length breaketh out into Sores. Over the Mountaines of Atlas, and throughout all Numidia and Libya they scarcely know this Disease. Insomuch that oftentimes the parties infected travell forth-with into Numidia or the land of Negros, in which places the Aire is so temperate, that onely by remaying there they recover their perfect health, and returne home sound into their owne Countrey: which I saw many doe with mine owne eyes; who without the helpe of any Physician or Medicine, except the foresaid holsome aire, were restored to their former health. Not so much as the name of this malady was ever known unto the Africans, before Ferdinand the King of Castile expelled all Jewes out of Spaine; after the returne of which Jewes into Africa, certaine unhappie and lewd people lay with their Wives; and so at length the Disease spread from one to another, over the whole Region: insomuch that scarce any one Family was free from the same. Howbeit, this they were most certainly perswaded of, that the same Disease came first from Spaine; wherefore they (for want of a better name) doe call it, The Spanish Poxe. Notwithstanding at Tunis and over all Italy, it is called the French Disease. It is so called likewise in Ægypt and Syria: for there it is used as a common Proverbe of Cursing; The French Poxe take you. Amongst the Barbarians the Disease called in Latine Hernia is not so common; but in Ægypt the people are much troubled therewith. For some of the Ægyptians have their Cods oftentimes so swollen, as it is incredible to report. Which infirmitie is thought to be so common among them, because they eate so much Gumme, and Salt Cheese. Some of their children are subject unto the falling sicknesse; but when they grow to any stature, they are free from that Disease. This falling sicknesse likewise possesseth the women of Barbarie, and of the Land of Negros; who, to excuse it,

*When and by
what meanes
the French Pox
was brought
into Africa.*

*Hernia, or the
Disease called
bursting or the
rupture.*

say that they are taken with a Spirit. In Barbarie the Plague is rife every tenth, fifteenth, or twentieth yeare, whereby great numbers of people are consumed; for they have no cure for the same, but onely to rub the Plague-sore with certaine Ointments made of Armenian Earth.

*Earth of
Armenia.*

In Numidia they are infected with the Plague scarce once in an hundred yeares. And in the Land of Negros they know not the name of this Disease: because they never were subject thereunto.

*Plague rare in
Numidia.*

Those Arabians which inhabit in Barbarie or upon the Coast of the Mediterran Sea, are greatly addicted unto the studie of good Arts and Sciences: and those things which concerne their Law and Religion are esteemed by them in the first place. Moreover, they have beene heretofore most studious of the Mathematickes, of Philosophie, and of Astrologie: but these Arts (as it is aforesaid) were foure hundred yeares agoe, utterly destroyed and taken away by the chiefe Professors of their Law. The Inhabitants of Cities doe most religiously observe and reverence those things which appertaine unto their Religion: yea, they honour those Doctors and Priests, of whom they learne their Law, as if they were pettie gods. Their Churches they frequent very diligently, to the end they may repeat certaine prescript and formall Praiers; most superstitiously perswading themselves that the same day wherein they make their praiers, it is not lawfull for them to wash certaine of their members, when as at other times they will wash their whole bodies.

*The commendable actions
and vertues of
the Africans.*

*Mathematikes
studied.*

*Priests
honoured.*

Superstitions.

Moreover those which inhabit Barbarie, are of great cunning and dexteritie for building and for Mathematicall Inventions, which a man may easily conjecture by their artificiall Workes. Most honest people they are, and destitute of all fraud and guile; not onely imbracing all simplicitie and truth, but also practising the same throughout the whole course of their lives: albeit certaine Latine Authors, which have written of the same Regions, are farre otherwise of opinion. Likewise they are most strong

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[II. vi. 767.]
*The Moores
are a people of
great fidelitie.
Jealousie.*

and valiant people, especially those which dwell upon the Mountaines. They keepe their covenant most faithfully; insomuch that they had rather dye then breake promise.

Merchandise.

No Nation in the World is so subject unto Jealousie; for they will rather lose their lives, then put up any disgrace in the behalfe of their women. So desirous they are of Riches and Honour, that therein no other people can go beyond them. They travel in a manner over the whole World to exercise Traffike. For they are continually to be seene in Ægypt, in Æthiopia, in Arabia, Persia, India, and Turkie: and whithersoever they goe, they are most honourably esteemed of: for none of them will professe any Art, unlesse hee hath attained unto great exactnesse and perfection therein. They have alwayes bene much delighted with all kind of civilitie and modest behaviour: and it is accounted hainous among them for any man to utter in companie, any Bawdie or unseemely word. They have alwayes in mind this sentence of a grave Author; Give place to thy Superiour. If any youth in presence of his Father, his Uncle, or any other of his Kindred, doth sing or talke ought of love matters, he is deemed to be worthy of grievous punishment. Whatsoever Lad or Youth there lighteth by chance into any companie which discourseth of Love, no sooner heareth nor understandeth what their talke tendeth unto, but immediately he withdraweth himselfe from among them.

*Gravitie.
Modestie.*

*The Arabians
and their
Vertues.*

Those Arabians which dwell in Tents, that is to say, which bring up Cattell, are of a more liberall and civill disposition: to wit, they are in their kind as devout, valiant, patient, courteous, hospitall, and as honest in life and conversation as any other people. They be most faithfull observers of their word and promise: insomuch that the people, which before we said to dwell in the Mountaines, are greatly stirred up with emulation of their Vertues. Howbeit the said Mountainers, both for Learning, for Vertue, and for Religion, are thought much inferiour to the Numidians; albeit they have little or no

knowledge at all in naturall Philosophie. They are reported likewise to be most skilfull Warriours, to be valiant, and exceeding lovers and practisers of all humanitie. Also, the Moores and Arabians inhabiting Libya are somewhat civill of behaviour, being plaine dealers, void of dissimulation, favourable to Strangers, and lovers of Simplicitie.

Those which we before named white, or tawnie Moores, are most stedfast in friendship: as likewise they indifferently and favourably esteeme of other Nations: and wholly indeavour themselves in this one thing, namely, that they may leade a most pleasant and jocund life. Moreover, they maintaine most learned Professors of liberall Arts, and such men as are most devout in their Religion. Neither is there any people in all Africa that lead a more happie and honourable life.

Never was there any people or Nation so perfectly endued with vertue, but that they had their contrary faults and blemishes: now therefore let us consider, whether the vices of the Africans doe surpasse their vertues and good parts. Those which we named the Inhabitants of the Cities of Barbarie, are somewhat needie and covetous, being also very proud and high-minded, and wonderfully addicted unto wrath; insomuch that (according to the Proverbe) they will deeply engrave in Marble any injurie be it never so small, and will in no wise blot it out of their membrance. So rusticall they are and void of good manners, that scarcely can any stranger obtaine their familiaritie and friendship. Their wits are but meane, and they are so credulous, that they will beleeve matters impossible, which are told them. So ignorant are they of naturall Philosophie, that they imagine all the effects and operations of nature to be extraordinarie and divine.

They observe no certaine order of living nor of Lawes. Abounding exceedingly with choler, they speake alwayes with an angry and lowd voice. Neither shall you walke in the daytime in any of their streets, but you shall see commonly two or three of them together by the eares.

*What vices
the foresaid
Africans are
subject unto.*

*Vindicative.
Rude.
Credulous.*

*Cholericke &
quarrelsome.*

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c. 1526.

PURCHAS HIS PILGRIMES

By nature they are a vile and base people, being no better accounted of by their Governours then if they were Dogges. They have neither Judges nor Lawyers, by whose wisdome and counsell they ought to be directed. They are utterly unskilfull in Trades of Merchandize, being destitute of Bankers Money-changers: wherefore a Merchant can doe nothing among them in his absence, but is himselfe constrained to goe in person, whithersoever his Wares are carried. No people under Heaven are more addicted unto covetise then this Nation: neither is there (I thinke) to be found among them one of an hundred, who for courtesie, humanitie, or devotions sake, will vouchsafe any entertainment upon a stranger. Mindfull they have alwayes beene of injuries, but most forgetfull of benefits. Their mindes are perpetually possessed with vexation and strife, so that they will seldome or never shew themselves tractable to any man; the cause whereof is supposed to be; for that they are so greedily addicted unto their filthy lucre, that they never could attayne unto any kind of civilitie or good behaviour.

Covetous.

Ingratefull.

Shepherds. The Shepherds of that Region live a miserable, toylsome, wretched and beggerly life: they are a rude people, and (as a man may say) borne and bred to theft, deceit, and brutish manners. Their young men may goe a wooing to divers Maides, till such time as they have sped of a wife. Yea, the father of the Maide most friendly welcommeth her Suiter; so that I thinke scarce any Noble or Gentleman among them can chuse a Virgine for his

Mariages.

[II. vi. 768.] Spouse: albeit, so soone as any woman is married, she is quite forsaken of all her Suiters; who then seeke out other new Paramours for their liking. Concerning their Religion, the greater part of these people are neither Mahumetans, Jewes, nor Christians; and hardly shall you find so much as a sparke of Pietie in any of them. They have no Churches at all, nor any kind of Prayers, but being utterly estranged from all godly devotion, they leade a savage and beastly life: and if any man chanceth to bee of a better disposition (because they have no Law-givers nor

Teachers among them) hee is constrained to follow the example of other mens lives and manners.

All the Numidians being most ignorant of Naturall, Domesticall, and Common-wealth matters, are principally addicted unto Treason, Trecherie, Murther, Theft and Robberie. This Nation, because it is most slavish, will right gladly accept of any service among the Barbarians, be it never so vile or contemptible. For some will take upon them to be Dung-farmers, others to be Scullions, some others to be Ostlers, and such like servile Occupations. Likewise the Inhabitants of Libya live a brutish kind of life; who neglecting all kinds of good Arts and Sciences, doe wholly apply their minds unto theft and violence. Never as yet had they any Religion, any Lawes, or any good forme of living; but alwaies had, and ever will have a most miserable and distressed life. There cannot any trechery or villanie be invented so damnable, which for luces sake they dare not attempt. They spend all their dayes either in most lewd practices, or in hunting, or else in warfare; neither weare they any shooes nor garments. The Negros likewise leade a beastly kind of life, being utterly destitute of the use of reason, of dexteritie of wit, and of all Arts. Yea, they so behave themselves, as if they had continually lived in a Forrest among wild beasts. They have great swarmes of Harlots among them; whereupon a man may easily conjecture their manner of living; except their conversation perhaps bee somewhat more tolerable, who dwell in the principall Townes and Cities: for it is like that they are somewhat more addicted to Civilitie.

§. II.

[II. vi. 769.]

Collections of things most remarkable in John Leo his second Booke of the Historie of Africa.

BEginning at the West part of Africa, we will in this our Geographical Historie proceed Eastward, till we come to the borders of Ægypt.

Hea being one of the Provinces of Maroco is bounded

*The Region of
Hea lying
upon the West
part of Africa.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

Westward and Northward with the maine Ocean, Southward with the Mountaines of Atlas, and Eastward with the River which they call Esfivalo. This River springeth out of the foresaid Mountaine, discharging it selfe at length into the River of Tensift, and dividing Hea from the Province next adjacent.

The Region of Hea is an uneven and rough soile, full of rockie Mountaines, shadie Woods, and Christall Streames in all places; being wonderfully rich, and well stored with Inhabitants. They have in the said Region great abundance of Goats and Asses, but not such plentie of Sheep, Oxen, and Horses. All kind of Fruits are very scarce among them.

Their Food.

This People for the most part eateth Barly-bread unleavened, which is like rather unto a Cake, then to a Loafe: this Bread is baked in a kind of earthen Baking-pan.

Their Attire.

The greatest part of them are clad in a kind of cloth Garment made of Wooll after the manner of a Coverlet, called in their Language, Elchise, and not unlike unto those Coverlets or Blankets which the Italians lay upon their Beds. In these kind of Mantles they wrap themselves; and then are they girt with a woollen girdle, not about their waste, but about their hips. You may easily discerne which of them is married, and who is not: for an unmarried man must alwayes keepe his Beard shaven, which, after hee bee once married, hee suffereth to grow at length. The said Region bringeth forth no great plentie of Horses, but those that it doth bring forth, are so nimble and full of mettall, that they will climbe like Cats over the steep and craggie Mountaines. These Horses are alwayes unshod: and the People of this Region use to till their ground with no other Cattell, but onely with Horses and Asses. You shall here find great store of Deere, of wild Goats, and of Hares. No good learning nor liberall Arts are here to be found; except it be a little skill in the Lawes, which some few challenge unto themselves: otherwise you shall find not

*Horses and
other Beasts.*

so much as any shadow of vertue among them. They have neither Physician nor Surgeon of any learning or account. But if a disease or infirmitie befall any of them, they presently seare or cauterize the sicke partie with red hot Irons, even as the Italians use their Horses. Howbeit some Chyrurgians there are among them, whose dutie and occupation consisteth onely in circumcising of their male Children. Whosoever will travell into a forraine Countrey must take either a Harlot, or a Wife, or a religious man of the contrary part, to beare him companie. They have no regard at all of Justice.

The ancient Citie of Tednest was built by the Africans upon a most beautifull and large Plaine, which they invironed with a loftie Wall built of Bricke and Lime. In this Citie there are no Innes, Stoves, nor Wine-taverns: so that whatsoever Merchant goes thither, must seeke out some of his acquaintance to remaine withall: but if hee hath no friends nor acquaintance in the Towne, then the principall Inhabitants there cast lots who should entertaine the strange Merchant: insomuch that no Stranger, be he never so meane, shall want friendly entertainment, but is alwaies sumptuously and honourably accepted of. But whosoever is received as a Guest, must at his departure bestow some gift upon his Host in token of thankfulness, to the end hee may be more welcome at his next returne. Howbeit if the said Stranger be no Merchant, hee may chuse what great mans house he will to lodge in, being bound at his departure to no recompence nor gift. To be short, if any Beggar or poore Pilgrim passe the same way, he hath some sustenance provided for him in a certaine Hospitall, which was founded onely for the reliefe of poore people, and is maintained at the common charge of the Citie. In the midst of the Citie stands an ancient Temple, being most sumptuously built, and of an huge bignesse, which was thought to be founded at the very same time when as the King of Maroco bare rule in those places. This Temple hath a great Cisterne standing in the midst thereof, and it hath many Priests and such kind

*Cauterizing.**Tednest one of
the Cities of
Hea.**Their manner
of entertaining
Strangers at
Tednest.**Their Temple.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

Tednest forsaken for feare of the Portugals.

of People which give attendance thereunto, and store it with things necessarie. In this Citie likewise are divers other Temples, which, albeit they are but little, yet be they most cleanly and decently kept. There are in this Citie about an hundred Families of Jewes. My selfe saw this Citie utterly ruined and defaced, the Walls thereof being laid even with the ground, the Houses being destitute of Inhabitants, and nothing at that time to be there seene, but onely the nests of Ravens and of other Birds. All this I saw in the 920. yeere of the Hegeira.

Teculeth a Towne of Hea.

Upon the foot of an hill eighteene miles Eastward from Tednest, stands a Towne called by the Africans Teculeth, and containing about one thousand Housholds. Here also is to be seene a most stately and beautifull Temple; as likewise foure Hospitals, and a Monasterie of Religious persons. The Inhabitants of this Towne are farre wealthier then they of Tednest: for they have a most famous Port upon the Ocean Sea, commonly called by Merchants, Goz. They have likewise great abundance of Corne and Pulse, which grow in the fruitfull fields adjacent. It was destroyed by the Portugals, 1514.

Hadecchis a Towne of Hea.

[II. vi. 770.]

The Citie of Hadecchis being situate upon a Plaine, standeth eight miles Southward of Teculeth: it containeth seven hundred Families: and the Walls, Churches, and Houses throughout this whole Citie are all built of Free-stone. They have certaine yeerely Faires or Marts, wherunto the Nations adjoyning doe usually resort. Here is to bee sold great store of Cattell, of Butter, Oyle, Iron, and Cloth; and their said Mart lasteth fifteene dayes. Their Women are very beautifull, white of colour, fat, comely, and trim. But the Men beare a most savage mind, being so extremely possessed with jealousie, that whomsoever they find but talking with their Wives, they presently goe about to murder them. They have no Judges nor learned men among them, nor any which can assigne unto the Citizens any Functions and Magistracies according to their worthinesse: so that he rules like a King that excelleth the residue in wealth. For matters of

Religion, they have certaine Mahumetan Priests. Who neither pay Tribute nor yeerely Custome, even as they whom we last before mentioned. Here I was entertained by a certaine courteous and liberall minded Priest, who was exceedingly delighted with Arabian Poetrie. From hence I travelled unto Maroco. And afterward I heard that this Towne also, in the yeere of the Hegeira 922. was sacked by the Portugals; and that the Inhabitants were all fled into the next Mountaines.

*Hadecchis
sacked by the
Portugals,
1513.*

This Towne is situate upon the top of a certaine high Mountaine which is distant eight miles to the South of Hadecchis: it consisteth of about two hundred Families. They are at continuall war with their neighbours, which is performed with such monstrous bloud-shed and manslaughter, that they deserve rather the name of Beasts then of Men. They have neither Judges, Priests, nor Lawyers, to prescribe any forme of living among them, or to governe their Common-wealth: wherefore justice and honestie is quite banished out of their habitations. Those Mountaines are altogether destitute of Fruits: howbeit they abound greatly with Honie, which serveth the Inhabitants both for Food, and for Merchandize to sell in the neighbour-Countries. And because they know not what service to put their Waxe unto, they cast it forth, together with the other excrements of Honie. No People under Heaven can be more wicked, treacherous, or lewdly addicted, then this People is.

*Ileusugaghena
Towne of Hea.*

Barbarisme.

*Wax cast
away by dull
ignorance.*

The Towne Tesegdelt being situate upon the top of a certaine high Mountaine, and naturally environed with an high Rocke in stead of a Wall, containeth more then eight hundred Families. It is distant from Teijcut Southward about twelve miles, and it hath a River running by it, the name whereof I have forgotten. About this Towne of Tesegdelt are most pleasant Gardens and Orchards, replenished with all kind of Trees, and especially with Walnut-trees. The Inhabitants are wealthie, having great abundance of Horses, neither are they constrained to pay any Tribute unto the Arabians. There are continuall

*Tesegdelt a
Towne of Hea.*

*Teijcut
destroyed by
the Portugals,
1513. ten
miles West off
Ileusugagen.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

*The curtesie of
the Citizens
of Tesegdelt
towards
Strangers.*

Warres betweene the Arabians and them, and that with great bloud-shed and man-slaughter on both parts. The Villages lying neere unto Tesegdelt doe usually carrie all their Graine thither, lest they should be deprived thereof by the Enemy, who maketh daily inrodes and invasions upon them. The Inhabitants of the foresaid Towne are much addicted unto curtesie and civilitie; and for liberalitie and bountie unto Strangers, they will suffer themselves to be inferiour to none other. At every Gate of Tesegdelt stand certaine Watch-men or Warders, which doe most lovingly receive all In-commers, enquiring of them, whether they have any friends and acquaintance in the Towne, or no? If they have none, then are they conducted to one of the best Innes of the Towne, and having had entertainment there, according to their degree and place, they are friendly dismissed: and whatsoever his expences come to, the Stranger payes nought at all, but his charges are defrayed out of the common Purse. This People of Tesegdelt are subject also unto jealousy: howbeit they are most faithfull keepers of their promise. In the very midst of the Towne stands a most beautifull and stately Temple, whereunto belong a certaine number of Mahumetan Priests.

*A Description
of the Citie of
Tagtess.*

The most ancient Citie of Tagtess is built round, and standeth upon the top of an Hill: on the sides whereof are certaine winding steps hewen out of the hard Rocke. It is about fourteene miles distant from Tesegdelt. By the foot of the said Hill runnes a River, whereout the Women of Tagtess draw their water, neither have the Citizens any other drinke: and although this River be almost sixe miles from Tagtess, yet a man would thinke, looking downe from the Citie upon it, that it were but halfe a mile distant. The way leading unto the said River being cut out of the Rocke, in forme of a paire of Staires, is very narrow. While I was in that Countrey, there came such a swarme of Locusts, that they devoured the greatest part of their Cornes which were as then ripe: insomuch that all the upper part of the ground was covered

*Water farre
fetcht.*

Locusts.

with Locusts. Which was in the yeere of the Hegeira 919. that is, in the yeere of our Lord 1510.

Fifteene miles Southward from Tagtess stands another Towne called Eitdeuet. In the said Towne are Jewes of all Occupations: and some there are which affirme, that the first Inhabitants of this Towne came by naturall descent from King David: but so soone as the Mahumetan Religion had infected that place, their owne Law and Religion ceased. Here are great store of most cunning Lawyers, which are perfectly well seene in the Lawes and constitutions of that Nation: for, I my selfe saw a very aged man, who could most readily repeat a whole Volume written in their Language, called by them Elmudevuaana, that is to say, the Bodie of the whole Law. The said Volume is divided into three Tomes, wherein all difficult questions are dissolved: together with certaine Counsels or Commentaries of a famous Author, which they call Melic.

This Culeihat Elmuridin is a Castle built upon the top of a certaine high Mountaine, having round about it divers other Mountaines of a like heighth, which are environed with craggie Rocks and huge Woods. There is no passage unto this Castle, but onely a certaine narrow path upon one side of the Mountaine. By the one side thereof stands a Rocke, and upon the other-side the Mountaine of Tesegdelt is within halfe a mile, and it is distant from Eitdeuet almost eighteene miles. This Castle was built even in our time by a certaine Apostata, or renouncer of the Mahumetan religion, called by them Homar Seijef; who being first a Mahumetan Preacher unto the people, propounded unto a great number of Disciples and Sectaries, whom hee had drawn to be of his opinion, certain new points of religion. This fellow seeing that he prevailed so with his Disciples, that they esteemed him for some petty-god, became of a false Preacher a most cruell tyrant, and his government lasted for twelve yeares. Hee was the chiefe cause of the destruction and ruine of the whole Province. At length he was slaine by his owne

*The Towne of
Eitdeuet.*

Jewes.

Lawyers.

*Learned Men.
Law-bookes.*

[II. vi. 771.]
*Culeihat
Elmuridin,
that is to say,
The Rock of
Disciples, a
Castle of Hea.*

*A pestiferous
Mahumetan
Preacher.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

wife, because he had unlawfully lien with her daughter which she had by her former husband. And then was his perverse and lewd dealing laid open unto all men: for hee is reported to have been utterly ignorant of the lawes, and of all good knowledge. Wherefore not long after his decease, all the inhabitants of the region gathering their forces together, slew every one of his Disciples and false Sectaries. Howbeit, the Nephew of the said Apostata was left alive; who afterward in the same Castle endured a whole yeares siege of his adversaries, and repelled them, insomuch that they were constrained to depart. Yea, even untill this day he molesteth the people of Hea, and those which inhabite neere unto him, with continuall warre, living upon robbetrie and spoile; for which purpose he hath certaine Horsemen, which are appointed to watch and to pursue travellers, sometimes taking Cattell, and sometimes men captives. He hath likewise certaine Gunners, who, although travellers be a good distance off (for the common high-way standeth almost a mile from the Castle) will put them in great feare. Howbeit, all people doe so deadly hate him, that they will not suffer him to till one foote of ground, or to beare any dominion without the said Mountaine. This man hath caused his Grandfathers body to be honourably buried in his Castle, suffering him to be adored of his people, as if he were a God. Passing by that way upon a certaine time, I escaped their very bullets narrowly.

*Igilingil and
Tefethne are
here omitted
for brevittie.*

*The Inhabi-
tants of the
Mountaines in
Hea.*

The greatest part of the people of Hea dwelleth upon mountaines, some whereof being called Ideuacal (for so are they named) inhabite upon that part of Atlas, which stretcheth it selfe from the Ocean Sea Eastward, as farre as Igilingigil; and this ridge of mountaines divideth Hea from Sus. The breadth of this mountaine is three dayes journey. It is replenished with inhabitants and country Villages. Their ordinarie food is Barly, Goates-flesh, and Hony. Shirts they weare none at all, nor yet any other garments which are sowne together; for there is no man among them which knoweth how to use the needle: but

*Needles not
used.*

such apparell as they have, hangeth by a knot upon their shoulders. Their women weare silver rings upon their eares, some three, and some more. They have silver buttons of so great a scantling, that each one weigheth an ounce, wherewith they fasten their apparell upon their shoulders, to the end it may not fall off. The nobler and richer sort of people among them weare silver rings upon their fingers and leggs: but such as are poore, weare rings only of iron or of copper. There are likewise certaine Horses in this Region, being so smal of stature and so swift, as it is wonderfull. Here may you find great plentie of wild Goats, Hares, & Deere, and yet none of the people are delighted in hunting. Many fountaines are here to be found, and great abundance of trees, but especially of Walnut-trees. The greater part of this people liveth after the Arabians manner, often changing their places of habitation. A kind of Daggers they use, which are broad and crooked like a wood-knife; and their Swords are as thicke as Sithes, wherewith they mow Hay. When they goe to the warres, they carrie three or foure hunting Toyles with them. In all the said mountaine are neither Judges, Priests, or Temples to be found. So ignorant they are of learning, that not one among them either loveth, or embraceth the same. They are all most lewd and wicked people, and apply their minds unto all kind of villanie. It was told the Seriffo in my presence, that the foresaid mountaine was able to affoord twentie thousand souldiers for a neede.

This mountaine also is a part of Atlas, beginning from the mountaine last before mentioned, and extending it selfe Eastward for the space of about fiftie miles, as farre as the mountaine of Nifif, in the Territorie of Maroco; and it divideth a good part of Hea from the Region of Sus before named. It aboundeth with inhabitants, which are of a most barbarous and savage disposition. Horses they have great plentie: they goe to warre oftentimes with the Arabians which border upon them; neither will they permit any of the said Arabians to come within their

*Rings and
Buttons.*

*The Moun-
taine called
Demensera.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

Dominions. There are no Townes nor Castles upon all this mountaine: howbeit, they have certaine Villages and Cottages, wherein the better sort doe hide their heads. Great store of Noblemen or Governours they have in all places, unto whom the residue are very obedient. Their ground yeeldeth Barly and Mill in abundance. They have everie where many fountaines, which being dispersed over the whole Province, doe at length issue into that River, which is called in their language Siffaia. Their apparell is somewhat decent: also they possesse great quantitie of Iron, which is from thence transported into other places; and these people are well given to thrift and good husbandrie. Great numbers of Jewes remaine in this Region, which live as stipendarie souldiers under divers Princes, and are continually in Armes; and they are reputed and called by other Jewes in Africa, Carraum; that is to say, Heretikes. They have store of Boxe, of Mastick, and of high Walnut-trees. Unto their Argans (for so they call a kind of Olives which they have) they put nuts; out of which two simples they expresse very bitter Oyle, using it for a sauce to some of their meates, and powring it into their lamps. I heard divers of their principall men avouch, that they were able to bring into the field five and twenty thousand most expert souldiers.

Plenty of Iron.
[II. vi. 772.]
Store of Jewes.

Carraum, that is, Scripture-men; for they admitted not the traditions.

Of the Mountaine of Iron, commonly called Gebel-elhadith.

This mountaine is not to be accounted any part of Atlas: for it beginneth Northward from the Ocean, and Southward it extendeth to the River of Tensift, and divideth Hea from Duccala and Maroco. The inhabitants are called Regraga. Upon this hill are waste Desarts, cleare Fountaines, and abundance of hony, and of Oyle Arganick, but of Corne and Pulse great scarcitie, unlesse they make provision thereof out of Duccala. Few rich men are here to bee found, but they are all most devout and religious after their manner. Upon the top of this mountaine are many Hermites, which live onely upon the fruites of certaine trees, and drinke water. They are a most faithfull and peaceable Nation. Whosoever among them is apprehended for theft or any other crime, is forth-



HONDIUS HIS MAP OF THE KINGDOM OF MOROCCO

with banished the countrey for certaine yeares. So great is their simplicitie, that whatsoever they see the Hermites doe, they esteeme it as a miracle. They are much oppressed with the often invasions of their neighbours the Arabians; wherefore this quiet Nation choose rather to pay yearly tribute, then to maintaine warre.

Now comes the Region of Sus to be considered of, being situate beyond Atlas, over against the Territorie of Hea, that is to say, in the extreme part of Africa. Westward it beginneth from the Ocean Sea, and Southward from the Sandie Desarts: on the North it is bounded with the utmost Towne of Hea; and on the East with that mightie River whereof the whole Region is named. Wherefore beginning from the West, we will describe all those Cities and places which shall seeme to be worthy of memorie.

*The Region of
Sus.*

Three small Townes were built by the ancient Africans upon the Sea shoare (each being a mile distant from other) in that very place where Atlas takes his beginning: all which three are called by one onely name, to wit, Messa; and are invironed with a wall built of white stones. Through these three runneth a certaine great River, called Sus, in their language: this River in Summer is so destitute of water, that a man may easily without perill passe over it on foote; but it is not so in the Winter-time. They have then certaine small barkes, which are not meete to saile upon this River. The place where the foresaid three Townes are situate, aboundeth greatly with Palme trees, neither have they in a manner any other wealth; and yet their Dates are but of small worth, because they will not last above one yeare. All the inhabitants exercise husbandry, especially in the moneths of September and Aprill, what time their River encreaseth. And in May their Corne groweth to ripenesse. But if in the two foresaid moneths the River encreaseth not according to the wonted manner, their harvest is then nothing worth. Cattell are very scarce among them. Not farre from the sea-side they have a Temple, which they greatly esteeme

*Of the Towne
of Messa.*

*Dates which
will last but
one yeare.*

Holy Temple.

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

and honour. Out of which, Historiographers say, that the same Prophet, of whom their great Mahumet foretold, should proceed. Yea, some there are which sticke not to affirme, that the Prophet Jonas was cast forth by the Whale upon the shoare of Messa, when he was sent to preach unto the Ninivites. The rafters and beames of the said Temple are of Whales bone. And it is a usuall thing amongst them, to see Whales of an huge and monstrous bignesse cast up dead upon their shoare, which by reason of their hugeness and strange deformitie, may terrifie and astonish the beholders. The common people imagine, that, by reason of a certaine secret power and vertue infused from heaven by God upon the said temple, each Whale which would swim past it, can by no meanes escape death. Which opinion had almost perswaded me, especially when at my being there, I my selfe saw a mighty Whale cast up, unlesse a certaine Jew had told me, that it was no such strange matter: for (quoth he) there lie certaine rockes two miles into the Sea on either side, and as the Sea moves, so the Whales move also; and if they chance to light upon a rocke, they are easily wounded to death, and so are cast upon the next shoare. This reason more prevailed with me, then the opinion of the people. Myselfe (I remember being in this Region at the same time when my Lord the Seriffo bare rule over it,) was invited by a certaine Gentleman, and was by him conducted into a Garden, where he shewed me a Whales rib of so great a size, that lying upon the ground with the convexe or bowing side upward, in manner of an arch, it resembled a gate, the hollow or inward part whereof aloft we could not touch with our heads, as we rode upon our Camels backs: this rib (he said) had laine there above an hundred yeares, and was kept as a miracle. Here may you find upon the sea-shore great store of Amber, which the Portugal and Fessan Merchants fetch from thence for a verie meane price: for they scarcely pay a Duckat for a whole ounce of most choice and excellent Amber. Amber (as some thinke) is made of Whales dung, and (as others

suppose) of their Sperma or Seede, which being consolidate and hardned by the Sea, is cast upon the next shoare.

Teijcut containeth foure thousand families, and standeth not farre from the River of Sus. The soyle [II. vi. 773.] adjacent is most fruitfull for graine, for Barly, and for all kind of Pulse. They have here likewise a good quantitie of Sugar growing; howbeit, because they know not how to presse, boyle, and trim it, they cannot have it but blacke and unsavorie: wherefore so much as they can spare, they sell unto the Merchants of Maroco, of Fez, and of the land of Negros. Of Dates likewise they have plentie; neither use they any mony besides the Gold which is digged out of their own native soile. The women weare upon their heads a piece of cloth worth a duckat. Silver they have none, but such as their women adorne themselves with. The least Iron-coine used amongst them, weigheth almost an ounce. No frutes take plentifully upon their soile but onely Figgs, Grapes, Peaches, and Dates. Here is that excellent Leather dressed, which is called Leather of Maroco; twelve hides whereof are here sold for sixe Duckats, and at Fez for eight. That part of this Region which lieth toward Atlas hath many Villages, Townes, and Hamlets: but the South part thereof is utterly destitute of inhabitants, and subject to the Arabians, which border upon it. In the midst of this Citie standeth a faire and stately Temple, which they call The greatest, and The chiefest, through the verie midst whereof they have caused a part of the foresaid River to runne. The inhabitants are sterne and uncivill, being so continually exercised in warres, that they have not one day of quiet. Each part of the Citie hath a severall Captaine and Governour, who all of them together doe rule the Common-wealth: but their authoritie continueth never above three moneths, which being expired, three other are chosen in their roome.

The Towne of Tarodant built by the ancient Africans, containeth about three thousand housholds. For when the Family of Marin governed at Fez, part of them also inhabited Sus, and in those dayes Sus was the seate of the

Store of Sugar.

Iron Coyne.

*Cordovan
Leather of
Maroco.*

*A Temple
through which
a River
runneth.*

*Tarodant, a
Towne of Sus.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

King of Fez his Vice-roy. All authoritie is committed unto their Noble, or principall men, who governe foure by foure, sixe moneths onely.

*Tedsi, a
Towne of Sus.*

Tedsi being a very great Towne, and built many yeares agoe in a most pleasant and fertile place by the Africans, containeth moe then foure thousand families: it is distant from Tarodant Eastward thirtie miles, from the Ocean sea sixtie miles, and from Atlas twentie. Here groweth great abundance of Corne, of Sugar, and of wild Woad. You shall find in this Citie many Merchants, which come out of the land of Negros for trafficks sake. The Citizens are great lovers of peace, and of all civilitie: and they have a flourishing Common-wealth. The whole Citie is governed by sixe Magistrates which are chosen by lots: howbeit, their government lasteth for sixteene moneths onely. The River of Sus is distant three miles from hence. Here dwell many Jewes, which are most cunning Gold-smiths, Carpenters, and such like Artificers. They have a very stately Temple, and many Priests and Doctors of the Law, which are maintained at the publike charge. Every Mundy great numbers of Arabians both of the Plaines, and of the Mountaines come hither to Market.

*The Citie of
Tagauost.*

In all Sus there is no Citie comparable unto that which is commonly called Tagauost, for it containeth above eight thousand houtholds; the wall thereof is built of rough stones. From the Ocean it is distant about threescore miles, and about fiftie miles Southward of Atlas: and the report is, that the Africans built this Citie. About ten miles from this place lieth the River of Sus: here are great store of Artificers and of shops, and the people of Tagauost are divided into three parts. They have continuall civill warres among themselves, and one part have the Arabians alwaies on their side; who for better pay will take part sometime with one side, and sometime with the contrarie. Of Corne and Cattell here is great abundance; but their Wooll is exceeding course. In this Citie are made certaine kinds of apparell, which are usually carried for merchandize once a yeere to Tombuto, to Gualata, and

to other places in the land of Negros. Their Market is twice every weeke: their attire is somewhat decent and comely: their women are beautifull: but their men are of a tawnie and swart colour, by reason they are descended of blacke fathers, and white mothers.

The Mountaine Hanchisa beginneth Westward from Atlas, and from thence stretcheth almost fortie mile as Eastward. The inhabitants of this Mountaine are such valiant foot-men, that one of them will encounter two Horsemen. The soile will yeeld no Corne at all but Barly; howbeit hony there is in great abundance. With snow they are almost at all times troubled: but how patiently and strongly they can endure the cold, a man may easily ghesse, for that the whole yeare throughout they weare one single garment onely.

The Mountaine of Hanchisa.

The Mountaine Ilalem beginneth Westward from the Mountaine aforesaid; on the East it abutteth upon the region of Guzula, and Southward upon the Plaines of Sus. The inhabitants are valiant, having great store of Horses. They are at continuall warre among themselves for certaine Silver mines; so that those which have the better hand, digge as much Silver as they can, and distribute to every man his portion, untill such time as they bee restrained from digging by others.

The Mountaine of Ilalem.

Mines of Silver.

The region of Maroco beginneth Westward from the Mountaine of Nefisa, stretching Eastward to the Mountaine of Hadimej, and Northward even to that place where the most famous Rivers of Tensift and Asfinual meete together, that is to say, upon the East-border of Hea. This region is in a manner three square, being a most pleasant Country, and abounding with many droves and flocks of Cattell: it is greene every where, and most fertile of all things, which serve for foode, or which delight the senses of smelling or seeing. It is altogether a plaine country.

The situation and estate of the Region of Maroco.

[II. vi. 774.]

Upon a certaine hill of Atlas named Ghedmin standeth a towne, which was built (as some report) by the ancient Africans, and called by the name of Tenessa, being a most

Tenessa.

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c. 1526.

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strong and defensible place, and being distant about eight miles Eastward from the river of Asifinuall. At the foot of the said hill lieth a most excellent plaine, which, were it not for the lewd theevish Arabians, would yeeld an incomparable crop. And because the inhabitants of Tenessa are deprived of this notable commodity, they till onely that ground which is upon the side of the mountaine, and which lieth betweene the towne and the river. Neither doe they enjoy that gratis; for they yeerely pay unto the Arabians for tribute the third part of their corne.

*The new towne
of Delgumuha.*

Upon the top of a certaine high mountaine was built in our time a most large and impregnable Fort, being invironed on all sides with divers other mountaines, and called by the inhabitants New Delgumuha. Beneath the said mountaine springeth Asifinuall, which word signifieth in the African tongue, the River of Rumor, because that breaking foorth by the side of the hill with a monstrous noise, it maketh a most deepe gulfe, much like unto that, which the Italians call Inferno di Tivoli. The said Fort containeth almost a thousand families. They have alwayes beene great lovers of civility, and have worne neat and decent apparell; neither shall you find any corner in the whole towne which is not well peopled. In this towne are plentie of Artificers, for it is but fiftie miles from the City of Maroco.

*The Citie of
Imizmizi.*

Upon a certaine part of Atlas standeth a Citie called Imizmizi. Westward it is distant from new Delgumuha about fourteene miles: and this citie the Arabians are reported to have built. Neere unto this Citie lieth the common high way to Guzula over the mountaines of Atlas, being commonly called Burris, that is, A way strewed with feathers: because snow falls often thereupon, which a man would thinke rather to be feathers then snow. Not farre from this towne likewise there is a very faire and large plaine, which extendeth for the space of thirtie miles, even to the territory of Maroco. This most fertile plaine yeeldeth such excellent corne, as (to my remem-

brance) I never saw the like. Saving that the Arabians and souldiers of Maroco doe so much molest the said plaine cuntry, that the greater part thereof is destitute of the inhabitants:

This noble City of Maroco in Africa is accounted to be one of the greatest cities in the world. It is built upon a most large field, being about fourteene miles distant from Atlas. One Joseph the sonne of Tesfin, and king of the tribe or people called Luntuna, is reported to have bene the founder of this Citie, at that very time when he conducted his troupes into the region of Maroco, and settled himselfe not farre from the common high-way, which stretcheth from Agmeg over the mountaines of Atlas, to those desarts where the foresaid tribe or people doe usually inhabite. Heere may you behold most stately and wonderfull workmanship: for all their buildings are so cunningly and artificially contrived, that a man cannot easily describe the same. This huge & mighty City, at such time as it was governed by Hali the son of King Joseph, contained more then one hundred thousand families. It had foure and twenty gates belonging therto, and a wall of great strength and thicknes, which was built of white stone and lime. From this City the river of Tensift lieth about sixe miles distant. Heere may you behold great abundance of Temples, of Colledges, of Bath-stoves, and of Innes, all framed after the fashion and custome of that region. Some were built by the King of the tribe of Luntuna, and others by Elmuachidin his successor: but the most curious and magnificent Temple of all, is that in the midst of the City which was built by Hali the first King of Maroco, and the sonne of Joseph aforesaid, being commonly called the Temple of Hali ben Joseph. Howbeit one Abdul-Mumen which succeeded him, to the end he might utterly abolish the name of Hali, and might make himselfe onely famous with posterity, caused this stately Temple of Maroco to be razed, and to be reedified somewhat more sumptuously then before. Howbeit he lost not onely his expences, but failed of his

A most exact description of the great and famous City of Maroco, as it was 100. yeeres agoe. The first founder of Maroco.

Maroco in times past contained about 100000, families. In later times before the late civill broyles, it is likely to have bene much greater: one plague is said to have consumed 700000. persons.

Foolish emulation.

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purpose also: for the common people even till this day doe call the said Temple by the first and ancientest name.

Likewise in this City not farre from a certaine rocke was built a Temple by him that was the second usurper over the kingdome of Maroco: after whose death his nephew Mansor enlarged the said Temple fittie cubits on all sides, and adorned the same with many pillars, which he commanded to be brought out of Spaine for that purpose. Under this Temple he made a Cisterne or vault as bigge as the Temple it selfe: the rooffe of the said Temple he covered with lead: and at every corner he made leaden pipes to convay raine water into the Cisterne underneath the Temple. The turret or steeple is built of most hard and well framed stone, like unto Vespasian his Amphitheatrum at Rome, containing in compasse more then an hundreth elles, and in height exceeding the steeple of Bononia. The staires of the said turret or steeple are each of them nine handfuls in breadth, the utmost side of the wall is ten, and* the thicknes of the turret is five. The said turret hath seven lofts, unto which the staires ascending are very lightsome: for there are great store of windowes, which to the end they may give more light, are made broader within then without. Upon the top of this turret is built a certaine spire or pinnacle rising sharpe in forme of a sugar-loafe, and containing five and twenty elles in compasse, but in height being not much more then two speares length: the said spire hath three lofts one above another, unto every of which they ascend with wooden ladders. Likewise on the top of this spire standeth a golden halfe moone, upon a barre of Iron, with three speares of gold under it; which golden speares are so fastened unto the said iron bar that the greatest is lowest, and the least highest. It would make a man giddie to looke downe from the top of the turret; for men walking on the ground, be they never so tall, seeme no bigger then a child of one yeere old. From hence likewise may you plainly escrie the promontory of Azaphi, which notwithstanding is an hundreth and thirtie miles distant.

*Glansor the
king of
Maroco.*

*A stately
Temple.*

**Obscurum.*

[II. vi. 775.]

JOHN LEO ON AFRICA

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But mountaines (you will say) by reason of their huge bignesse may easily be seene a farre off: howbeit from this turret a man may in cleere weather most easily see fiftie miles into the plaine countreys. The inner part of the said Temple is not very beautifull. But the rooffe is most cunningly and artificially vaulted, the timbers being framed and set together with singular workmanship, so that I have not seene many fairer Temples in all Italy. And albeit you shall hardly find any Temple in the whole world greater then this, yet it is very meanly frequented; for the people doe never assemble there but onely upon fridayer. Yea a great part of this City, especially about the aforesaid Temple lieth so desolate & void of inhabitants, that a man cannot without great difficulty passe, by reason of the ruines of many houses lying in the way. Under the porch of this Temple it is reported that in old time there were almost an hundreth shops of sale-bookes, and as many on the other side over against them: but at this time I thinke there is not one Book-seller in all the whole City to be found. And scarcely is the third part of this City inhabited.

*Great store of
bookes in old
time to be sold
in Maroco.*

Within the wals of Maroco are Vines, Palme-trees, great Gardens, and most fruitfull Corne-fields: for without their wals they can till no ground, by reason of the Arabians often inrodes. Know ye this for a certainty, that the said City is growen to untimely decay and old age: for scarcely five hundreth and sixe yeeres are past, since the first building thereof, forasmuch as the foundations thereof were laid in the time of Joseph the sonne of Tesfin, that is to say, in the foure hundreth twentie and fourth yeere of the Hegeiria. Which decay I can impute to none other cause, but to the injurie of continuall warres, and to the often alterations of Magistrates and of the common-wealth. After King Joseph succeeded his sonne Hali, and the sonne of Hali was ordained governour after his fathers decease. In whose time sprung up a factious crue, by the meanes of a certaine Mahumetan Preacher named Elmaheli, being a man both borne and brought up

*State of it
1526.*

*Causes of the
decay of
Maroco.*

*Elmaheli a
factious
preacher.*

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in the mountaines. The said Elmaheli having levied a great army, waged warre against Abraham his soveraigne Lord. Whereupon King Abraham conducting another armie against him, had marveilous ill successe: and after the battell ended, his passage into the City of Maroco was so stopped and restrained, that he was forced with a few souldiers, which remained yet alive, to flee Eastward to the mountaines of Atlas. But Elmaheli not being satisfied with expelling his true Soveraigne out of his owne Kingdome, commanded one of the Captaines called Abdul Mumen, with the one halfe of his armie to pursue the distressed King, while himself with the other halfe laide siege to Maroco. The king with his followers came at length unto Oran, hoping there to have renewed his forces. But Abdul Mumen and his great armie pursued the said King so narrowly, that the Citizens of Oran told him in plaine termes, that they would not hazard themselves for him. Wherefore this unhappie King being utterly driven to dispaire, set his Queene on horse-backe behind him, and so in the night time road foorth of the Citie. But perceiving that hee was discried and knowen by his enemies, he fled foorthwith unto a certaine rocke standing upon the sea-shoare: where, setting spurs to his horse-side, he cast himselfe, his most deare spouse, and his horse downe headlong, and was within a while after found slaine among the rockes and stones, by certaine which dwelt neere unto the place. Wherefore Abdul Mumen having gotten the victorie, returned in triumphant manner toward Maroco, where the foresaid Elmaheli was deceased before his comming, in whose place Abdal was chosen King and Mahumetan Prelate over the fortie disciples, and tooke ten persons to be of his privy councell, which was a new invention in the law of Mahumet. This Abdul Mumen having besieged the Citie of Maroco for the space of an whole yeere, at last overcame it: and killed Isaac, the onely sonne of King Abraham with his owne hand, he commanded all the souldiers and a good part of the Citizens to be slaine. This mans posteritie raigned from

The miserable death of Abraham King of Maroco and of his Queene.

New Sect.

the five hundred sixteenth, to the six hundred sixtie eight yeere of the Hegeira, and at length they were dispossessed of the Kingdome by a certaine King of the Tribe called Marin. The family of Marin after the said Kings decease bare rule till the yeere of the Hegeira, seven hundreth eightie and five. The principall court of this family was holden for the most part at Fez; but over Maroco were appointed Vice-royes and Deputies: inso-much that Fez was continually the head and Metropolitan Citie of all Mauritania, and of all the Westernne dominion.

*In later yeeres
Maroco re-
covered the
supremacy.
A stronge
Castle.*

In the said City of Maroco is a most impregnable Castle, which, if you consider the bignes, the walls, the towres, and the gates built all of perfect marble, you may well thinke it to be a City rather then a Castle. Within this Castle there is a stately Temple, having a most loftie and high steeple, on the top whereof standeth an halfe moone, and under the halfe moone are three golden speares one bigger then another, which all of them together weigh one hundreth and thirty thousand ducates. Some Kings there were, who being allured with the value, went about to take downe the said golden speares: but they had alwayes some great misfortune or other, which hindred their attempt: Likewise the said Castle containeth a noble Colledge, which hath thirtie Hals belonging thereunto. In the midst whereof is one Hall of a marvellous greatnesse, wherein publike Lectures were most solemnly read, while the studie of Learning flourished among them. Such as were admitted into this Colledge had their victuals and apparell freely given them. Of their Professours some were yearely allowed an hundred, and some two hundred Duckats, according to the qualitie of their profession: neither would they admit any to heare them read, but such as perfectly understood what belonged to those Arts which they professed. The wals of this beautifull Hall are most stately adorned with painting and carving, especially of that Hall where Lectures were woont publicly to be read. All their Porches and vaulted Roofes are made of painted and glittering stones, called

*A stately
temple.*

[II. vi. 776.]
*Three golden
speares.*

*A great
Colledge.*

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in their Language Ezzulleia, such as are yet used in Spaine. In the midst of the said building is a most pleasant and cleare Fountaine, the wall whereof is of white and polished Marble, albeit low built, as in Africa for the most part such wals are. I have heard that in old time here was great abundance of Students, but at my being there I found but five in all: and they have now a most senselesse Professour, and one that is quite void of all humanitie.

Moreover, the foresaid Castle (as I remember) hath twelve Courts most curiously and artificially built by one Mansor. In the first lodged about five hundred Christians, which carryed Crosse-bowes before the King whither soever he went. Not farre from thence is the lodging of the Lord Chancellour and of the Kings Privie Counsell, which House is called by them, The House of Affaires. The third is called, The Court of Victorie; wherein all the Armour and Munition of the Citie is layed up. The fourth, belongeth to the great Master of the Kings Horse. Upon this Court three Stables adjoyne, each one of which Stables will containe two hundred Horses. Likewise there are two other Ostleries, whereof one is for Mules, and the other for an hundred of the Kings Horses onely. Next unto the Stables were two Barnes or Garners adjoyning in two severall places, in the lower of which Barnes was layed Straw, and Barley in the other. There is also another most large place to lay up Corne in, every Roome whereof will containe more then three hundred Bushels. The cover of the said Roome hath a certaine hole whereunto they ascend by staires made of stone. Whither the beasts laden with Corne being come, they powre the said Corne into the hole. And so when they would take any Corne from thence, they doe but open certaine holes below, suffering so much Corne to come forth as may serve their turnes, and that without any labour at all. There is likewise a certaine other Hall, where the Kings Sonne, and the Sonnes of Noblemen are instructed in Learning. Then may you behold a certaine foure-square building,

containing divers Galleries with faire Glasse Windowes, in which Galleries are many Histories most curiously painted: heere likewise the glittering and gilt Armour is to be seene. Next unto this building is another, wherein certaine of the Kings Guard are lodged: then followes that wherein State-matters are discussed: whereunto adjoyneth also another, which is appointed for Ambassadors to conferre with the Kings Privie Counsell in. Likewise the Kings Concubines and other Ladies of Honour have a most convenient place assigned them: next unto which standeth the Lodging of the Kings Sonnes. Not farre from the Castle wall, on that side which is next unto the fields, may you behold a most pleasant and large Garden, contayning almost all kind of Trees that can bee named.

Moreover, there is a sumptuous and stately Porch built of most excellent square Marble: in the midst whereof standeth a Piller with a Lion very artificially made of Marble, out of the mouth of which Lion issueth most cleere and Christall water, falling into a Cisterne within the Porch: at each corner of the said Porch standeth the Image of a Leopard framed of white Marble, which is naturally adorned with certaine blacke spots: this kind of parti-coloured Marble is no where to be found but onely in a certaine place of Atlas, which is about an hundred and fiftie miles distant from Maroco. Not farre from the Garden stands a certaine Wood or Parke walled round about: And here I thinke no kind of wild beasts are wanting: for heere you may behold Elephants, Lions, Stagges, Roes, and such like: howbeit the Lions are separated in a certaine place from other beasts, which place even to this day is called The Lions Den. Wherefore such Monuments of Antiquitie as are yet extant in Maroco, albeit they are but few, doe notwithstanding sufficiently argue, what a Noble Citie it was in the time of Mansor.

At this present all the Courts and Lodgings before described lye utterly voyd and desolate: except perhaps some of the Kings Ostlery which tend his Mules and

*Excellent
spotted
Marble.*

*This King
called Mansor,
was he unto
whom Rasis
that famous
Physician
dedicated his
Booke.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

[II. vi. 777.]

*The huge
Dominions of
King Mansor.*

*The Chris-
tians happie
successe
against the
Moores.*

Horses do lye in that Court, which we said even now was to lodge Archers and Crosse-bow-men: all the residue are left for the Fowles of the Aire to nestle in. That Garden which you might have named a Paradise in old time, is now become a place where the filth and dung of the whole Citie is cast forth. Where the faire and stately Librarie was of old, at this present there is nothing else to be found, but Hens, Doves, and other such like Fowles, which build their Nests there. Certaine it is, that the foresaid Mansor, whom we have so often mentioned, was a most puissant and mighty Prince: for it is well knowne that his Dominion stretched from the Towne of Messa to the Kingdome of Tripolis in Barbarie, which is the most excellent Region of Africa, and so large, that a man can hardly travell the length thereof in fourescore and ten dayes, or the breadth in fiftene. This Mansor likewise was in times past Lord of all the Kingdome of Granada in Spaine. Yea, his Dominion in Spaine extended from Tariffa to Aragon, and over a great part of Castilia and of Portugall. Neither did this Jacob, surnamed Mansor, only possesse the foresaid Dominions, but also his Grandfather Abdul Mumen, his father Joseph, and his Sonne Mahumet Enasir, who beeing vanquished in the Kingdome of Valentia, lost threescore thousand Souldiers, Horsemen and Footmen: howbeit himselfe escaped and returned to Maroco. The Christians being encouraged with this victorie, refrayned not from Warre, till, within thirtie yeares space, they had wonne all the Townes following, to wit, Valentia, Denia, Alcauro, Murcia, Cartagena, Cordova, Sivillia, Iaen, and Ubeda. After which unhappie warre succeeded the decay of Maroco. The said Mahumet deceasing, left behind him ten Sonnes of a full and perfect age, who contended much about the Kingdome. Hereupon it came to passe, while the Brethren were at discord, and assayled each other with mutuall warres, that the people of Fez called Marini, and the Inhabitants of other Regions adjacent, began to usurpe the Government. The people called Habduluad enjoyed Tremizen, expelling the

King of Tunis, and ordaining some other, whom they pleased, in his stead. Now have you heard the end of Mansor his Progenie and Successors. The Kingdome therefore was translated unto one Jacob the Sonne of Habdulach, who was the first King of the Family called Marin. And at length the famous Citie of Maroco it selfe, by reason of the Arabians continuall out-rages, fell into most extreme calamitie: so great is the inconstancie of all earthly things. That which we have here reported as touching Maroco, partly we saw with our owne eyes, partly we reade in the Historie of one Ibnu Abdul Malich, a most exact Chronieler of the Affaires of Maroco.

*Ibnu Abdul
an Historian
of Africa.
The Towne of
Agmet.*

The Towne of Agmet built of old by the Africans upon the top of a certaine hill which beginneth almost from Atlas, is distant from Maroco about foure and twentie miles. In times past, when Muachidin was Prince thereof, it contayned more then sixe thousand Families: at what time the people were very civill, and had such plentie and magnificence of all things, that many would not sticke to compare this Towne with the Citie of Maroco. It had on all sides most pleasant Gardens, and great store of Vines, whereof some grew upon the Mountaine it selfe, and others on the Valley. By the foot of this Hill runneth a faire River, which springing forth of Atlas falleth at length into Tensift. The field which lyeth neere unto this River is said to be so fruitfull, that it yeeldeth every yeere fiftie fold increase. The water of this River looketh alwaies white.

Howbeit the Citie of Agmet, which I have now described unto, hath at this day no other Inhabitants but Woolves, Foxes, Deere, and such other wilde beasts. Except onely at my being there I found a certaine Hermite, who was attended upon by an hundred persons of his owne Sect: all of them were well-horsed, and did their best endeavour to become Governours and Commanders, but their forces were insufficient. With this Hermite I staid (as I remember) for the space of ten dayes, and found one amongst his followers, with whom I had old

*The desolation
of Agmet.*

Hermite.

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*John Leo
student at
Fez.*

acquaintance, and familiaritie : for we were certaine fellow-students together at Fez, where beeing of one standing and senioritie, we heard that Booke of the Mahumetan Religion expounded which is commonly called the Epistle of Nensesi.

*The Moun-
taine of
Niffa.*

Having before described all the Cities and Townes of Maroco, it now remayneth that wee briefly declare the situation and qualitie of the Mountaines there. Wherefore wee will beginne with the Mountaine of Niffa, from whence the Region of Maroco it selfe beginneth Westward, and is thereby divided from the Province of Hea. The said Mountaine hath great store of Inhabitants : and albeit the tops thereof are continually covered with Snow ; yet doth it yearely affoord marvellous increase and abundance of Barley. The rude people there are so destitute of all humanitie and civill behaviour, that they doe admire not onely all Strangers, but also doe even gaze and wonder at their apparell. I my selfe remayned two dayes among them, in which space all the people of the Towne came flocking about mee, greatly wondring at the white Garment which I wore (being such as the learned men of our Countrey are usually clad in) so that every one being desirous to handle and view this Garment of mine, in two dayes it was turned from white to blacke, and became all greasie and filthy.

*Learned men
clothed in
white.*

Semedé.

At the bounds of Niffa, a certaine other Mountaine called by the Inhabitants Semede, taketh his originall : and these two Mountaines are separated by the River of Sefsaua. Semede extendeth East-ward almost twentie miles, the Inhabitants whereof are most base and witlesse people. Great store of Springs and Fountaines are here to be found ; the Snow is perpetuall ; all good Lawes, Civilitie and honestie are quite banished from hence, except perhaps the people be mooved thereunto by the advice of some stranger, whom they find to be of a modest and sober disposition. Here being entertayned by a certaine religious man of the same place (who was had in great reputation by the people) I was constraigned to eate

of such grosse meats as the said people are accustomed unto, to wit, of Barley meale mingled with water, and of Goats-flesh, which was extremely tough and hard by reason of the stalenesse and long continuance. After Supper we had no other Bed but the bare ground to lye upon. [II. vi. 778.]

The next morning being readie to take Horse, and desirous to depart, fiftie of the people came about me, laying open each man their Causes and Suites unto me, as our people use to do before a Judge. Unto whom I answered, that I had never in all my life either knowne or heard of the manners and customes of that Region. Forth-with comes one of the chiefe men amongst them, affirming that it was their custome never to dismisse any Stranger, till hee had both heard and throughly decided all the Quarrels and Controversies of the Inhabitants. Which words he had no sooner uttered, but immediately my Horse was taken from me. Wherefore I was constrained for nine dayes, and so many nights, longer to abide the penurie and miserie of that Region. Moreover, my trouble was the greater, for that, in such abundance of Suites and Affaires, there was not one man present, which could set downe so much as a word in writing: wherefore I my selfe was fayne to play both the Judge and the Notarie.

*Strange tryals
in Law.*

*John Leo con-
strained to
play the Judge.*

Upon the eight day they all of them promised to bestow some great Reward upon mee. Wherefore the night following seemed unto me a yeare long: for I was in good hope, the next morrow to have received a masse of Gold from my Clients. So soone as the next day began to dawne, they placed me in a certaine Church-porch: whither, after an usuall and short Prayer ended, each man full reverently presented his gift unto me. Here some offered me a Cocke, others brought me Nuts and Onions, and some others bestowed a handfull of Garlicke upon me. The principall and head-men amongst them presented mee with a Goat; and so by reason that there was no money in all the said Mountayne, they proffered mee not one farthing for my paines: wherefore all the said gifts I

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bequeathed unto mine Hoast for his worthy entertayning of me. And this was all the notable reward which I reaped in regard of so great and intollerable paines. All things being thus dispatched, they sent fiftie Horsemen to accompany and guard me from Theeves in that dangerous way.

*The Mountain
called
Seusaua.*

This Mountaine of Seusaua taketh his beginning where Semede endeth, out of which springeth a certaine River, having one name with the said Mountaine from whence it proceedeth. Never were the tops of this Mountaine seene destitute of Snow. The Inhabitants leade a brutish and savage life, waging continuall warre with their next Neighbours: for which purpose they use neither Swords, Javelins, nor any other Warlike Instruments, but onely certaine Slings, out of which they discharge stones after a strange and wonderfull manner. Their victuals consist of Barley, Honey, and Goates flesh. In the same Mountaine great multitudes of Jewes exercising Handie-crafts, doe inhabit: likewise they make Sope, Iron-hookes, and Horse-shooes. Divers Masons are here to be found also. They build their wals of no other matter but onely of rough stone and lime, and the roofes of their houses they use to cover with thatch: neither have they any other kind of lime or bricke. They have among them also abundance of learned men and of skilfull Lawyers, whose counsell they use at all times. Among whom I found some, who had heretofore beene my fellow-students at Fez, and for our old acquaintance sake, gave me most courteous entertaynement: and, to the end I might escape the danger of Theeves, they conducted me a good part of my way.

*The Moun-
tains Sefua,
Teumella, and
Gedmena are
omitted.
Hanteta.*

Never did I see (to my remembrance) an higher Mountayne, then that which the Africans call Hanteta.

Many Jewes exercising divers Handie-crafts doe here inhabit, and doe yearely pay unto the Governour of this Mountayne great summes of money. As concerning Religion, they follow them especially which are called Carrain. The top of this Mountayne is continually covered with Snow. When I first beheld this Mountayne,

*Carrain
Jewes.*

I thought it had beene Cloudes, so great is the height thereof. The sides of this Mountayne being altogether destitute of Herbs and Trees, are in many places stored with excellent white Marble, which the people might digge, and make a good commoditie thereof, were they not so sluggish and so ignorant in hewing and polishing of the same. In this place are many Pillars and Arches which were most artificially and sumptuously built by those mightie Princes whom wee have often before made mention of: which Pillars they would have used for the building of Water-conduits, had they not beene hindered by the violence of warres.

This Region is exceeding populous: Westward it abutteth upon Ilda a Mountayne of Sus; Northward it joyneth unto Atlas, and Eastward it stretcheth unto the Region of Hea. It is inhabited with savage and fierce people, being most needie of money, and yet abounding greatly in Cattell. Great store of Copper and Iron is here digged out of Mines. Great Villages they have, which containe many of them, more then a thousand Families a piece. They have neyther King nor Governour to prescribe any Lawes unto them: but every one is his owne Captaine and Commander; whereupon they are at continuall warres among themselves, neither have they any truce at all, but three dayes onely every weeke; during which time every man may safely and freely bargaine with his Enemie, and may travell whither hee listeth. But these dayes of Truce being past, the wretched people of this Region doe continually commit most horrible slaughters. The foresaid dayes of truce a certaine Hermite appointed unto them, whom they honoured and reverenced like a god. This Hermite with one eye, I my selfe saw, and found him to be a trusty, sincere, courteous, and most liberall person. Once every yeere they have a Faire of two months long: all which time (though the number of Merchants be never so great) they give free entertainment unto all such as either bring wares with them, or come thither to fetch away their wares.

*Guzzula.**Iron and
Copper
Mines.**Continuall
wars in
Guzzula.
Weekly
Truces.*

[II. vi. 779.]

*Venerable
Hermite.
Free enter-
tainment for
Merchants.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

When the time of their Faire approacheth, they forthwith make truce, and each faction appointeth a Captaine over an hundred souldiers, to the end they may keepe themselves in safety, and may defend their said Faire from the invasion and injury of all lewd persons. If any offence be committed, the Captaines immediately give sentence upon the guilty person: and whosoever be convicted of theft, is forthwith slaine like a brute beast, and his theeves carkasse is throwne out to bee devoured of dogges, wilde beasts, and ravenous fowles.

*Cruell
executions.*

*Of the Region
of Duccala, in
which is Azafi
and the rest
following: it
was won by
the Portugals,
A.H. 920. by
reason of civill
broiles, one
Hali having
slaine the King
being at a Ser-
mon in the
Church. The
Portugals
about this time
brought a new
face on the
Townes of
these parts, as
ye may see in
Leo himselfe.
Centum putci.
Corne pre-
served one
hundred
yeares.*

Azapi was built by the Africans, and standeth upon the shore of the Ocean sea, containing foure thousand families: inhabitants there are great store, being for the most part very uncivill and barbarous. In times past there dwelt many Jewes in this Towne, which exercised divers Handi-crafts. Their soyle is exceeding fertile; but so grosse is their owne unskilfulnesse and negligence, that they know neither how to till their ground, to sow their Corne, or to plant Vineyards.

The Towne Centumputei is built upon a rocke of excellent marble: in the Suburbes whereof are certaine caves, wherein the inhabitants use to lay up their Corne: which is there so wonderfully preserved, that it will continue an hundred yeares without any ill favour or corruption. Of the number of which caves, resembling pits or wels, the Towne it self is called Centum putei. The inhabitants are of small reckoning or account, having no artificers dwelling among them but certaine Jewes.

Azamor, a Towne of Duccala, was built by the Africans upon that part of the Ocean seashore, where the River of Ommirabih disemboqueth, being distant from Elmadina Southward, about thirtie miles. Very large it is, and well inhabited, and containeth to the number of five thousand families. Here doe the Portugall Merchants continually reside. The inhabitants are very civill, and decently apparelled. And albeit they are divided into two parts, yet have they continuall peace among themselves. Pulse and Corne they have great plentie, though their Gardens

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and Orchards bring forth nought else but figs. They have such plentie of fishes, that they receive yearly for them sometime sixe thousand, and sometime seven thousand duckats. And their time of fishing dureth from October to the end of Aprill. They use to frie fishes in a certaine pan with oyle, whereby they gather an incredible quantitie of trane: neither use they any other oyle to put into their lampes. The Jewes compounded with the King of Portugall, to yeeld the Citie to him, on condition, that they should sustaine no injurie, with a generall consent opened the Gates unto them: and so the Christians obtained the Citie, and the people went to dwell part of them to Sala, and part to Fez. Neither doe I thinke that God for any other cause brought this calamitie upon them, but onely for the horrible vice of Sodomie, whereunto the greatest part of the Citizens were so notoriously addicted, that they could scarce see any young stripling, who escaped their lust.

**Or Marbea.
Traine Oyle.*

*Azamura
wonne by the
Portugals.*

Sodomie.

The Greene Mountaine is of an exceeding height, beginning Eastward from the River of Ommirabih, and extending Westward to the Hills, called in their language Hasara; and it divideth Duccala from some part of Tedles. Likewise this Mountaine is very rough and full of Woods, affording great store of Acornes and Pine-apples, and a certaine kind of red fruit which the Italians commonly call Africano. Many Hermites also doe inhabite upon this Mountaine, living with no other kind of victuals, but such as the Woods yeeld unto them: for they are above five and twenty miles distant from all Townes and Cities. Here are great store of fountaines and of Altars built after the Mahumetan fashion, and many ancient houses also erected by the Africans.

Greene Mountaine.

*The fruit
called by the
Italians,
Fruito
Africano.
Religious
Hermits.*

Tagodast is built upon the top of a certaine high Mountaine, having foure other high Mountaines round about it. Betweene which foure Mountaines and the said Towne, are divers most large and beautiful Gardens replenished with all kind of fruits: Quinces here are of an incredible bignesse. Their Vines dispersing themselves upon the

Tagodast.

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*Grapes of
marvellous
bignesse.*

White honey.

boughes of trees, doe make most pleasant Bowers and Walkes; the Grapes whereof being red, are for their bignesse called in the language of that people, Hennes eggs. They have here great abundance of Oyle, and most excellent Hony; some of their Hony being white, and some yellow. This Towne hath many fountaines about it, which joyning into one streame, doe serve for many Water-mils thereabouts. Here are likewise great store of Artizans, who exercise themselves onely about things necessary. The inhabitants are somewhat civill, their women are most beautifull, being most gorgeously decked with silver Jewels. Their Oyle they carry unto the next Cities Southward of them on this side Atlas: but they send their Leather unto Fez and Mecnasa. Their Plaine is almost sixe miles long, the soyle being most fruitful for Corne: in regard whereof, the Townesmen pay certaine yearely tribute unto the Arabians. This Towne hath Judges, Priests, and a great number of Gentlemen.

[II. vi. 780.]

Elgiumuba.

Neere unto the foresaid Towne, within five miles, standeth Elgiumuba. It was in our time built upon the top of an high Mountaine, and containeth to the number of five hundred families, besides so many families comprised in the Villages of that Mountaine. Here are innumerable Springs and Fountaines, and most pleasant and fruitfull Gardens in all places. Here are likewise Walnut-trees huge and tall. The little Hills environing this Mountaine, doe yeeld Barly and Olives in great abundance. In the said Towne are great numbers of Artizans, as Smiths, Leather-dressers, and such like. And because they have here notable Yron-mines, they make plentie of Horse-shooes.

In the Mountaine of Tenueues, being but sixteene yeares old, I travelled with mine Uncle, Ambassadour from the King of Fez to the King of Tombuto; and the Prince here gave mee in recompence of Arabia Verses wherewith I presented him, fiftie duckats, and a good Horse.

Tefza.

Tefza, the chiefe Towne of all Tedles, was built by the Africans upon the side of Mount Atlas, some five miles

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from the Plaine. The Towne-walls are built of most excellent Marble, which is called in their language Tefza, and hereupon the Towne was so called likewise. Heere doe reside most rich Merchants of all sorts: of Jewes here are two hundred families, who exercise Merchandise and divers other trades. And heere you shall finde many Outlandish Merchants which buy from hence certaine blacke Mantles with hoods, commonly called Ilbernus: of these there are great numbers both in Italy and Spaine. They have Golden Coine without any Image or superscription: their apparell is decent: and their women are beautifull and of good behaviour. In this towne are divers Mahumetan Temples, and many Priests and Judges. The King receiveth from that City, even at this present twenty thousand Ducats for yeerely tribute.

Marble wals.

*Ilbernus.
His Captaine
extorted
84000.
Ducats of the
Citizens &
more from one
Jew.*

Somewhat beyond the foresaid Mountaine of Seggheme standeth Mount Magran. Southward it bordereth upon the Region of Farcali, neere unto the Lybian desert: Westward it beginneth at Seggheme, and extendeth Eastward to the foot of Mount Dedes. It is continually covered with snow. The inhabitants have such abundance of small & great cattell that they cannot long remaine in one place together. They build their houses of the Barke of certaine trees, the rooffe whereof dependeth on slender sparres, fashioned like unto the hoopess invironing the lids of such Chests or Trunks, as the women of Italy, when they travell, carry upon their Mules. So likewise these people transport their whole houses up and downe by the strength of Mules, till they have found a fit place of abroad; where, so soone as they arrive, they plant their sayd houses, remaining there with their whole families, so long as they have grasse sufficient to feede their cattell. Howbeit all the spring time they settle themselves in one place, making certaine low Stables or Cottages, and covering them with the boughs of trees, which serve for their cattell to lie in a nights: and to the end that the cold may not pinch them overmuch, they kindle certaine huge fires neere unto their said Stables, whereupon sometimes the

*The Moun-
tain called
Magran.*

*These people
live like the
Tartars.*

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wind so violently driveth the fire, that unlesse the cattell escape by flight, they are in great danger to be consumed : and as their houses are destitute of walls, so are their Stables. They are continually molested and haunted with Lions and Woolves. In their apparell and customes they wholly agree with the foresaid people of Seggheme, saving that these have houses of Barke and Wood, and the other of Stone. I my selfe, in the nine hundreth and seventeenth yeere of the Hegeira, was in this Mountaine, as I travelled from Dara to Fez.

*A description
of Mount
Dedes.*

The high and cold Mountaine of Dedes greatly aboundeth with Fountaines and Woods. Westward it beginneth at Mount Magran, extending thence almost as far as the Mountaine of Adesan; and Southward it bordereth upon the plaines of Todga. The length thereof is almost fourescore miles. Upon the very top of this Mountaine there was a City built in ancient time, whereof a few ruinous Monuments are to be seene at this present; namely, certaine walles of white Stone, wherein are divers letters and words graven, which the inhabitants themselves doe not understand. Many are of opinion, that this City was built long agoe by the Romanes: howbeit I my selfe could never finde so much affirmed by an African writer, nor yet the City it selfe mentioned. Saving that Seriffo Essacalli in a certaine Story of his maketh mention of Teds, which he saith is neere unto Segelmesse and Dara: but he declareth not whether it bee built upon Mount Dedes or no. Howbeit for mine owne part I thinke it to be the very same: for there is no other City in the whole Region. The inhabitants of Dedes are in very deed most base people; of whom the greater part dwell in Caves under the ground: their food is Barly and Elhasid, that is to say, Barly meale sodden with water and salt, which we mentioned before in our description of Hea: For heere is nothing but Barly to be had. Goates and Asses they have in great abundance. The Caves wherein their cattell lodge are exceedingly full of *Nitre: so that I verily thinke if this Mountaine were neere unto Italy, the said

Seriffo Essacalli an Historian.

**Or Salt-peter.*

Nitre would yeerely be worth five and twenty thousand Ducats. But such is their negligence and unskilfulnesse, that they are truely ignorant to what purposes Nitre serveth. Their garments are so rude, that they scarce cover halfe their nakednesse. Their houses are so loathsome, being annoyed with the stinking smell of their Goats. In all this Mountaine you shall finde neither Castle nor walled Towne: when they build an house, they pile one stone upon another without any mortar at all, the rooffe whereof they make of certaine rubbish, like as they doe in some places of Sisa and Fabbriano: the residue (as we have said) doe inhabite in Caves, neither saw I ever, to my remembrance, greater swarmes of fleas then among those people. Moreover, they are trecherous and strong theeves, so given to stealing and quarrelling, that for one unkind word they will not only contend, but seeke also the destruction one of another. They have neither Judge, Priest, nor any honest Governour among them. No Merchants resort unto them: for being given to continuall idlenesse, and not exercising any trades or handie-crafts, they have nothing meete for Merchants to buy. If any Merchant bring any wares into their Region, unlesse he be safe conducted by their Captaine, he is in danger to be robbed of altogether. And if the wares serve not for their owne necessary uses, they will exact one fourth part of them for custome. Their women are most forlorne and sluttish, going more beggerly apparelled then the men. So continuall and slavish are the toiles of these women, that for misery, the life of Asses is not comparable to theirs. And, to be briefe, never was I so weary of any place in all Africa as I was of this: howbeit in the yeere of the Hegeira, nine hundred and eighteene, being commanded by one, to whom I was in duety bound, to travell unto Segelmesse, I could not choose but come this way.

[II. vi. 781.]

[§. III.]

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

§. III.

Collections of things most remarkable in John Leo
his third Booke of the Historie of Africa.

*A most exact
description of
the Kingdome
of Fez.*

FHe kingdome of Fez beginneth Westward at the famous river Ommirabih, and extendeth eastward to the river Muluia; Northward it is enclosed partly with the Ocean, and partly with the Mediterranean sea. The said Kingdome of Fez is divided into seven Provinces; to wit, Temesna, the Territory of Fez, Azgar, *Elhabet, Erna, Garet, and *Elchaz: every of which Provinces had in old time a severall Governour: neither indeed hath the City of Fez alwayes beene the Kings Royall Seate, but being built by a certaine Mahumetan Apostata, was governed by his posteritie almost an hundred and fiftie yeeres. After which time the familie of Marin got the upper hand, who here setling their aboad, were the first that ever called Fez by the name of a Kingdome.

**Habat.
*Chauzor.
Cheuz.*

[II. vi. 782.]

*Of Temesne
one of the
Provinces of
Fez.*

Westward it beginneth at the River Ommirabih, and stretcheth to the River Buragrag Eastward; the South Frontire thereof bordereth upon Atlas, and the North upon the Ocean Sea. It is all over a plaine Countrey, contayning in length from the West to East almost fourescore miles, and in breadth from Atlas to the Ocean Sea about threescore. This Province hath ever almost beene the principall of the seven before named: for it contained to the number of forty great Townes, besides three hundred Castles, all which were inhabited by Barbarian Africans. In the three hundred three & twentieth yeer of the Hegeira, this Province was by a certaine heretike against the Mahumetan Religion, called Chemim the sonne of Mennall, freed from paying of tribute. This bad fellow perswaded the people of Fez to yeeld no tribute nor honour unto their Prince, and himselfe he professed to be a Prophet: but a while after he dealt not onely in matters of Religion, but in common-wealth affaires also. At length waging warre against the King of Fez (who

*A dangerous
seducer.*

was himsele then warring with the people of Zenete) it so befell, that a league was concluded betweene them, conditionally that Chemin should enjoy Temesne, and that the King should containe himselfe within his Signiorie of Fez, so that from thencefoorth neither should molest other. The said Chemim governed the Province of Temesne about five and thirtie yeeres: and his successours enjoyed it almost an hundred yeeres after his decease. But King Joseph having built Maroco, went about to bring this Province under his subjection. Wherupon he sent sundry Mahumetan Doctors, and Priests to reclaime the governour thereof from his heresie, and to perswade him, if it were possible, to yeeld unto the King by faire meanes. Whereof the inhabitants being advertised, they consulted with a certaine kinsman of the foresaid Governour, in the Citie called Anfa, to murder the King of Maroco his Ambassadors: and so they did. Soone after levying an army of fifty thousand men, he marched towards Maroco, intending to expell thence the family of Luntuna, and Joseph their King. King Joseph hearing of this newes, was driven into wonderfull perplexity of mind. Wherefore preparing an huge and mighty army, he stayed not the comming of his enemies: but on the sudden within three dayes, having conducted his forces over the River of Ommirabih, he entred Temesne, when as the foresaid fifty thousand men were so dismayed at the Kings army, that they all passed the River Buragrag, and so fled into Fez. But the King so dispeopled and wasted Temesne, that without all remorse he put both man, woman, and child to the sword. This army remayned in the Region eight dayes, in which space they so razed and demolished all the Townes and Cities thereof, that there scarce remaine any fragments of them at this time. But the King of Fez on the other side hearing that the people of Temesne were come into his Dominions, made a truce with the Tribe of Zenete, and bent his great army against the said Temesnites. And at length having found them halfe famished neere unto the River of Buragrag, he so

Differences in Religion and the effects.

The horrible desolation of Temesne.

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PURCHAS HIS PILGRIMES

stopped their passages on all sides, that they were constrained to run up the craggie mountaines and thicketts. At last being environed with the Kings forces, some of them were drowned in the River, others were throwne downe headlong from the rockes, and the residue were miserably slaine by their enemies. And for the space of ten moneths there was such havocke made among the Temesnites, that a silly remnant of them was left alive. But King Joseph Prince of the Luntunes returned foorthwith to Maroco for the repaying of his forces, to the end he might bid the King of Fez a battell. Howbeit Temesne being bereft of her people, was left to be inhabited of wilde beasts. Neither had that Province any new Colony, or supply of inhabitants, till that about one hundreth and fifty yeeres after, King Mansor returning from Tunis, brought thence certaine Arabians with him, unto whom he gave the possession of Temesne. And these Arabians enjoyed the said Province for fifty yeeres, till such time as King Mansor himselfe was expelled out of his Kingdom: & then were they also expelled by the Luntunes, & were brought into extreme miserie. Afterward the Kings of the family of Marin bestowed the said Province upon the people of Zenete and Haoara. Hence it came to passe that the said people of Zentete & Haoara, were alwayes great friends unto the Marin family, and were thought to have defended them from the fury of the King of Maroco. From which time they have peaceably enjoyed Maroco, and now they are grown in lesse then an hundred yeers so mighty, that they stand not in feare of the King of Fez. For they are able to bring threescore thousand horsemen into the field, & have two hundred Castles at their commaund. My selfe had great familiarity and acquaintance with them, and therefore I will not sticke to record all memorable things which I saw among them.

*Ansa a Towne
in Temesne.*

This famous Towne was built by the Romanes upon the Ocean Sea shoare, Northward of Atlas sixtie, Eastward of Azamur sixty, and Westward Rebat forty miles. The Citizens thereof were most civill and wealthy people: the

fields thereto adjoining are exceeding fruitfull for all kind of graine: neither doe I thinke, that any Towne in all Africa is for pleasant situation comparable thereto. The plaine round about it (except it be to the Sea Northward) is almost fourescore miles over. In old time it was fraught with stately Temples, rich ware-houses and shops, and beautifull palaces: which the monuments as yet remaying doe sufficiently testifie. They had also most large and faire gardens, out of which they gather great abundance of fruit, especially of Melons, & Pome-citrons even at this day: all which are perfectly ripe by mid-Aprill. So that the inhabitants usually carry their fruits unto Fez, by reason that the fruits of Fez are not so soone ripe. Their attire is trim and decent, and they have alwayes had great traffique with the Portugals and the English. Likewise they have many learned men among them. But is now desolate and destroyed by Portugals.

[II. vi. 783.]

*English
traffique.
Ansa
destroyed by
the Portugals.
A description
of Rebat.*

This great and famous Towne was built not many yeers ago by Mansor the King & Mahumetan Patriark of Maroco, upon the Ocean Sea shoare. By the East part therof runneth the River Buragrag before-named, and there dischargeth it selfe into the maine Sea. The rocke whereon this Towne is founded, standeth neere the mouth of the said River, having the River on the one side thereof, and the Sea on the other. In building it much resembleth Maroco, which Mansor willed to be a patterne thereof: saving that it is a great deale lesse then Maroco. Some say that the reason why it was built in this place was, for that King Mansor possessing the Kingdome of Granada, and a great part of Spaine besides, and considering that Maroco was so farre distant, that if any warres should happen, he could not in due time send new forces against the Christians, determined to build some Towne upon the Sea shoare, where he and his army might remaine all summer time. Some perswaded him to lie with his army at Ceuta a Towne upon the streights of Gibraltar: but Mansor seeing that by reason of the barrennes of the soile he could not maintain an army

*Why King
Mansor built
the Towne of
Rebat upon the
Sea shoare.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

Royall for three or foure moneths in the Town of Ceuta, he caused this Town of Rebat in short space to be erected, & to be exceedingly beautified with Temples, Colledges, Palaces, Shops, Stoves, Hospitals, and other such build-ings. Moreover, on the South side without the wals he caused a certaine high Tower like the Tower of Maroco to be built, saving that the winding staires were somewhat larger, insomuch that three horses a-breast might well ascend up: from the top whereof they might escry ships an huge way into the Sea. So exceeding is the height thereof, that I thinke there is no where the like building to be found. And to the end that greater store of Arti-ficers and Merchants might hither from all places make resort, he appointed, that every man according to his trade and occupation should be allowed a yeerely stipend, whereupon it came to passe that within few moneths, this Towne was better stored with all kind of Artificers and Merchants, then in any Towne in all Africa besides, and that because they reaped a double gaine. Heere used Mansor with his Troupes to remaine from the beginning of Aprill, till the month of September. And whereas there was no water about the Town meet to be drunke (for the Sea runneth ten miles up into the River, and the wels likewise yeeld salt-water) Mansor caused fresh water to be conveied to the Towne by certaine Pipes and Chan-nels, from a fountaine twelve miles distant. And the Conduits hee made arch-wise, like unto the Conduits of Italy in many places, and specially at Rome. So soone as the said water-conduit was derived unto the Towne, he caused it to be divided and sent into sundry places, as namely, some pipes thereof to the Temples, some to the Colledges, others to the Kings Palace, and the rest into the common Cisternes, throughout all the City. How-beit after King Mansors death this Towne grew into such decay, that scarce the tenth part thereof now remaineth. The said notable water-conduit was utterly fordone in the warre betweene the Marin familie and the successors of Mansor.

*Conduits of
fresh water
12. miles.*

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Also King Mansor caused Sella to be walled round about, and built therein a faire Hospitall, & a stately Palace, into which his souldiers might at their pleasure retire themselves. Here likewise he erected a most beautifull Temple, wherein he caused a goodly Hall or Chappell to be set up, which was curiously carved, and had many faire windows about it: and in this Hall (when he perceived death to seaze upon him) he commanded his subjects to burie his corps. Which being done, they laid one Marble-stone over his head, and another over his feete, whereon sundry Epitaphes were engraven. After him likewise all the honourable personages of his family and blood, choose to be interred in the same Hall. And so did the Kings of the Marin family, so long as their Common-wealth prospered. My selfe on a time entring the same Hall, beheld there thirty Monuments of noble and great personages, and diligently wrote out all their Epitaphes: this I did in the yeere of the Hegeira nine hundred and fiftene.

Sella.

*Where King
Mansor was
buried.*

In Thagia is visited the Sepulchre of one accounted for a most holy man, who is reported in the time of Habdulmumen, to have wrought many miracles against the furie of Lions: whereupon he was reputed by many as a great Prophet. I remember that I read in a certaine writer of that Nation commonly called Etdedle, a whole Catalogue of the said holy mans miracles: which whether he wrought by Arte-magicke, or by some wonderfull secret of nature, it is altogether uncertaine. Howbeit his great fame and honourable reputation is the cause why this Towne is so well fraught with inhabitants. The people of Fez having solemnized their Easter, do yeerely frequent this Towne to visite the said Sepulchre, and that in such huge numbers, that you would esteeme them to be an whole armie; for every principall man carries his Tent and other necessaries with him: and so you shall see sometime an hundred Tents, and sometimes more in that company. Fiftene dayes they are in performing of that Pilgrimage; for Thagia standeth from Fez almost an hundred and

*Sepulchre
visited for
feare of Lions.*

*Pilgrimage
farre and
frequent.*

A.D.

c. 1526.

PURCHAS HIS PILGRIMES

[II. vi. 784.] twenty miles. My selfe being a child, went thither on Pilgrimage oftentimes with my Father; as likewise being growen up to mans estate, I repaired thither as often, making supplication to bee delivered from the danger of Lions.

The Territory of Fez.

Westward it beginneth at the River of Buragrag, and stretcheth Eastward to the river called Inaven: which two Rivers are almost a hundred miles distant asunder.

**Or Cebu.*

Northward it bordereth upon the River *Subu, and Southward upon the foote of Atlas. The soile both for abundance of Corne, Fruits, and Cattell seemeth to be inferiour to none other.

Sella.

The buildings of Sella carry a shew of Antiquity on them, being Artificially carved and stately supported with Marble pillars. Their Temples are most beautifull, and their shops are built under large Porches. And at the end of every row of shops is an Arch, which (as they say) is to divide one occupation from another. And (to say all in a word) here is nothing wanting, which may be required either in a most honourable City, or a flourishing Common-wealth. Moreover hither resort all kind of Merchants, both Christians and others. Heere the Genowayes, Venetians, English and low Dutch used to traffique. The grounds adjoyning upon this Towne are sandy: neither are they fit for Corne, but for Cottenwooll in divers places very profitable. The inhabitants, divers of them doe weave most excellent Cotten. Heere likewise are made very fine Combes, which are sold in all the Kingdome of Fez, for the Region thereabout yeeldeth great plenty of Boxe, & of other wood fit for the same purpose. Their government is very orderly and discreet even untill this day: for they have most learned Judges, Umpires, and deciders of doubtfull cases in Law. This Towne is frequented by many rich Merchants of Genoa, whom the King hath alwayes had in great regard; because he gaineth much yeerely by their traffique.

English traffique.

1526.

The occasion of the bloody warres moved by Sahid.

In the time of Abusaid the last King of the Marin family, his Cousin, called Sahid, was taken by Habdilla



HONDIUS HIS MAP OF THE KINGDOM OF FEZ

the King of Granada; whereupon by letters he requested his Cousin the King of Fez to send him a certaine summe of money, required by the King of Granada for his ransome. Which when the Fessan King refused to yeeld unto, Habdilla restored his prisoner to libertie, and sent him towards Fez to destroy both the City and the King. Afterward Sahid, with the helpe of certaine wilde Arabians besieged Fez for seven yeeres together; in which space most of the Townes, Villages, and Hamlets throughout the whole Kingdome were destroyed. But at length such a Pestilence invaded Sahids forces, that himselve, with a great part of his army, in the * nine hundred and eighteenth yeere of the Hegeira, died thereof. Howbeit those desolate Towns never received from thenceforth any new inhabitants, especially Fanzara, which was given to certaine Arabian Captaines, that came to assist Sahid. Whatsoever commodity ariseth out of Banibasil redoundeth to the Priests of the principall Mahumetan Temple in Fez, and it amounteth almost yeerely to twenty thousand Dukats. Heere also in times past were most large, pleasant, and fruitfull Gardens, as appeareth by the Monuments and reliques thereof, howbeit, they were like other places, laid waste by the warre of Sahid. The Towne it selfe remaineth destitute of inhabitants an hundred and ten yeeres; but as the King of Fez returned home from Duccala, he commanded part of his people to inhabite the same: albeit their incivilitie made them loth so to doe.

Fez was built in the time of one Aron a Mahumetan Patriarke, in the yeere of the Hegeira one hundreth eighty and five, and in the yeere of our Lord seven hundred eightie sixe, by a certaine hereticke against the Religion of Mahumet. But why it should so be called, some are of opinion, because when the first foundations thereof were digged, there was found some quantity of Gold, which mettall in the Arabian language is called Fez.

The Founder of this City was one Idris, being the foresaid Aron his neere kinsman. This Idris ought rather

The City of Fez besieged for seven yeeres together.

**This number (as I take it) should rather be 819.*

Fez the principall City of all Barbarie, and of the founders thereof.

Idris the first founder of Fez.

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

to have beene an Mahumetan Patriarke, because he was nephew unto Hali the Cousin-german of Mahumet, who married Falerna, Mahumets owne daughter, so that Idris both by Father and Mother was of Mahumets Linage: but Aron being nephew unto one Habbus the Uncle of Mahumet, was of kinred onely by the Fathers side. Howbeit both of them were excluded from the said Patriarkship for certaine causes mentioned in the African Chronicles, although Aron usurped the same by deceit. For Arons Uncle being a most cunning and crafty man, and faining himselfe to beare greatest favour unto the family of Hali, and to be most desirous, that the Patriarkship should light thereon, sent his Ambassadors almost throughout the whole world. Whereupon the dignity was translated from Umeve to Habdulla Seffec the first Patriarke. Which, Umeve being informed of, waged warre against the family of Hali, and so prevailed, that some of them he chased into Asia, and some into India. Howbeit, an ancient Religious man of the same family remained still alive at Elmadina, who being very old, no whit regarded the dignity. But this ancient sire left behind him two sonnes, who when they were come to mans estate, grew into so great favour with the people of Elmadin, that they were chased thence by their enemies; the one being taken and hanged; and the other (whose name was Idris) escaping into Mauritania. This Idris dwelling upon Mount Zaron, about thirtie miles from Fez, governed not onely the Common-wealth, but matters of Religion also: and all the Region adjacent paid him tribute. At length Idris deceasing without lawfull issue, left one of his maydes big with child, which had beene turned from the Gothes Religion to the Moores. Being delivered of her sonne, they called him after his Fathers name, Idris. This child the inhabitants chusing for their Prince, caused him to be most carefully brought up: and as he grew in yeeres, to the end they might trayne him up in feates of Chivalrie, they appointed one Rasid a most valiant and skilfull Captaine to instruct him. Insomuch,

JOHN LEO ON AFRICA

A.D.

c. 1526.

*Idris his great
valour at
fifteene yeeres
of age.*

that while hee was but fifteene yeeres of age, he grew famous for his valiant Acts and Stratagems, and beganne wonderfully to enlarge his Dominions. Wherefore his Troupes and Family increasing every day more and more, he set his minde upon building of a Citie, and changing of his habitation. And so hee sent for cunning builders into all Nations, who having diligently perused all places in the Region, at last made choise of that where the Citie of Fez now standeth. For heere they found great store of Fountaines, and a faire River, which springing forth of a plaine not farre off, runneth pleasantly almost eight miles amidst the little Hills, till at length it casteth it selfe upon another plaine. Southward of the place they found a wood, which they knew would be right commodious for the Towne. Here therefore upon the East banke of the said River, they built a Towne contayning three thousand Families: neither omitted they ought at all which might bee required in a flourishing Common-wealth. After the decease of Idris, his Sonne erected another Towne directly over against the foresaid, on the other side of the River. But in processe of time either Towne so increased, that there was but a small distance betweene them: for the Governours of each laboured might and mayne to augment their owne Jurisdictions. An hundred and fourescore yeeres after, there fell out great dissention and Civill warre betweene these two Cities, which by report continued an hundred yeeres together.

At length Joseph King of Maroco of the Luntune Family, conducting an huge Armie against both these Princes, tooke them Prisoners, carried them home unto his Dominions, and put them to a most cruell death. And he so vanquished the Citizens, that there were slaine of them thirtie thousand. Then determined King Joseph to reduce those two Townes into firme unitie and concord: for which cause, making a bridge over the River, and beating downe the wals of either Towne right against it, he united both into one, which afterward he divided into twelve Regions or Wards. Now let us make report

PURCHAS HIS PILGRIMES

A.D.

c. 1526.

*1526.

*A most exact
description of
the Citie of
Fez.*

of all such memorable things as are there to bee seene * at this day.

A World it is to see, how large, how populous, how well fortified and walled this Citie is. The most part thereof standeth upon great and little Hills: neither is there any plaine ground but onely in the midst of the Citie. The River entreth the Towne in two places, for it is divided into a double branch, one whereof runneth by new Fez, that is, by the South-side of the Towne, and another commeth in at the West-side. And so almost infinitely dispersing it selfe into the Citie, it is derived by certaine conduits and chanelles unto every Temple, Colledge, Inne, Hospitall, and almost to every private house. Unto the Temples are certaine square conduits adjoynd, having Cels and Receptacles round about them; each one of which hath a Cock, whereby water is conveyed through the wall into a Trough of Marble. From whence flowing into the Sinkes and Gutters, it carryeth away all the filth of the Citie into the River. In the midst of each square conduit standeth a low Cisterne, beeing three Cubits in depth, foure in breadth, and twelve in length: and the water is conveyed by certaine Pipes into the foresaid square conduits, which are almost an hundred and fiftie in number. The most part of the houses are built of fine bricke and stones curiously painted. Likewise their bay-windowes and portals are made of partie-coloured bricke, like unto the stones of Majorica. The Roofes of their Houses they adorne with Gold, Azure, and other excellent Colours, which Roofes are made of wood, and plaine on the top, to the end that in Summer-time Carpets may be spred upon them, for here they use to lodge by reason of the exceeding heate of that Countrey. Some houses are of two and some of three Stories high, whereunto they make fine staires, by which they passe from one roome to another under the same rooffe: for the middle part of the house is alwayes open or uncovered, having some Chambers built on the one side, and some on the other. The Chamber doores are very high and wide: which in rich

mens houses are framed of excellent and carved wood. Each Chamber hath a Presse curiously painted and varnished belonging thereunto, being as long as the Chamber it selfe is broad: some will have it very high, and others but sixe handfuls in height, that they may set it on the Tester of a Bed. All the portals of their houses are supported with bricke Pillars finely playstered over, except some which stand upon Pillars of Marble. The Beames and Transomes upholding their Chambers are most curiously painted and carved. To some houses likewise belong certaine square Cisternes, contayning in breadth sixe or seven Cubits, in length ten or twelve, and in height but sixe or seven handfuls, being all uncovered, and built of bricke trimly playstered over. Along the sides of these Cisternes are certaine Cockes, which convey the water into Marble Troughs, as I have seene in many places of Europe. When the foresaid Conduits are full of water, that which floweth over, runneth by certaine secret pipes and conveyances into the Cisternes: and that which overfloweth the Cisternes, is carryed likewise by other passages into the common Sinkes and Gutters, and so into the River. The said Cisternes are alwayes kept sweete and cleane, neyther are they covered but onely in Summer-time, when Men, Women, and Children bathe themselves therein.

Moreover, on the tops of their houses they usually build a Turret with many pleasant roomes therein, whither the women for recreations sake, when they are wearie of working, retyre themselves; from whence they may see wel-nigh all the Citie over.

[II. vi. 786.]

Of Mahumetan Temples and Oratories there are almost seven hundred in this Towne, fiftie whereof are most stately and sumptuously built, having their Conducts made of Marble and other excellent stones unknowne to the Italians; and the Chapters of their Pillars be artificially adorned with painting and carving. The tops of these Temples, after the fashion of Christian Churches in Europe, are made of Joyses and Plankes: but the pave-

*The number
and stateli-
nesse of the
Mahumetan
Temples in
Fez.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

ment is covered with Mats which are so cunningly sowed together that a man cannot see the breadth of a finger uncovered. The wals likewise on the inner side are lined a mans height with such Mats. Moreover, each Temple hath a Turret or Steeple, from whence certaine are appointed with a lowd voice to call the people at their set-time of Prayer. Every Temple hath one onely Priest to say Service therein; who hath the bestowing of all Revenues belonging to his owne Temple, as occasion requireth: for thereby are maintayned Lampes to burne in the night, and Porters to keepe the doores are paid their wages out of it, and so likewise are they that call the people to ordinarie Prayers in the night season: for those which cry from the said Towres in the day time have no wages, but are onely released from all Tributes and Exactions.

*The principall
Temple of Fez
called
Caruven.*

The chiefe Mahumetan Temple in this Towne is called Caruven, beeing of so incredible a bignesse, that the circuit thereof and of the buildings longing unto it, is a good mile and a halfe about. This Temple hath one and thirtie gates or portals of a wonderfull greatnesse and height. The Roofe of this Temple is in length one hundred and fiftie, and in breadth about fourescore Florentine Cubits. The Turret or Steeple, from whence they cry amayne to assemble the people together, is exceedingly high; the breadth whereof is supported with twentie, and the length with thirtie Pillars. On the East, West, and North-sides, it hath certaine Walkes or Galleries, fortie Cubits in length, and thirtie in breadth. Under which Galleries there is a Cell or Storehouse, wherein Oyle, Candles, Mats, and other such necessaries for the Temple are layd up. Every night in this Temple are burnt nine hundred Lights; for every arch hath a severall Lampe, especially those which extend through the mid-quire. Some Arches there are that have one hundred and twentie Candles a piece: there are likewise certaine Brasse Candlestickes so great and with so many Sockets, as they will hold each one fiftene hundred Candles: and these Candle-

stickes are reported to have beene made of Bels, which the King of Fez in times past tooke from Christians.

About the wals of the said Temple are divers Pulpits, out of which those that are learned in the Mahumetan Law instruct the people. Their Winter Lectures beginne presently after Sunrise, and continue the space of an houre. But their Summer Lectures hold on from the Sunne going downe, till an houre and a halfe within night. And here they teach as well Morall Philosophie as the Law of Mahumet. The Summer Lectures are performed by certaine private and obscure persons; but in Winter such onely are admitted to read, as bee reputed their greatest Clerkes. All which Readers and Professours are yearely allowed most liberall Stipends. The Priest of this great Temple is enjoyned onely to read Prayers, and faithfully to distribute almes among the poore. Every Festivall day he bestoweth all such Corne and Money as he hath in his custodie, to all poore people according to their need.

Pulpits and preaching.

The Treasurer or Collector of the Revenues of this Church hath every day a Duckat for his pay. Likewise he hath eight Notaries or Clerkes under him; every one of which gayneth sixe Duckats a moneth: and other sixe Clerkes who receive the rent of houses, shops, and other such places as belong to the Temple, having for their wages the twentieth part of all such Rents and Duties as they gather.

Moreover, there belong to this Temple twentie Factors or Baylies of Husbandry, that without the Citie wals have an eye to the Labourers, Ploughmen, Vine-planters, and Gardeners, and that provide them things necessarie: their gaine is three Duckats a moneth. Not farre from the Citie are about twentie Lime-kils, and as many Bricke-kils, serving for the reparation of their Temple, and of all houses thereto belonging.

The Revenues of the said Temple daily received, are two hundred Duckats a day; the better halfe whereof is layd out upon the particulars aforesaid. Also if there bee

The Revenues of the great Temple, and how they are bestowed.

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

any Temples in the Citie destitute of living, they must all be mayntayned at the charges of this great Temple: and then that which remaineth after all expenses, is bestowed for the behoofe of the Common-wealth: for the people receive no Revenues at all. In our time the King commanded the Priest of the said Temple to lend him an huge summe of money, which he never repayed againe.

*Colledges of
Fez.*

Moreover, in the Citie of Fez are two most stately Colledges, of which divers roomes are adorned with curious painting; all their beames are carved, their wals consisting both of Marble and Freestone. Some Colledges heere are which contayne an hundred studies, some more, and some fewer, all which were built by divers Kings of the Marin Family. One there is among the rest most beautifull and admirable to behold, which was erected by a certaine King called Habu Henon. Here is to be seene an excellent Fountaine of Marble, the Cisterne whereof containeth two Pipes. Through this Colledge runneth a little streame in a most cleere and pleasant chanell, the brimmes and edges whereof are workmanly framed of Marble, and stones of Majorica. Likewise heere are three Cloysters to walke in, most curiously and artificially made, with certaine eight square Pillars of divers colours to support them. And betweene Pillar and Pillar the arches are beautifullly over-cast with Gold, Azure, and divers other Colours; and the Roofe is very artificially built of wood. The sides of these Cloysters are so close, that they which are without cannot see such as walke within. The wals round about as high as a man can reach, are adorned with Playster-worke of Majorica. In many places you may find certaine Verses, which declare what yeare the Colledge was built in, together with many Epigrams in the Founders commendation. The Letters of which Verses are very great and black, so that they may be read a farre off. This Colledge gates are of Brasse most curiously carved, and so are the doores artificially made of wood. In the Chappell of this Colledge standeth a certaine Pulpit mounted nine stayres high, which staires

are of Ivorie and Ebonie. Some affirme, that the King having built this Colledge, was desirous to know how much money hee had spent in building it; but after he had perused a leafe or two of his Account-booke, finding the summe of fortie thousand Duckats, he rent it asunder, and threw it into the foresaid little River, adding this Sentence out of a certaine Arabian Writer: Each precious and amiable thing, though it costeth deare, yet if it be beautifull, it cannot choose but bee good cheape: neither is any thing of too high a price, which pleaseth a mans affection. Howbeit a certaine Treasurer of the Kings, making a particular account of all the said expenses, found that this excellent building stood his Master in foure hundred and eightie thousand Duckats. The other Colledges of Fez are somewhat like unto this, having every one Readers and Professors, some of which read in the forenoone, and some in the afternoone.

*A Colledge
cost 480000.
Duckats the
building.*

In times past the Students of those Colledges had their apparell and victuals allowed them for seven yeares, but now they have nothing gratis but their Chamber.

For the warre of Sahid destroyed many possessions, whereby Learning was maintayned; so that now the greatest Colledge of all hath yeerely but two hundred, and the second but an hundred Duckats for the maintenance of their Professors. And this perhaps may bee one reason, among many, why the government not onely of Fez, but of all the Cities in Africa, is so base.

*The suppres-
sion of Learn-
ing and
learned men, a
principalcause
of disorderly
and base
government.*

Now these Colledges are furnished with no Schollers but such as are strangers, and live of the Citie Almes: and if any Citizens dwell there, they are not above two or three at the most. The Professor being readie for his Lecture, some of his Auditors readeth a Text, whereupon the said Professor dilateth, and explaineth obscure and difficult places. Sometimes also the Schollers dispute before their Professor.

*A description
of the Hospitals
and Bathes in
in the Citie of
Fez.*

Many Hospitals there are in Fez, no whit inferiour, either for building or beautie, unto the foresaid Colledges.

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

*Living
belonging to
Hospitals.*

For in them whatsoever strangers came to the Citie were entertayned at the common charge for three dayes together. There are likewise as faire and as stately Hospitals in the Suburbes. In times past their wealth was marvellous great; but in the time of Sahids warre, the King standing in need of a great summe of money, was counselled by some of his greedie Courtiers to sell the Livings of the said Hospitals. Which when the people would in no case yeeld unto, the Kings Oratour or Speaker, perswaded them that all those Livings were given by his Majesties Predecessours, and therefore (because when the warres were ended, they should soone recover all againe) that it were farre better for them by that meanes to pleasure their Sovereigne, then to let his Kingly Estate fall into so great danger. Whereupon all the said Livings being sold, the King was prevented by untimely and sudden death before he could bring his purpose to effect: and so these famous Hospitals were deprived of all their maintenance.

The poore indeed and impotent people of the Citie are at this day relieved; but no strangers are entertayned, save only learned men or Gentlemen. Howbeit there is another Hospitall for the reliefe of sicke and diseased strangers, who have their dyet onely allowed them, but no Physician or Medicine: certaine women there are which attend upon them, till they recover their former health, or dye. In this Hospitall likewise there is a place for frantike or distracted persons, where they are bound in strong Iron Chaines; whereof the part next unto their walkes is strengthened with mightie beames of Wood and Iron. The Governour of these distracted persons, when he bringeth them any sustenance, hath a Whip of purpose to chastise those that offer to bite, strike, or play any mad part.

Likewise this Hospitall hath many Roomes for the Purveyors, Notaries, Cookes, and other Officers belonging to the sicke persons; who each of them have some small yeerely stipend. Being a young man, I my selfe was

JOHN LEO ON AFRICA

A.D.

c. 1526.

Notarie heere for two yeeres, which Office is worth three Duckats a moneth.

In this Citie are moe then an hundred Bath-stoves very artificially and stately built; which though they bee not of equall bignesse, yet are they all of one fashion. Each Stove hath foure Halls, without which are certaine Galleries in an higher place, with five or sixe staires to ascend unto them: here men put off their apparell, and hence they goe naked into the Bath. In the midst they alwaies keepe a Cisterne full of water. First therefore, they that meane to bathe themselves, must passe through a cold Hall, where they use to temper hot water and cold together, then they goe into a roome somewhat hotter, where the servants clense and wash them; and last of all, they proceede into a third Hot-house, where they sweate as much as they thinke good. The fire that heateth their water is made of nought else but beasts dung: for which purpose many boyes are set on worke to run up and downe to Stables, and thence to carrie all the dung, and to lay it on heapes without the Towne-walles; which being parched in the Sunne for two or three moneths together, they use for fuell. Likewise, the women have their Stoves apart from the men. And yet some Hot-houses serve both for men and women, but at sundrie times, namely, for men from the third to the fourteenth houre of the day, and the residue for women. While women are bathing themselves, they hang out a rope at the first entrance of the house, which is a signe for men, that they may then proceede no farther. Neither may husbands here be permitted to speake with their owne wives; so great a regard they have of their honestie. Here men and women both, after they have done bathing, use to banquet and make merrie with pleasant Musicke and singing. Young Striplings enter the Bath starke naked without any shame, but men cover their privities with a linnen cloth. The richer sort will not enter the common Bath, but that which is adorned and finely set forth, and which serveth for Noble-men and Gentle-men. When any one is to be

John Leo in his youth a Notary of an Hospitall for two yeeres together.

Their Bathes and bathing.

[II. vi. 788.]

Womens Bathes.

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

*Revenues to
the Temple.*

bathed, they lay him along upon the ground, anointing him with a certaine oyntment, and with certaine instruments doing away his filth. The richer sort have a Carpet to lie on, their head lying on a wooden Cushion, covered with the same Carpet. Likewise, here are many Barbers and Chyrurgions which attend to doe their office. The most part of these Baths pertain to the Temples and Colledges, yeelding unto them a great summe of money for yearely rent: for some give an hundred, some an hundred and fiftie Duckats a yeare. Neither must I here omit the Festivall-day which the Servants and Officers of the Bathes celebrate; who with Trumpets and Pipes calling their friends together, goe forth of the Towne, and there gather a wild Onion, putting it in a certaine brazen vessell, and covering the same with a linnen cloth wet in Lee: afterward with a great noise of Trumpets and Pipes, they solemnly bring the said Onion unto the Hot-house doore, and there they hang it up in the little brazen vessell or Laver, saying, That this is a most happy boading, or signe of good luck unto their Stove. Howbeit, I suppose it to be some such Sacrifice, as the ancient Moores were wont in times past, when they were destitute of Lawes and civilitie, to offer, and that the same custom hath remained till this very day. The like is to be seene even among Christians, who celebrate many Feasts, whereof they can yeeld no reason. Likewise, every African towne had their peculiar Feast, which, when the Christians once enjoyed Africa, were utterly abolished and done away.

*The Innes of
Fez.*

In this Citie are almost two hundred Innes, the greatest whereof are in the principall part of the Citie neere unto the chiefe Temple. Every of these Innes are three stories high, and containe an hundred and twenty, or moe Chambers apiece. Likewise, each one hath a Fountaine, together with Sinks and Water-pipes, which make avoidance of all the filth. Never, to my remembrance, did I see greater building, except it were the Spanish Colledge at Bologna, or the Pallace of the Cardinall di

San Giorgio at Rome; of which Innes all the Chamberdoores have Walkes or Galleries before them. And albeit the Innes of this Citie are very faire and large, yet they afford most beggerly entertainment to strangers; for there are neither Beds nor Couches for a man to lie upon, unlesse it be a course Blanket and a Mat. And if you will have any victuals, you must goe to the Shambles your selfe, and buy such meate for your Host to dresse, as your stomack stands-to. In these Innes certaine poore Widdowes of Fez, which have neither wealth nor friends to succour them, are relieved: sometimes one, and sometimes two of them together are allowed a Chamber; for which courtesie they play both the Chamberlaines and Cookes of the Inne. The Inne-keepers of Fez being all of one Family, called Elcheua, goe appparelled like Women, and shave their Beards, and are so delighted to immitate Women, that they will not onely counterfeite their speech, but will sometimes also sit downe and spin. Each one of these hath his Concubine, whom hee accompanieth as if she were his owne lawfull Wife; albeit the said Concubines are not onely ill-favoured in countenance, but notorious for their bad life and behavior. They buy and sell wine so freely, that no man controles them for it. None resort hither but most lewd and wicked people, to the end they may more boldly commit vilany. The very company of these Inne-keepers is so odious, and detestable in the sight of all honest men, learned men, and Merchants, that they will in no wise vouchsafe to speake unto them. And they are firmly enjoyned not to enter into the Temple, into the Burse, nor into any Bath. Neither yet are they permitted to resort unto those Innes which are next unto the great Temple, and wherein Merchants are usually entertained.

In this Citie are Mills in foure hundred places at least. And every of these places containeth five or sixe Mills; so that there are some thousands of Mills in the whole City. Every Mill standeth in a large roome upon some strong pillar or post, whereunto many Country-people

*The mills of
Fez.
Like unto our
Horse-mills.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

use to resort. All the said Mills pertaine either to the Temples or Colledges.

*A description
of the Occu-
pations, the
Shops, and the
Market.*

[II. vi. 789.]
Scriveners.

*Booksellers.
Shoo-mer-
chants.*

Brasiers.

Fruiterers.

Herb-women.

Taverns.

Milk-sellers.

Cotton-sellers.

Rope-sellers.

Girdlers.

Salters.

Potters.

Each trade or occupation hath a peculiar place allotted thereto, the principall whereof are next unto the great Temple: for there first you may behold to the number of fourescore Notaries or Scriveners shops, whereof some joyne upon the Temple, and the residue stand over against them: every of which Shops hath alwaies two Notaries. Then Westward there are about thirtie Stationers or Booke-sellers. The Shoo-merchants which buy Shooes and Buskins of the Shoo-makers, and sell them againe to the Citizens, inhabite on the Southside of the Temple: and next unto them, such as make Shooes for children onely, their Shops being about fiftie. On the East-side dwell those that sell vessels, and other commodities made of brasse. Over against the great Gate of the said Temple stands the Fruit-market, containing fiftie Shops, where no kind of fruit is wanting. Next unto them stand the Waxe-merchants, very ingenious and cunning workmen, and much to be admired. Here are Merchants factors likewise, though they bee but few. Then follows the Herbe-market, wherein the Pome-citrons, and divers kinds of greene Boughes and Herbes doe represent the sweete and flourishing Spring, and in this Market are about twenty Tavernes: for they which drinke Wine, will shrowd themselves under the shadie and pleasant Boughes. Next unto them stand the Milke-sellers: I thinke there passeth scarce one day over their heads, wherein they utter not five and twentie tunnes of Milke. Next unto these are such as sell Cotton, and they have about thirtie shops: then follow those that sell Hempe, Ropes, Halters, and such other hempen commodities. Then come you to the Girdlers, and such as make Pantofles, and Leather-bridles embrodered with silke: next their shops adjoyne that make Sword-scabberds, and Caparisons for Horses. Immediately after dwell those that sell Salt and Lime; and upon them border an hundred Shops of Potters, who frame al kind of earthen vessels adorned with divers

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colours. Then come you to the Sadlers Shops: and next of all to the streete of Porters, who (as I suppose) are above three hundred: these Porters have a Consull or Governour, who every weeke allotteth unto part of them some set businesse. The gaine which redoundeth thereof, they put into a Coffer, dividing it at the weekes end among them, which have wrought the same weeke. Strange it is to consider how exceedingly these Porters love one another: for when any of them deceaseth, the whole company maintaineth his widow and fatherlesse children at their common charge, till either she die, or marrieth a new Husband. The children they carefully bring up, till they have attained to some good Art or occupation. Next unto the Porters companie dwell the chiefe Cookes and Victuallers. Here also stands a certaine square house covered with Reed, wherein Pease and Turnep-rootes are to bee sold, which are so greatly esteemed of in Fez, that none may buy them of the country people at the first hand, but such as are appointed, who are bound to pay tole & tribute unto the Customers: and scarcely one day passeth, wherein more then five hundred sacks of Pease and Turneps are not sold. On the North-side of the Temple is a place whither all kind of Hearbs are brought to make Sallets withall: for which purpose there is fortie Shops appointed. Next whereunto is the place of Smoke, so called, by reason of continuall smoke: here are certaine Fritters or Cakes fried in Oyle, like unto such as are called at Rome, Pan Melato. They roste their flesh not upon a spit, but in an Oven: for making two Ovens one over another for the same purpose, in the lower they kindle a fire, putting the flesh into the upper Oven when it is well het; you would not beleeve how finely their meat is thus rosted; for it cannot be spoiled either by smoke or too much heate: for they are all night roasting it by a gentle fire, and in the morning they set it to sale. The foresaid Steakes and Fritters they sell unto the Citizens in so great abundance, that they daily take for them moe then two hundred Ducats; for there are fifteene

Sadlers.
The Porters of
Fez.

Cookes.

Pease and
Turneps.

Sallet-Shops.

Fritters.

Roasting in
Ovens.

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Shops which sell nothing else. Likewise, here are sold certaine Fishes and flesh fried, and a kind of excellent savorie bread, tasting somewhat like a Fritter; which being baked with Butter, they never eate but with Butter and Honie. Here also are the feete of certaine beasts sodden, wherewith the Husbandmen betimes in the morning breake their fast, and then hie them to their labour.

Tripe-wives. Next unto these are such as sell Oyle, Salt, Butter, Cheese, Olives, Pome-citrons and Capers: their shops are full of fine earthen vessels, which are of much greater value then the things contained in them. Then follow

Shambles. the Shambles, consisting of about forty Shops, wherein the Butchers cut their flesh a pieces, and sell it by weight. They kill no beasts within the Shambles, for there is a place allotted for this purpose neere unto the River, where having once dressed their flesh, they send it to the Shambles by certaine servants appointed for that end. But before any Butcher dare sell his flesh unto the Citizens, he must carrie it to the Governour of the Shambles, who so soone as he seeth the flesh, he sets downe in a piece of paper the price thereof, which they shew together with their meate unto the people; neither may they in any case exceed the said price. Next unto the Shambles standeth the Market where course cloathes are sold, which containeth at least an hundred Shops: the said cloth is delivered unto certaine Criers (which are about threescore in number) who carrying the cloth from Shop to Shop, tell the price thereof. Then follow their Shops that scowre and sell Armour, Swords, Javelings, and such like warlike instruments. Next unto them stand the Fishmongers, who sell most excellent and great Fish. Next unto the Fishmongers dwel such as make of a certaine hard Reed, Coopes and Cages for Fowles; their Shops being about fortie in number: for each of the Citizens useth to bring up great store of Hennes and Capons. And that their houses may not be defiled with Hennesdung, they keepe them continually in Coopes and Cages.

The Governour of the Shambles in Fez. Then follow their Shops that sell liquide Sope. Next of

Course cloth.

Armors.

Fishmongers.

Casse-maker.

[II. vi. 790.]
Sopers.

all are certaine of their Shops that sell Meale, albeit they are diversly dispersed throughout the whole Citie. Next unto them are such as sell Seede-graine and Seede-pulse. Then are there tenne Shops of them that sell Straw. Next them is the Market where Thread and Hempe is to be sold, and where Hempe useth to bee kempt: which place is built after the fashion of great Houses, with foure Galleries, or spare-rooms round about it: in the first whereof they sell Linnen-cloth, and weigh Hempe: in two other sit a great many women, having abundance of sale-thread, which is there sold by the Criers.

Mealemen.

Let us now come to the West part, which stretcheth from the Temple to that Gate that leadeth to Mecnase. Next unto the Smokie place before mentioned, their habitations directly stand, that make Leather-tankards to draw water out of Wells, of whom there are some foureteene Shops. Unto these adjoyne such as make Wicker-vessels, and other, to lay up Meale and Corne in: and these enjoy about thirty Shops. Next them are one hundred and fifty Shops of Taylors. And next the Taylors are those that make Leather-shields, such as I have often seene brought into Europe. Then follow twenty Shops of Landresses or Washers, being people of a base condition; to whom the Citizens that have not Maids of their owne, carry their Shirts and other foule linnen, which after few dayes are restored unto them so cleane and white, as it is wonderfull. These Landresses have divers Shops adjoyning together in the same place: but here and there throughout the Citie are above two hundred Families of such persons. Next unto the Landresses are those that make Trees for Saddles; who dwell likewise in great numbers Eastward right in the way to the Colledge founded by King Abuhinan. Upon these adjoyne about fortie shops of such as worke Stirrops, Spurres, and Bridles, so artificially, as I thinke the like are not to be seene in Europe. Next standeth their streete, that first rudely make the said Stirrops, Bridles and Spurres. From thence you may goe into the streete of Sadlers, which cover the

*Tankarters.**Taylors.**Landerers.**Spurres, &c.*

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Saddles before mentioned threefold with most excellent Leather: the best Leather they lay uppermost, and the worst beneath, and that with notable Workmanship, as may bee seene in most places of Italy: and of them there are moe then an hundred Shops. Then follow their long Shops that make Pikes and Launces. Next standeth a Rocke or Mount, having two Walkes thereupon; the one whereof leadeth to the East-gate, and the other to one of the Kings Palaces, where the Kings Sisters, or some other of his Kindred are usually kept. But this is by the way to be noted, that all the foresaid Shops, or Market, begin at the great Temple.

*Of the Station
or Burse of
Merchants in
Fez.*

The Burse you may well call a Citie, which being walled round about, hath twelve Gates, and before every gate an Iron-chaine, to keepe Horses and Carts from comming in. The said Burse is divided into twelve severall Wards or parts: two whereof are allotted unto such Shoo-makers as make Shooes onely for Noblemen and Gentlemen, and two also to Silke-merchants, or Haberdashers, that sell Ribands, Garters, Scarfes, and such other like ornaments; and of these there are about fiftie Shops. Others there are that sell Silke onely for the embrodering of Shirts, Cushions, and other such furniture made of Cloth, possessing almost as many Shops as the former. Then follow those that make Womens Girdles of course Wooll (which some make of Silke) but very grossely, for I thinke they are moe then two fingers thicke, so that they may serve almost for Cables to a Ship. Next unto these Girdlers are such as sell Woollen and Linnen-cloth brought out of Europe: which have also Silke-stuffes, Caps, and other like commodities to sell. Having passed these, you come to them that sell Mats, Mattrasses, Cushions, and other things made of Leather. Next adjoyneth the Customers Office; for their Cloth is sent about by certaine Criers to be sold, who before they can passe, must goe to the Customers to have the said Cloth sealed, and to pay Toll unto the Customers. Criers here are to the number of sixtie, which for the crying of every Cloth have one * Liardo

*Or Baioco.

allowed them. Next of all dwell the Taylors, and that in three severall streetes. Then come you to the Linnen-drappers, which sell Smocks and other apparell for women: and these are accounted the richest Merchants in all Fez, for their wares are the most gainefull of all others. Next unto these are certaine Woollen garments to be sold, made of such Cloth as is brought thither out of Europe. Every after-noone Cloth is sold in this place by the Criers, which is lawfull for any man to doe, when necessary occasion urgeth him. Last of all is that place where they use to sell wrought Shirts, Towels, and other embrodered works; as also where Carpets, Beds, and Blankets are to be sold.

Next unto the said Burse, on the Northside, in a streight lane, stand an hundred and fifty Grocers and Apothecaries Shops, which are fortified on both sides with two strong Gates. These Shops are garded in the night-season by certaine hired and armed Watchmen, which keep their station with Lanthornes and Mastives. The said Apothecaries can make neither Sirrups, Oyntments, nor Electuaries: but such things are made at home by the Physicians, and are of them to be bought. The Physitians houses adjoyne for the most part unto the Apothecaries: howbeit, very few of the people know either the Physician, or the use of his Physick. The Shops here are so artificially built and adorned, that the like (I thinke) are no where else to be found. Being in Tauris, a Citie of Persia, I remember that I saw divers stately Shops curiously built under certaine Galleries, but very darke, so that (in my judgement) they be far inferiour unto the Shops of Fez. Next the Apothecaries are certaine Artificers that makes Combes of Boxe and other wood. Eastward of the Apothecaries dwell the Needle-makers, possessing to the number of fifty shops. Then follow those that turne Ivory, and such other matter, who (because their craft is practised by some other Artizans) are but few in number. Unto the Turners adjoyne certaine that sell Meale, Sope, and Broomes: who dwelling next

*Of the
Grocers,
Apothecaries,
and other
Tradesmen
and Artizans
of Fez.*

*John Leo was
at Tauris in
Persia.*

[II. vi. 791.]
Comb makers.

Turners.

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unto the Thread-market before mentioned, are scarce twenty shops in all: for the residue are dispersed in other places of the City, as we will hereafter declare. Amongst the Cotten-merchants are certaine that sell ornaments for Tents and Beds. Next of all stand the Fowlers, who, though they be but few, yet are they stored with all kind of choice and dainty Fowles: whereupon the place is called the Fowlers market. Then come you to their shops that sell Cords and Ropes of Hempe: and then to such as make high Coorke-slippers for Noblemen and Gentlemen to walk the streets in, when it is foule weather: these Corke-slippers are finely trimmed with much silke, and most excellent upper leathers, so that the cheapest will cost a Ducat, yea some there are of ten Ducats, & some of five and twenty Ducats price. Such slippers as are accounted most fine and costly are made of blacke and white Mulberie-tree, of blacke Walnut-tree, and of the Jujuba tree, albeit the Corke-slippers are the most durable and strong. Unto these adjoyne ten shops of Spanish Moores, which make Crosse-bowes: as also those that make Broomes of a certaine wilde Palme-tree, such as are daily brought out of Sicilie to Rome. These Broomes they carry about the City in a great basket, either selling them, or exchanging them for Bran, Ashes, or old Shooes: the Bran they sell againe to Shepherds, the Ashes to such as white Thread, and old Shooes to Coblers. Next unto them are Smithes that make Nailes; & Coopers which make certain great vessels in forme of a bucket, having Corne-measures to sell also: which measures, when the Officer, appointed for the same purpose, hath made triall of, he is to receive a farthing a-peece for his fee. Then follow the Wooll-chapmen, who having bought wooll of the Butchers, put it foorth unto others to be scowred and washed: the Sheepe-skinnes they themselves dresse: but as for Oxe-hides they belong to another occupation, and are tanned in another place. Unto these adjoyne such as make certaine Langols or Withs, which the Africans put upon their horses feet. Next of all are the Brasiers: then

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such as make Weights and Measures; and those likewise that make instruments to carde Wooll or Flaxe. At length you descend into a long street, where men of divers occupations dwell together, some of which doe polish and enamell Stirops, Spurres, and other such commodities, as they receive from the Smithes roughly and rudely hammered. Next whom dwell certaine Cart-wrights, Plow-wrights, Mill-wrights, and of other like occupations. Diers have their aboad by the Rivers side, and have each of them a most cleere Fountaine or Cisterne to wash their Silke-stuffes in. Over against the Diers dwell makers of Bulwarkes or Trenches, in a very large place, which being planted with shady Mulberrie-trees is exceeding pleasant in the Summer time. Next them are a company of Farriers, that shooe Mules and Horses: and then those that make the Iron-worke of Crosse-bowes. Then follow Smithes that make Horse-shooes; and last of all, those that white Linnen-cloth: and here the west part of the City endeth, which in times past (as is aforesaid) was a City by it selfe, and was built after the City on the East side of the River.

Weights and Measures.

Enamellers.

Fabri.

Diers.

Farriers.

Whitsters.

The second part of Fez situate Eastward, is beautified with most stately Palaces, Temples, Houses, and Colledges; albeit there are not so many trades and occupations as in the part before described. For here are neither Merchants, Taylors, Shoo makers, &c. but of the meaner sort. Heere are notwithstanding thirty shops of Grocers. Neere unto the walles dwell certaine Bricke-burners and Potters: and not farre from thence is a great Market of white Earthen Vessels, Platters, Cups and Dishes. Next of all stands the Corne-market, wherein are divers Granaries to lay up Corne. Over against the great Temple there is a broad street paved with Brick, round about which divers handi-crafts and occupations are exercised. There are likewise many other trades diversly dispersed over this East part of the City. The Drapers and Grocers have certaine peculiar places allotted unto them. In the East part of Fez likewise there are five hundred

A Description of the second part of Fez.

Grocers.

*Earthen vessels.
Corn-market.*

Drapers.

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and twenty Weavers houses, very stately and sumptuously built: having in each of them many worke-houses and Loomes, which yeeld great rent unto the owners.

Weavers. Weavers there are (by report) in this City twenty thousand, and as many Millers. Moreover, in this part of Fez are an hundred shops for the whiting of thread; the principall whereof being situate upon the River, are exceedingly well furnished with Kettles, Cauldrons, and other such vessels: here are likewise many great houses

Millers.

Sawyers. to sawe wood in, which worke is performed by Christian captives, and whatsoever wages they earne, redoundeth unto their Lords and Masters. These Christian captives are not suffered to rest from their labours, but onely upon Fridayes, and upon eight severall dayes of the yeere besides, whereon the Moores feasts are solemnized.

Christian captives slavery.

Stewes. Heere also are the common stewes for Harlots, which are favoured by great men, and sometime by the chiefe Governours of the City. Likewise there are certaine Vintners, who are freely permitted to keepe Harlots, and to take filthie hire for them. Heere are also moe then sixe hundred cleere Fountaines walled round about and most charily kept, every one of which is severally conveyed by certaine pipes unto each House, Temple, Colledge, and Hospitall: and this Fountaine water is accounted the best: for that which commeth out of the

Vintners.

Fountaines
600.

[II. vi. 792.]
Rivers dried up in Summer.

River is in Summer oftentimes dried up: as likewise when the Conduits are to be clensed, the course of the River must of necessitie bee turned out of the City. Wherefore every family useth to fetch water out of the said Fountaines, and albeit in Summer-time the chiefe Gentlemen use River-water, yet they will often call for Fountaine-water, because it is more coole and pleasant in taste. But in the Spring-time it is nothing so. These Fountaines have their Originall for the most part from the West and South, for the North part is all full of Mountaines and Marble Rockes, containing certaine Caves or Cels, wherein Corne may be kept for many yeeres; of which Caves some are so large, that they will hold two hundred

bushels of Corne. The Citizens dwelling neere those Caves, and such as possesse them do sufficiently maintaine themselves in taking yeerely every hundred bushell for rent. The South part of East Fez is almost halfe destitute of Inhabitants; howbeit the gardens abound with Fruits and Flowres of all sorts. Every Garden hath an house belonging thereunto, and a Christall-fountaine environed with Roses, and other odoriferous Flowres and Herbes; so that in the Spring-time a man may both satisfie his eyes, and solace his mind in visiting this part of the City: and well it may be called a Paradise, sithence the Noblemen doe here reside from the moneth of Aprill till the end of September. Westward, that is, toward the Kings Palace, standeth a Castle built by a King of the Luntune Familie, resembling in bignesse an whole towne: wherein the Kings of Fez, before the said Palace was built, kept their Royall residence. But after new Fez began to be built by the Marin Kings, the said Castle was left onely to the Governour of the City. Within this Castle stands a stately Temple built (as aforesaid) what time it was inhabited by Princes and Nobles, many places being afterward defaced and turned into Gardens: howbeit certaine houses were left unto the Governour, partly to dwell in, and partly for the deciding of controversies. Heere is likewise a certaine Prison for captives supported with many pillars, and being so large, that it will hold (as divers are of opinion) three thousand men. Neither are there any severall roomes in this prison: for at Fez one prison serveth for all. By this Castle runneth a certaine River very commodious for the Governour.

*Gardens.**Kings Palaces.**Prison.*

In the City of Fez are certaine particular Judges and Magistrates: and there is a Governour that defineth civill controversies, and giveth sentence against Malefactors. Likewise there is a Judge of the Canon Law, who hath to doe with all matters concerning the Mahumetan Religion. A third Judge there is also, that dealeth about marriages and divorcements, whose authoritie is to heare all witnesses, and to give sentence accordingly.

Of the Magistrates, the administration of Justice, and of the apparell used in Fez.

PURCHAS HIS PILGRIMES

The punishment of malefactors in Fez.

Next unto them is the high Advocate, unto whom they appeale from the sentence of the said Judges, when as they doe either mistake themselves, or doe ground their sentence upon the authoritie of some inferiour Doctor. The Governour gaineth a great summe of money by condemning of parties at severall times. Their manner of proceeding against a Malefactor is this: having given him an hundred or two hundred stripes before the Governour, the Executioner putteth an Iron-chaine about his necke, and so leadeth him starke-naked (his privities onely excepted) through all parts of the City: after the Executioner followes a Serjeant, declaring unto all the people what fact the guilty person hath committed, till at length having put on his apparell againe, they carry him backe to prison. Sometimes it falleth out that many offenders chained together are led about the Citie: and the Governour for each Malefactor thus punished, receiveth one Ducat and one fourth part; and likewise at their first entrance into the Gaole, he demands of each one a certaine duety, which is paid particularly unto him by divers Merchants and Artificers appointed of purpose. And amongst his other livings, he gathered out of a certaine Mountaine seven thousand Ducats of yeerely Revenue: so that when occasion serveth, he is at his proper costes to finde the King of Fez three hundred horses, and to give them their pay.

No Officer by Mahumets Law to have Fees. Unlearned Lawyers.

But foure Serjeants in Fez: and those bawdy Knaves.

Those which follow the Canon law have neither stipend nor reward allowed them: for it is forbidden by the Law of Mahumet, that the Judges of his Religion should reape any commoditie or Fees by their Office; but that they should live onely by reading of Lectures, and by their Priesthood. In this faculty are many Advocates and Proctors, which are extreme idiots, and utterly voyd of all good learning. There is a place also in Fez whereinto the Judges use to cast the Citizens for debt, or for some light offence. In all this City are foure Officers or Serjeants onely; who from midnight till two a clocke in the morning doe walke about all parts of the Citie; neither

have they any stipend, but a certaine Fee of such Male-factors as they lead about in chaines, according to the qualitie of every mans crime; moreover, they are freely permitted to sell Wine, and to keepe Harlots. The said Governour hath neither Scribes nor Notaries, but pronounceth all sentences by word of mouth. One onely there is that gathereth Customes and Tributes over all the City, who daily payeth to the Kings use thirty Ducats. This man appointeth certaine substitutes to watch at every Gate, where nothing, be it of never so small value, can passe before some Tribute be paid. Yea, sometime they goe forth of the City to meet with the Carriers & Muliters upon the high wayes, to the end they may not conceale nor closely convey any merchandize into the City. And if they be taken in any deceit, they pay double. The set order or proportion of their Custome is this, namely, to pay two Ducats for the worth of an hundred: for Onix-stones, which are brought hither in great plentie, they pay one fourth part: but for Wood, Corne, Oxen, & Hens, they give nothing at all. The said Governor of the Shambles hath alwaies twelve men wayting upon him, and oftentimes hee rideth about the Citie to examine the weight of bread, and finding any bread to faile of the duewaight, he causeth the Baker to be beaten with cudgels, and to bee led in contempt up and downe the Citie.

The Citizens of Fez goe very civilly and decently attyred, in the Spring time wearing Garments made of out-landish cloth: over their Shirts they weare a Jacket or Cassock beeing narrow and halfe-sleeved, whereupon they weare a certayne wide Garment, close before on the brest. Their Caps are thinne and single, like unto the Night-caps used in Italie, saving that they cover not their eares: these Caps are covered with a certaine Skarfe, which beeing twice wreathed about their head and beard, hangeth by a knot. They weare neither Hose nor Breeches, but in the Spring time when they ride a Journey, they put on Boots: many of the poorer sort have onely their Cassocke, and a Mantle over that called, * Barnussi, and a most course

*No Notaries.**Tribute,
Searchers &
excise.**Two per cento
Custome.
[II. vi. 793.]**Their apparel.***Or Ilbernus.*

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[II. vi. 794.]

beeing done, all the Ghests present are invited to a Banquet, whereunto for great Dainties is brought a kind of Bread fryed and tempered with Honey, which we have before described; then they bring Rost-meat to the boord, all this being at the Bridegroomes cost: afterward the Brides Father maketh a Banquet in like sort. Who if he bestow on his Daughter some apparell besides her Dowrie, it is accounted a point of liberalitie. And albeit the Father promiseth but thirtie Duckats onely for a Dowrie, yet will he sometimes bestow, in apparell and other Ornaments belonging to Women, two hundred, yea sometimes three hundred Duckats besides. But they seldome give an House, a Vineyard, or a field for a Dowrie. Moreover upon the Bride they bestow three Gownes made of costly cloth; and three others of Silke Chamlet, or of some other excellent Stuffe. They give her Smockes likewise curiously wrought, with fine Veiles, and other embroydered Vestures; as also Pillowes and Cushions of the best sort. And besides all the former gifts, they bestow eight Carpets or Coverlets on the Bride, foure whereof are onely for seemelnesse to spread upon their Presses and Cupboords: two of the courser they use for their Beds; and the other two of Leather to lay upon the floore of their Bed-chambers. Also they have certaine Rugs of about twentie els compasse or length; as likewise three Quilts being made of Linnen and Woollen on the one side, and stuffed with flocks on the other side, which they use in the night in manner following. With the one halfe they cover themselves, and the other halfe they lay under them: which they may easily doe, when as they are both waies about ten ells long. Unto the former they adde as many Coverlets of Silke very curiously embroydered on the upper-side, and beneath lined double with Linnen and Cotton. They bestow likewise white Coverlets to use in Summer-time onely: and lastly, they bestow a Woollen hanging divided into many parts, and finely wrought, as namely, with certaine pieces of gilt Leather; whereupon they sowe Jags of partie-coloured Silke, and upon every

Jagge a little Ball or Button of Silke, whereby the said hanging may for Ornaments sake bee fastened unto a wall.

Here you see what be the Appurtenances of their Dowries; wherein some doe strive so much to excell others, that oftentimes many Gentlemen have brought themselves unto Poverty thereby. Some Italians thinke that the Husband bestowes a Dowrie upon his Wife; but they altogether mistake the matter.

*Italians
mistaken.*

The Bridegroom being readie to carry home his Bride, causeth her to be placed in a wooden Cage or Cabinet eight square covered with Silke, in which shee is carryed by Porters, her Parents and Kinsfolkes following, with a great noyse of Trumpets, Pipes, and Drummes, and with a number of Torches; the Bridegroomes Kinsmen goe before with Torches, and the Brides Kinsfolkes follow after: and so they goe unto the great Market place, and having passed by the Temple, the Bridegroome takes his leave of his Father-in-law and the rest, hying him home with all speed, and in his Chamber expecting the presence of his Spouse. The Father, Brother, and Uncle of the Bride leade her unto the Chamber-doore, and there deliver her with one consent unto the Mother of the Bridegroome: who, as soone as she is entred, toucheth her foot with his, and forth-with they depart into a severall roome by themselves. In the meane season the Banquet is comming forth: and a certaine woman standeth before the Bride-chamber doore, expecting till the Bridegroome having defloured his Bride, reacheth her a Napkin stayned with bloud, which Napkin she carryeth incontinent and sheweth to the Ghests, proclayming with a lowd voyce, that the Bride was ever til that time an unspotted & pure Virgine. This woman, together with other women her Companions, first the Parents of the Bridegroom, and then of the Bride, doe honourably entertayne. But if the Bride be found not to be a Virgine, the Marriage is made frustrate, and shee with great disgrace is turned home to her Parents.

*Fetching home
the Bride.*

But so soone as the new marryed man goeth forth of

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Custome of fishes.

the house (which is for the most part on the seventh day after the Marriage) hee buyeth great plenty of fishes, which hee causeth his Mother or some other woman to cast upon his Wives feet; and this they, from an ancient Superstitious custome take for a good boding.

Minstrelsie and dancing.

The morrow after a company of women goe to dresse the Bride, to combe her Lockes, and to paint her Cheekes with Vermillion; her hands and her feet they dye blacke, but all this Painting presently loseth the fresh hue; and this day they have another Banquet. The Bride they place in the highest Roome that she may be seene of all. The same night, which was spent in dancing, there are present at the Bridal-house certayne Minstrels and Singers, which by turnes sometimes use their Instruments and sometimes Voyce-musick: they dance alwayes one by one, and at the end of each Galliard they bestow a Largesse upon the Musicians. If any one will honour the Dancer, he bids him kneele downe before him, and having fastened pieces of money all over his face, the Musicians presently take it off for their fee. The women dance alone without any men, at the noyse of their owne Musicians. All these things use to bee performed when the Bride is a Mayde.

The Marriage of Widdowes.

But the Marriages of Widdowes are concluded with lesse adoe. Their cheere is boyled Beefe and Mutton, and stewed Hens, with divers juncating Dishes among. In stead of Trenchers, the Ghests being ten or twelve in number, have so many great round Platters of wood set before them. And this is the common custom of Gentlemen and Merchants. The meaner sort present their Ghests with certaine sops or bruesle of Bread like unto a Pancake, which being dipped in flesh-pottage, they eat out of a great Platter not with Spooones but with their fingers onely: and round about each great Platter stand to the number of ten or twelve persons.

The Circumcision of their Children.

Likewise they make a solemne Feast at the Circumcision of their male children, which is upon the seventh day after their birth; and at this Feast the Circumcisor, together with all their Friends and Kinsfolkes is present:

which being done, each one, according to his abilitie, bestoweth a Gift upon the Circumcisor in manner following. Every man layes his money upon a Lads face which the Circumcisor brought with him. Whereupon the Lad calling every one by his name, giveth them thankes in particular: and then the Infant beeing circumcised, they spend that day with as great jollity as a day of Marriage. But at the birth of a Daughter they shew not so much alacritie. [II. vi. 795.]

Among the people of Fez there have remayned certaine Relikes of Festivall Dayes instituted of old by the Christians, whereupon they use certaine ceremonies which themselves understand not. Upon Christmas even they eate a Sallet made of divers Hearbs: they seeth likewise that night all kind of Pulse, which they feede upon for great dainties. Upon New-yeeres day the children goe with Maskes and Vizards on their faces to the houses of Gentlemen and Merchants, and have Fruites given them for singing certaine Carols or Songs. When as the Feast of Saint John Baptist is hallowed among Christians, you shall here see all about great store of fires made with Straw. And when their childrens teeth begin to grow, they make another feast called, according to the Latines, Dentilla. They have also many other Rites and Customes of Divining, or Southsaying, the like whereof I have seene at Rome, and in other Cities of Italy. As touching their Feasts prescribed by the Mahumetan Law, they are at large set downe in that briefe Treatise which we have written concerning the same Law.

The women having by death lost their husbands, fathers, or any other of their deare friends, assemble forth-with a great multitude of their owne Sexe together, who stripping themselves out of their owne attire, put on most vile sack-cloth, and defile their faces with much durt: then call they certaine men clad in womens attire, bringing great foure-square Drums with them, at the noyse of which Drums the women-mourners sing a Funerall-song, tending as much as may be, to the commendation of the partie

*Of their Rites
observed upon
Festivall
daies, and
their manner
of mourning
for the dead.
Reliques of
Christians
Ceremonies
observed
among the
Moores: some
of which seeme
also to have
remained from
the Heathen.
S. Nicholas.
Bon-fires.*

A booke lost.

*Their
funerals.*

A.D.
c. 1526.

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deceased; and at the end of every Verse, the said women utter most hideous shrikes and out-cries, tearing their haire, and with much lamentation beating their cheekes and brests, till they be all-imbrued with bloud: and so these Heathenish superstitions continue for seven whole dayes together. At which seven daies end they surcease their mourning for the space of forty daies, and then they begin anew to torment themselves for three daies together in manner aforesaid: howbeit, these kinds of Obsequies are observed only by the baser people, but the Gentlemen and better sort behave themselves more modestly. At this time all the widowes friends come about her to comfort her, and send divers kinds of meats unto her: for in the mourning-house they may dresse no meate at all, till the dead corps bee carried forth. The woman her selfe that looseth her husband, father, or brother, never goeth forth with the funerall. But how they wash and burie the dead corps, and what superstitions they use thereabout, you shall find recorded in my little Treatise above mentioned.

*Their manner
of gaming at
Fez.
Chesse-play.
Of the African
Poets.*

The Citizens use most of all to play at Chesse, and that from ancient times. Other Games there are also, but very rude, and used onely by the common people.

*Mahumets
Birth-day.
Rewards for
poets in Fez.
Honor alit
artes omnesque
in cenduntur
ad studio
gloriâ.*

In Fez there are divers most excellent Poets, which make Verses in their owne Mother-tongue: most of their Poems and Songs intreate of Love. Every yeare they pen certaine Verses in the commendation of Mahumet, especially upon his Birth-day: for then betimes in the morning they resort unto the Palace of the chiefe Judge or Governour, ascending his Tribunall seate, and from thence reading their Verses to a great audience of people: and he whose Verses are most elegant and pithy, is that yeare proclaimed Prince of the Poets. But when as the Kings of the Marin Family prospered, they used to invite all the learned men of the Citie unto their Palace; and honourably entertaining them, they commanded each man in their hearing to recite their Verses to the commendation of Mahumet: and hee that was in all mens opinions esteemed the best Poet, was rewarded by the King with an hundred Duckats,

with an excellent Horse, with a Woman-slave, and with the Kings owne Robes wherewith hee was then apparelled: all the rest had fifty Duckats apiece given them, so that none departed without the Kings liberalitie: but an hundred and thirtie yeares are expired since this custome, together with the Majestie of the Fezzan Kingdome decayed.

Of Schooles in Fez for the instructing of Children, there are almost two hundred, every one of which is in fashion like a great Hall. The Schoole-masters teach their Children to write, and reade not out of a Booke, but out of a certaine great Table. Every day they expound one sentence of the Alcoran: and having read quite through, they begin it againe, repeating it so often, till they have most firmly committed the same to memorie: which they doe right well in the space of seven yeeres. Then reade they unto their Scholers some part of Orthography: howbeit, both this and the other parts of Grammar are farre more exactly taught in the Colledges, then in these triviall Schooles. The said Schoole-masters are allowed a very small stipend; but when their Boyes have learned some part of the Alcoran, they present certaine gifts unto their Master, according to each ones abilitie. Afterward so soone as any Boy hath perfectly learned the whole Alcoran, his Father inviteth all his sonnes Schoole-fellowes unto a great Banquet: and his sonne in costly apparell rides through the streete upon a gallant Horse, which Horse and apparell the Governour of the Royall Citadell is bound to lend him. The rest of his Schoole-fellowes beeing mounted likewise on Horse-backe accompany him to the Banqueting-house, singing divers Songs to the praise of God, and of Mahumet. Then are they brought to a most sumptuous Banquet, whereat all the Kinsfolks of the foresaid Boyes Father are usually present: every one of whom bestoweth on the Schoole-master some small gift, and the Boyes Father gives him a new suite of apparell. The said Scholers likewise use to celebrate a Feast upon the birthday of Mahumet, and then their Fathers are bound to send

*A description
of the Gram-
mar schooles in
Fez.
Two hundred
Schooles.
The Alcoran
learned by
heart.*

[II. vi. 796.]

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*Torches on
Mahumets
birth-day.*

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each man a Torch unto the Schoole: whereupon every Boy carrieth a Torch in his hand, some of which weigh thirtie pound. These Torches are most curiously made, being adorned round about with divers fruits of Waxe, which being lighted betimes in the morning, doe burne till Sunrise; in the meane while certaine Singers resound the prayes of Mahumet; and so soone as the Sunne is up, all their solemnitie ceaseth: this day useth to be very gainefull unto the Schoole-masters, for they sell the remnant of the Waxe upon the Torches for an hundred Duckats, and sometimes for more. None of them payes any rent for his Schoole: for all their Schooles were built many yeeres agoe, and were freely bestowed for the training up of youth. Both in these common Schooles, and also in the Colledges they have two dayes of recreation every weeke, wherein they neither teach nor studie.

*The Fortune
tellers.
Three sorts
of Diviners
in Fez.*

Now let us speake of the Fortune-tellers and Diviners, of whom there is a great number, and three kinds. For one sort useth certaine Geomanticall figures. Others powring a drop of Oyle into a viall or glasse of water, make the said water to be transparent and bright, wherein, as it were in a mirror, they affirme that they see huge swarmes of Devils that resemble an whole Armie, some whereof are travelling, some are passing over a River, and others fighting a Land-battell, whom when the Diviner seeth in quiet, he demandeth such questions of them as he is desirous to be resolved of; and the Devils give them answere with beckning, or with some gesture of their hands or eyes; so inconsiderate and damnable is their credulitie in this behalfe. The foresaid Glasse-viall they will deliver into childrens hands scarce of eight yeeres old, of whom they will aske whether they see this or that Devill. Many of the Citie are so besotted with these vanities, that they spend great sums upon them. The third kind of Diviners are Women-witches, which are affirmed to have familiaritie with Devils: some Devils they call red, some white, and some blacke Devils: and when they will tell any mans fortune, they perfume them-

Witches.

selves with certaine Odours, saying, That then they possesse themselves with that Devill which they called for: afterward changing their voyce, they faine the Devill to speake within them: then they which come to enquire, ought with great feare and trembling aske these vile and abominable Witches such questions as they meane to propound; and lastly, offering some fee unto the Devill, they depart. But the wiser and honester sort of people call these women Sahacat, which in Latin signifieth *Fricatrices*, because they have a damnable custome to commit unlawfull Venerie among themselves, which I cannot expresse in any modester termes. If faire women come unto them at any time, these abominable Witches will burne in lust towards them, no otherwise then lustie Younkers doe towards young Maides, and will in the Devils behalfe demand for a reward, that they may lie with them: and so by this meanes it often falleth out, that thinking thereby to fulfill the Devils command they lie with the Witches. Yea, some there are, which being allured with the delight of this abominable vice, will desire the company of these Witches, and faining themselves to be sicke, will either call one of the Witches home to them, or wil send their husbands for the same purpose: and so the Witches perceiving how the matter stands, will say, That the Woman is possessed with a Devil, and that she can no way be cured, unles she be admitted into their society. With these words her silly husband being perswaded, doth not only permit her so to do, but makes also a sumptuous banquet unto the damned crew of Witches: which being done, they use to dance very strangely at the noyse of Drums: and so the poore man commits his false wife to their filthy disposition. Howbeit, some there are that will soone conjure the Devill with a good cudgell out of their wives: others faining themselves to be possessed with a Devill, will deceive the said Witches, as their wives have been deceived by them.

In Fez likewise there are a kind of Juglers, or Conjurers called Muhazzimin, who of all others are reported to be

Fricatrices.

*Among many
bad, some good
Conjurers.
Of the
Conjurers,
Inchanters,
and Jugglers
in Fez.*

A.D.
c. 1526.

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Cabalists.

[II. vi. 797.]

most speedie casters out of Divels. And because their Negromancie sometimes taketh effect, it is a wonder to see into what reputation they grow thereby: but when they cannot cast forth a Devill, they say, It is an Airie Spirit. Their manner of adjuring Devils, is this: First, they draw certaine Characters and Circles upon an ash-heape, or some other place; then describe they certaine signes upon the hands and fore-head of the partie possessed, and perfume him after a strange kind of manner. Afterward they make their Inchantment of Conjuracion, enquiring of the Devill, which way, or by what meanes he entred the party, as likewise what he is, and by what name he is called; and lastly, charging him to come forth. Others there are that worke by a certaine Cabalisticall rule, called Zairagia: this rule is contained in many Writings, for it is thought to be Naturall Magique: neither are there any other Negromancers in all Fez, that will more certainly and truly resolve a doubtfull question: howbeit, their Art is exceeding difficult, for the Students thereof must have as great skill in Astrologie, as in Cabala. My selfe in times past having attained to some knowledge in this facultie, continued (I remember) an whole day in describing one figure onely: which kind of figures are described in manner following. First, they draw many circles within the compasse of a great circle: in the first circle they make a crosse, at the foure extremities whereof, they set downe the foure quarters of the World, to wit, East, West, North and South: at each end of one of the said crosse lines they note either Pole: likewise about the circumference of the first circle, they paint the foure Elements: then divide they the same circle and the circle following into foure parts, and every fourth part they divide into other seven, each one being distinguished with certaine great Arabian Characters, so that every Element containeth eight and twenty Characters. In the third circle they set downe the seven Planets: in the fourth, the twelve Signes of the Zodiack: in the fifth, the twelve Latine names of the moneths: in the sixth, the eight and twentie Houses of

the Moone: in the seventh, the three hundred sixty five dayes of the yeare; and about the convexitie thereof, the foure Cardinall or principall Windes. Then take they one onely letter of the question propounded, multiplying the same by all the particulars aforementioned, and the product or summe totall they divide after a certaine manner, placing it in some roome, according to the quality of the character, and as the Element requireth wherein the said Character is found without a figure. All which being done, they marke that figure which seemeth to agree with the foresaid number, or summe produced, wherewith they proceed as they did with the former, til they have found eight and twenty Characters, whereof they make one word, and of this word the speech is made that resolveth the question demanded: this speech is alwaies turned into a verse of the first kind, which the Arabians call Ethaul, consisting of eight Stipites, and twelve Chordi, according to the Meeter of the Arabian Tongue, whereof we have intreated in the last part of our Arabian Grammer. And the Verse consisting of those Characters, comprehendeth alwaies a true and infallible answer unto the question propounded, resolving first that which is demanded, and then expounding the sense of the question it selfe. These Practitioners are never found to erre, which causeth their Art of Cabala to bee had in great admiration: which although it bee accounted Naturall, yet never saw I any thing that hath more affinitie with supernaturall and Divine knowledge. I remember that I saw in a certaine open place of King Abulunan his Colledge in Fez, upon a floore paved with excellent smoothe Marble, the description of a figure. Each side of this floore or court was fifty ells long, and yet two third parts thereof were occupied about the figure, and about the things pertaining thereto: three there were that made the description, every one attending his appointed place, and they were an whole day in setting it downe. Another such figure I saw at Tunis, drawne by one that was marvelous cunning in the Art, whose father had written two volumes of Commentaries or expositions

*An Arabian
Grammer
written by
John Leo.*

A.D.
c. 1526.

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*Bookes of that
Art.*

*Divination
and Southsay-
ing forbidden
by the Law of
Mahomet.*

*Of certaine
Rules and
superstitions
observed in the
Mahumetan
Law.*

*Divers Mahu-
metan Sects.*

upon the precepts of the same Art, wherein whosoever hath exact skill, is most highly esteemed of by all men. I my selfe never saw but three of this Profession, namely, one at Tunis, and two other at Fez: likewise I have seene two Expositions upon the precepts of the said Arte, together with a Commentarie of one Margian, father unto the foresaid Cabalist which I saw at Tunis: and another written by Ibnu Caldim the Historiographer. And if any were desirous to see the Precepts and Commentaries of that Art, he might doe it with the expence of fiftie Duckats: for sayling to Tunis, a Towne neere unto Italy, hee might have a sight of all the particulars aforesaid. I my selfe had fit oportunitie of time, and a Teacher that offered to instruct me gratis in the same Art: howbeit, I thought good not to accept his offer, because the said Art is forbidden and accounted hereticall by the Law of Mahomet: for Mahumets Law affirmeth all kind of Divinations to be vaine, and that God onely knoweth secrets, and things to come: wherefore sometimes the said Cabalists are imprisoned by the Mahumetan Inquisitors, who cease not to persecute the Proffessors of that Art.

Here also you may find certaine learned men, which will have themselves called Wizards, and Morall Philosophers. They observe certaine Rules which Mahomet never prescribed. By some they are accounted Catholique, or true Mahumetans, and by others they are holden for heretiks: howbeit, the greatest part of the common people reverence them as if they were Gods, notwithstanding they commit many things unlawfull and forbidden by the Mahumetan Law; as namely, whereas the said Law forbiddeth any love-matters to be expressed in any musicall Ditties, or Songs, these Moralists affirme the contrary. In the foresaid Mahumetan Religion are a great number of Rules or Sects, every of which hath most learned Patrons and Protectors. The foresaid Sect sprang up fourescore yeares after Mahomet, the first Author thereof being called Elhesen Ibnu Abilhasen, and being borne in the Towne of Basora: this man taught his Disciples and followers

certaine Precepts, but Writings hee left none behind him. About an hundred yeares after there came another notable Doctor of that Sect from Bagaded, called Elharit Ibnu Esed, who left volumes of Writings unto his Disciples. Afterward those that were found to be his followers, were all condemned by the Mahumetan Patriarke and Lawyers. Howbeit, fourescore yeares after, that Sect began to revive againe under a certaine famous Professor, who drew after him many Disciples, unto whom he published his Doctrine. This man at length, and all his followers, were by the Patriarke and Lawyers condemned to die. Which he understanding, wrote forthwith unto the Patriarke, requesting that he might be licenced to dispute with the Lawyers, as touching his Doctrine, of whom if he were convinced, he would most willingly suffer death; otherwise that it would be against al equity, that so many innocents should perish upon an unjust accusation. The Patriarke thinking his demand to be reasonable, condescended wholly thereunto. But when the matter came to disputation, the partie condemned, soone put all the Lawyers to silence. Which when the Patriarke perceived, he revoked the sentence as unjust, and caused many Colledges and Monasteries to be erected for the said partie and his followers. After which time this Sect continued about an hundred yeeres, till the Emperour Malicsach of the Turkish race came thither out of Asia the greater, and destroyed all the maintainers thereof. Whereupon some of them fled unto Cairo, and the rest into Arabia, being dispersed here and there for the space of twenty yeares, till the reigne of Caselsah, Nephew unto Malicsach, Nidam Elmule, one of his Counsellors, and a man of an high spirit, being addicted unto the said Sect, so restored, erected, and confirmed the same, that by the helpe of one Elgazzuli, a most learned man (who had written of the same argument a notable Worke, divided into seven parts) he reconciled the Lawyers with the Disciples of this Sect, conditionally, that the Lawyers should be called Conservers of the Prophet Mahumet his Lawes, and the Sectaries

[II. vi. 798.]

A.D.

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*Bagdet sacked
by the Tartars.*

Reformers of the same. This concord lasted betweene them, till Bagaded was sacked by the Tartars; which befell in the yeare of the Hegeira 756. at what time those Sectaries so increased, that they swarmed almost over all Africa and Asia. Neither would they admit any into their societie, but such as were very learned, and trained up in all kind of liberall Sciences; to the end they might the better defend their owne opinions, and confute their adversaries: but now adayes they admit all kind of rude and ignorant persons, affirming all sorts of learning to be needlesse; for the holy spirit (say they) revealeth the knowledge of the truth unto such as are of a cleane heart; and they alleage many reasons for the confirmation of this their opinion, though not very forcible. Wherefore despising their ancestors Rites, and the strict observations of the Law, they addict themselves to nought else but delights and pleasures, feasting often, and singing lascivious Songs. Sometimes they will rend their garments, either alluding thereby to the Verses that they sing, or being mooved thereunto by their corrupt and vile disposition, saying falsely, That they are then ravished with a fit of divine love: but rather impute it to their abundance of meat, and gluttony. For each one of them will devoure as much meate, as may well suffice three. Or (which is more likely) they utter those passionate clamours and out-cries, because they are inflamed with unlawfull and filthy lust. For sometimes it happeneth that some one of the principal of them, with all his Scholers and Disciples, is invited to the marriage of some Gentleman, and at the beginning of the banquet they will rehearse their devout Orizons and Songs, but so soone as they are risen from the Table, the elder of the companie being about to dance, teare their garments: and if any one in the midst of their dancing, that hath drunke immoderately, chanceth to fall downe, he is taken up forthwith by one of the Scholers, and too too lasciviously kissed. Whereupon this Proverbe grew among the people of Fez, The Hermits banquet. Which they use in

reproch of those Masters, that make their Scholers their Minions.

Amongst these Sects there are some, that have not onely a divers Law, but also a different beliefe from the residue; whereupon by some others they are called Heretikes. Some there are also which hold, that a man by good Works, by Fasting, and Abstinence, may attaine unto the nature of an Angell, which good Works, Fastings, &c. doe (say they) so purge and free the mind from all contagion of evill, that by no meanes it can sinne any more, though it would never so faine. Howbeit, they thinke themselves not capable of this felicitie, before they ascended thereunto by the degrees of fiftie Disciplines or Sciences: and although they fall into sinne before they be come to the fiftieth degree, yet they say that God wil not impute that sinne unto them. These fellowes indeed in the beginning led a most strict life, and do even macerate and consume themselves with fasting: but afterward they give themselves to all licentiousnesse and pleasure. They have also a most severe forme of living set downe in foure Bookes, by a certaine learned man of their faction, called Essehrauar de Sehrauard, and borne in the Citie of Corasan. Likewise there was another Authour called Ibnul Farid, that described all their Religion in witty Verses, which being fraught with Allegories, seemed to intreate of nought but Love: wherefore one Elfargani expounded the said Verses with a Commentarie, and thereout gathered the Canons and Orders of the Sect, and shewed the degrees to the attainment of felicitie. Moreover, the said Verses are so sweet and elegant, that the maintainers of this Sect will sing and repeate none other in their Banquets: for these three hundred yeeres no Author hath so adorned their language as the said Ibnul. These Sectaries take the Heavens, the Elements, the Planets, and the fixed Starres to be one God, and that no Law nor Religion is erroneous: for every man (say they) may lawfully worship that which his mind is most addicted to worship. They thinke that all the knowledge of God was infused into one man, whom

*Of divers
other Rules
and Sects, and
of the superstitious
credulity
of many.*

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they call in the language Elcorb; this man, they say, was elect by God, and was made equall in knowledge to him. Forty there are among them called all by the name of Elauted, which signifieth in our language, a block, or stock of a tree: out of this number, when their Elcoth deceaseth, they create another in his roome, namely, seventy persons that have the authority of election committed unto them. There are likewise seven hundred sixty five others (whose names I doe not well remember) who are chosen into the said electors roomes, when any of them decease. These seven hundred sixtie five being bound thereunto by a certaine Canon or Rule of their Order, are constrained [II. vi. 799.] alwaies to goe unknowne, and they range almost all the world over in a most vile and beggerly habite, so that a man would take them for mad men, and estranged from all sense of humanitie: for these lewde miscreants under pretence of their religion, run like rogues naked and savage throughout all Africa, having so little regard of honestie or shame, that they will like brute beasts ravish women in publike places; and yet forsooth the grosse common people reverence them as men of wonderfull holinesse. Great swarmes of these filthie Vagabonds you may see in Tunis, but many more in Egypt, and especially at Alcair, where as in the Market called Bain Elcassrain, I saw one of these Villaines with mine owne eyes, in the presence of much people, defloure a most beautifull woman as she was comming forth of the Bath: which being done, the fond people came flocking about the said woman, striving to touch her garment as a most holy thing, saying, That the Adulterer was a man of great sanctitie, and that he did not commit the sin, but onely seemed to commit it: which when the silly cuckold her husband understood, he shewed himselfe thankfull to his false God with a solemne Banquet, and with liberall giving of Almes. The Magistrates of the Citie would have punished the Adulterer, but they were in hazard to be slaine of the people for their labours, who (as is before said) adore these Varlets for Saints, and men of singular holinesse. Other

*Horrible vil-
lanie, and more
horrible blind-
nesse.*

more vilanous acts I saw committed by them, which I am ashamed to report.

Likewise there is another sort of men, which wee may fitly call Cabalists. These fast most strictly, neither doe they eate the flesh of any living creature, but have certaine meates and garments allotted unto them: they rehearse likewise certaine set-prayers appointed for every houre of the day and for the night, according to the varietie of dayes and moneths, and they use to carrie about certaine square Tables with characters and numbers engraven therein. They faine themselves to have daily conference with the Angels, of whom they learne (they say) the knowledge of all things. They had once a famous Doctor of their Sect, called Boni, who was Author of their Canons, Prayers, and square Tables. Which when I saw, mee thought their Profession had more affinitie with Magique then with Cabala. Their Art was divided into eight parts, whereof the first was called Elumha Enormita, that is, the demonstration of light, the which contained Prayers and Fastings. The second called Semsul Meharif, that is, the Sunne of Sciences, contained the foresaid square Tables, together with their use and profit. The third part they call Sirru Lasmei Elchusne; this part contained a catalogue of those ninetie nine Vertues, which (they say) are contained in the names of God, which I remember I saw at Rome in the custodie of a certaine Venetian Jew. They have also a certaine other Rule, called Suvach, that is, the Rule of Hermites: the Professors and followers whereof inhabite Woods, and solitarie places; neither have they any other food, but such as those wild Desarts will affoord: the conversation of these Heremites no man is able exactly to describe, because they are estranged from all humane societie. But if I should take upon me to describe the varietie of Mahumetan Sects, I should digresse too farre from my present purpose. He that desireth to know more of this matter, let him reade over the booke of Elefacni, who discourseth at large of the Sects belonging to the Mahumetan Religion, the principall whereof are seventie

Of the Cabalists, and certaine other Sects. Pythagoreans, or Banians.

Boni.

Seventy two principall Sects in the religion of Mahumet.

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c. 1526.

PURCHAS HIS PILGRIMES

two, every one of which defend their opinions to be true and good, and such as a man may attaine salvation by. At this day you shall find but two principall Sects onely, the one of Leshari being dispersed over all Africa, Egypt, Syria, Arabia, and Turkie: the other of Imamia, which is authorized throughout the whole Kingdome of Persia, and in certaine Townes of Corasan; and this Sect the great Sophi of Persia maintaineth, insomuch that all Asia had like to have been destroyed thereabout. For whereas before they followed the sect of Leshari, the great Sophi by force of Armes established his owne of Imamia: and yet one onely Sect stretcheth over all the Mahumetans Dominions.

*Of such as
search for
treasures
in Fez.*

Moreover, in the Citie of Fez there are certaine men called Elcanesin, who supposing to finde treasure under the foundations of old houses, doe perpetually search and delve. These grosse fellowes use to resort unto certaine dennes and caves without the Citie-walles, certainly perswading themselves, that when the Romans were chased out of Africa, and driven into Bætica or Granada in Spaine, they hid great abundance of treasure in the bowels of the earth, which they could not carry with them, and so enchanted the same by Art-Magique, that it can by no meanes be attained unto but by the same Art; wherefore they seeke unto Inchanters to teach them the Art of digging up the said treasures. Some of them there are that will stedfastly affirme, that they saw Gold in this or that Cave: others, that they saw Silver, but could not digge it out, by reason that they were destitute of Perfumes and Enchantments fit for the purpose; so that being seduced with this vaine opinion, and deeply delving into the earth, they turne upside-downe the foundations of Houses and Sepulchers, and sometimes they proceede in this manner tenne or twelve dayes journey from Fez: yea, so fond they are, and so besotted, that they esteeme those Bookes that professe the Art of digging of Gold, as divine Oracles. Before my departure from Fez, these fantasticall people had chosen them a Consull, and getting licence of certaine

owners to digge their grounds, when they had digged as much as they thought good, they paid the said owners for all dammages committed.

In this Citie likewise there are great store of Alchymists, which are mightily addicted to that vaine practice: they are most base fellowes, and contaminate themselves with the steame of Sulphur, & other stinking smels. In the evening they use to assemble themselves at the great Temple, where they dispute of their false opinions. They have of their Arte of Alchymie many Bookes written by learned men, amongst which one Geber is of principall account, who lived an hundred yeeres after Mahumet, and being a Greeke borne, is said to have renounced his owne Religion. This Geber his workes and all his precepts are full of Allegories or darke borrowed speeches. Likewise they have another Author, that wrote an huge Volume of the same Arte, intituled by the name of Atto-grehi: this man was secretary unto the Soldan of Bagaded, of whom we have written in the lives of the Arabian Philosophers. Also the Songs or Articles of the said Science were written by one Mugairibi of Granada, whereupon a most learned Mamuluch of Damasco wrote a Commentary: yet so, that a man may much more easily understand the Text then the exposition thereof. Of Alchymists here are two sorts; whereof the one seeke for the Elissir, that is, the matter which coloureth brasse and other Metals; and the other are conversant about multiplication of the quantities of Metals, whereby they may conveniently temper the same. But their chiefest drift is to coine counterfeit money: for which cause you shall see most of them in Fez with their hands cut off.

In this City likewise there is a great swarme of base people, such as there Italians commonly call Ciurmatori: these sing foolish Songs & Rimes in all the streets of the City, & broching meere trifles with the Musicke of Drums, Harpes, and Citterns, they sell unto the rude people certaine scrowles or briefe Charmes in stead of preservatives. Unto these you may adde another kinde of reffuse

Of the Alchymists of Fez.

[II. vi. 800.]

Geber an Alchymic writer.

A Booke written by John Leo of the lives of the Arabian Philosophers.

Charmers and Inchanters of Snakes.

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c. 1526.

PURCHAS HIS PILGRIMES

people of one Family and disposition with the former, who carry dauncing Apes up and downe, and have their Neckes and Armes all entwined with crawling Snakes. These also professe Geomancy, and perswade women that they can foretell them their fortune. Likewise they carry stone-horses about with them, which for a certaine Fee, they will let others have to cover their Mares. Their Gentlemen are very stately and high minded, and will have little or no familiarity at all with the Citizens: so likewise the Doctors and Judges of principall account will admit but few unto their acquaintance. This City it selfe is most beautiful and right commodiously situate; where albeit in winter time the streets are so mirie, that you cannot walke in them without startups, yet they let passe such abundance of water out of their Conduits, that all the filth is washed cleane away. Where Conduits are wanting, they carry all the durt in Carts unto the next part of the River.

*A Description
of the Suburbs
without the
foresaid City
of Fez.*

Without the wals of this City Westward standeth a Suburbe containing almost five hundreth Families, the houses whereof are but meane, and the Inhabitants base, as namely, divers of Camels, Water-bearers, and Cleavers of Wood for the Kings Palace. Yet heere you may finde divers shops, and all kinds of Artificers. Heere likewise dwell all the Charmers and Roguish Minstrels before named; as also great swarmes of sluttish and filthie harlots. In the principall street of this Suburbe, you shall find certaine Caves most Artificially hewen out of excellent Marble, wherein the Noble men of Fez were wont to lay up their Corne: for the least of them will containe more then a thousand Measures of Corne, there being above an hundreth and fifty of them in all, but now they lie waste and open, insomuch that divers fall into them at unawares, for which cause their brims are invironed with wals. Heere every one may play the Vintner and the Bawd; so that this Suburbe may justly be called the sinke of Fez. From the twentieth houre you shall see none at all in their shops: for then every man runs to the Taverne to disport,

to spend riotously, and to be drunken. Another Suburbe there is allotted unto the Lepers, of whom there are two hundred Families: these leprous persons have a Governour, which gathereth certaine yeerely Revenues from the Noble men, and taketh such care of the said Lepers, that they want no necessary thing. He is bound by his Office to discharge the City of all leprous persons, and to compell all such as hee understands to be infected with that disease, to depart into the foresaid Suburbs. If any Leper chanceth to die without issue, part of his goods are employed, to the common benefite of the Lepers, and part fall to the Governours share: but if he hath children, they enjoy his goods.

The habitation of Lepers in Fez, and their Governour.

Many fields there are without the City, which have beene given by certaine Noblemen for the buriall of the dead. Upon their Sepulchers for the most part they lay a long three-square stone. When any Noble man or any principall Citizen deceaseth, they lay one stone over his head, and another over his feet, whereon used to be engraven some Epitaph, with the day and yeere when the party deceased. I my selfe bestowed much labour in gathering of Epitaphs, which I saw both about Fez and in other places of Barbary; all which being set downe in a Booke, I gave unto the Kings Brother. The manner of their Epitaphs is divers, some tending to consolation, and others to sorrow.

A Description of the common place of buriall without the City.

Northward of the City upon a certaine high Hill stands a Palace, wherein are the Monuments of divers Marin Kings, being most Artificially hewen out of Marble with Epitaphs upon them, so that I cannot condignely expresse the Majestie and Beauty thereof.

The Sepulchers of the Kings of Fez.

King Jacob the Founder divided New Fez into three parts, whereof the first contained his Royall Palace, and divers Noblemens houses, unto every one of which he allotted a most pleasant Garden. Not farre from his Palace he built a most stately and sumptuous Temple. In another part of this Citie hee built a large and faire Stable for the Kings Horses to stand in. Then also he caused

New Fez.

[II. vi. 801.]

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other Palaces to be erected for his Captaines and principall Courtiers. From the West gate to the East he appointed the Market place, the distance betweene which Gates is a mile and an halfe, and on both sides he placed Artificers and Merchants shops.

Gold-smiths.

In Fez, neither Ring nor any other Jewell or Commoditie can bee made of Silver or Gold, before the Metall be sealed, for the Offenders are most severely punished. And the Mettall being sealed, whatsoever is made thereof is weighed as if it were money. The greatest part of Gold-smiths dwelling in new Fez are Jewes, who carry their Vessels of Gold and Silver unto a certaine place of old Fez, neere unto the Grocers shops, and there sell them. For in olde Fez neither Gold nor Silver is coyned, nor any Mahumetans are suffered to bee Gold-smiths, because they have Usurers among them, which will sell any piece of wrought Silver or Gold dearer then the waight requireth; albeit the same priviledge is by the Governours of the Citie granted unto the Jewes. Some there are also that onely make Plate for the Citizens, who are payed hire onely for their worke. That part of the Citie which the Kings Attendants or Guard once possessed, is now inhabited by Jewes: for now a dayes the Kings use no such Guard.

Jewes.

The Jewes indeed first dwelt in old Fez, but upon the death of a certaine King they were all robbed by the Moores: whereupon King Abusabid caused them to remoove into new Fez, and by that meanes doubled their yearly Tribute. They therefore even till this day doe occupie a long street in the said new Citie, wherein they have their Shoppes and Synagogues, and their number is marvellously increased ever since they were driven out of Spaine. These Jewes are had in great contempt by all men, neyther are any of them permitted to weare shooes, but they make them certaine Sockes of Sea-rushes. On their heads they weare a blacke *Dulipan, and if any will goe in a Cap, he must fasten a Red cloth thereunto. They pay unto the King of Fez monethly foure hundred Duckats.

Their contempt.

**Or Turbant.*

At length, within the space of an hundred and forty yeares this new Citie was environed with most impregnable wals, and adorned with Temples, Colledges, Palaces, and other such building as serve to beautifie a Citie, so that I thinke there was more bestowed in garnishing of the Citie, then in building of the wals. Without the Citie-wals are built many huge Wheeles or Engins, for the convaying of River-water over the said wals into Cisternes, from whence it is convayed in certayne Channels and Pipes unto the Temples, Gardens, and Palaces. The said Wheeles were built not fully an hundred yeares past, before which time water was brought unto the Citie by a certayne Conduit, from a Fountayne ten miles distant. Of which artificiall Conduit a certaine Genouese, being then in great favour with the King, is reported to have beene the Author: but the Wheeles (they say) were invented by a Spaniard: and in them there is marvellous cunning Workmanship: for to the convayance of so huge a quantitie of water, each Wheele is turned about but foure and twentie times onely in a day and a night. To conclude, here are but few Gentlemen in this Citie, except such as attend upon the Court, for the residue are base and Mechanicall people: but such as carry any shew of honestie, doe so hate and disdayne the Kings Courtiers and Gentlemen, that they will by no meanes vouchsafe to marrie their Daughters unto them.

*Engins for the
convayance of
water.*

Amongst all the Princes of Africa, I never read of any that was created by the common suffrages and consent of the people unto his Kingdome or Princedome, or that was called from any strange Province or Citie to beare rule. Also by the Law of Mahumet no man may beare any Secular Authoritie, which may be called lawfull, save onely the Mahumetan Patriarkes and Prelates: howbeit the said Patriarkes Authoritie decreasing daily more and more, the Ringleaders of such people as ranged up and downe the Desarts, began to invade places inhabited and civilized, and by force of Armes, against Mahumets Law, and maugre his Prelates, to ordayne sundry Princes: As for

*The fashions
and customes
used in the
Kings Court.
No Elective
Princes in
Africa,
chosen by the
people.
No Rulers
Mahumetan
but Prelates.*

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example in the East, whereas the Turkes, Cordians, and Tartars, have usurped dominion over such as were not able to repell them. So likewise in West parts first the Families of Zeneta and Luntuna, then the seditious Mahumetan Preachers, and afterward the Family of Marin got the upper hand. Howbeit, the Family of Luntuna is reported to have ayded the Westernne Regions, and to have released them from the furie of the seditious Heretikes, wherein they shewed themselves Friends and not Enemies: but afterward their tyranny began to shew it selfe. And this is the reason why they doe not now a dayes attayne unto Government by Hereditarie Succession or by Election of the people, or of the Nobilitie.

But the Prince himselfe when he feeles death seazing upon him, calleth about him all his Peeres and Nobles, and bindeth them by Oath, to establish his Sonne, Brother, or any other whom he most favoureth, in his Kingdome. But they after the Princes decease neglecting their Oath, will chose any other whom they list. And this is ordinarily the Election of the King of Fez, who, so soone as he is proclaymed King, chooseth forth-with some one of his Nobles to be his Chiefe Counsellour, and on him he bestoweth the third part of all his Kingly Revenues. Then chooseth another to be his Secretarie, Treasurer, and High Steward of his Houshold. Then is created the Captaine of the Horsemen appointed for the Kings Guard, and these Horsemen with their Horses live most commonly in the fields.

*This was
before the
Xeriffe Family
prevailed.
The manner of
choosing
Officers in the
Court of Fez.*

[II. vi. 80z.]

Lastly, he appointeth a new Governour over every Citie, unto whom all the Tributes and Revenues of the same place redound, with condition that as often as any warres betyde, hee shall maintayne a certayne company of Horses to the Kings service. After a while also hee placeth certayne Deputies and Commissioners over his people inhabiting the Mountaynes, and over the Arabians subject unto him. The Governours of Cities diversly administer Justice, according to the custome of the place. Some there are also appointed by the King to collect all

the Tributes and Revenues of his Kingdome, and duly to pay the same unto him. Likewise there are others chosen, whom they call in their Language, Keepers or Guardians, and unto every one of these the King giveth some Castle or Village, whereby hee may procure his owne mayntenance, and bee able to serve the King in time of warre.

Moreover, the King of Fez mayntayneth a Troupe of Light Horsemen, who so long as they serve the King in his Campe, have their Dyet allowed them out of the Kings Provision: but in time of peace, he findeth them Corne, Butter, and pouldered flesh for the whole yeare, but money they have very seldome. Once a yeare they are apparelled at the Kings cost; neither doe they provide for their Horses either within the Citie or without, for the King furnisheth them with all necessaries. Those that give attendance to their Horses are Christian Captives, which go shackled in great Chaines and Fetters. But when the Armie remooveth any whither, the said Christians are carried upon Camels backes. Another Officer there is that giveth attendance onely to the Camels, assigning certaine Pastures unto the Heardsmen, and dividing fields among them, and making such provision for the Kings Camels, as himselfe shall thinke expedient. Each Camel-driver hath two Camels, which are laden with the Kings Furniture, according to the appointment of the Governour. Likewise the King hath a certaine Purveyor or Steward, whose office is to provide, keepe, and distribute Corne both to the Kings Houshold and to his Army. This man in time of warre hath ten or twelve Tents to lay up Corne in, and every day with change of Camels he sendeth for new Corne, lest the Army should be unprovided of victuals: he hath also Cookes at his command.

Moreover, there is a Governour, or Master Groome of the Stables, who provideth for the Kings Horses, Mules, and Camels, and is furnished with all necessaries by the Steward. There is another also appointed, Over-seer of the Corne, whose dutie it is to provide Barley and other Provender for the beasts: and this man hath his Scribes

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and Notaries about him, who diligently set downe all particular expenses, for they must give up a perfect account unto the chiefe Steward. They have also a certaine Captaine over fiftie Horsemen, which Horsemen may well bee called Pursuivants, for they are sent by the Secretarie in the Kings name to doe his businesse. Likewise the Fezzan King hath another Captaine of great name, being as it were, Governour of his Guard, who in the Kings name, may compell the Judges to doe Justice, and to put their sentences in execution. This mans authoritie is so great, that sometimes he may commit principall Noblemen to Ward, and may severely punish them, according to the Kings commandement.

Moreover, the said King hath a most trusty Chancelor, who keepeth the great Seale, and writeth and signeth the Kings Letters. He hath also a great number of Footmen, the Governour of whom accepteth and dismisseth whom hee thinkes good, and giveth to every one wages according to his agilitie and desert. And whensoever the King commeth in place of Judgement, the said Governour alwayes attendeth upon him, and is in a manner his High Chamberlaine. Also there is another that taketh charge of the Carriages and Baggage of the Armie, and causeth the Tents of the Light Horsemen to be carryed up and downe on Mules, and the Tents of the other Souldiers on Camels. There are likewise a Company of Ensigne-bearers, who in marching on a Journey carry their Colours wrapped up: but he that goeth before the Armie hath his Banner displayed, and of a great height. And every one of the said Standard-bearers knoweth most exactly alwayes, fords of Rivers, and passages thorow Woods, wherefore they are for the most part appointed to guide the Army.

The Drummers (of whom there are great store in the Kings Host) play upon certayne Drums of Brasse as bigge as a great Kettle, the lower part whereof is narrow, and the upper broad, being covered with a skinne. These Drummers ride on Horseback, having alwayes on the one side of their Horses a great waight hanging downe, to

counterpoize the heavinesse of their Drums on the other side. They are allowed most swift Horses, because the Moores account it a great disgrace to loose a Drumme. The said Drummes make such a loude and horrible noyse, that they are not onely heard a farre off, but also strike exceeding terrour both upon men and Horses, and they are beaten onely with a Buls-pizzle. The Musicians are not maintayned at the Kings charge, for the Cities are bound at their costs to send a certaine number of them to the warres, who, according to their demeanour in the warres, are admitted or not admitted unto the Kings Table. This King hath also a certaine Master of Ceremonies, who sitteth at his feet in the Senate House, and commandeth each man to sit downe, and to speake according to his dignitie.

All the Mayde servants in the Kings Family are Negro-slaves, which are partly Chamberlaines, and partly Wayting Maydes. And yet his Queene is alwayes of a white skinne. Likewise in the King of Fez his Court are certaine Christian Captives, being partly Spanish, and partly Portugall women, who are most circumspectly kept by certaine Eunuches, that are Negro slaves. [II. vi. 803.]

The King of Fez hath very large Dominions, but his Revenues are small, to wit, scarce three hundred thousand Duckats, the fift part whereof redoundeth not to the King: for the remainder is divided into sundry portions, as wee have before signified. Yea, the greater part of the said Revenues is payd in Corne, Cattle, Oyle and Butter, all which yeeld but small store of money. In some place they pay a Duckat and one fourth part, Tribute for every Acre, but in other places a whole Family payeth but so much. In some other Regions each man above fifteene yeares of age payeth as much Tribute also. Neither are the people of this great Citie more vexed with any thing then with paying of their Tributes and Impositions. Heere also is to be noted, that the Mahumetan Governours (the Priests onely excepted) may not exact greater Revenues then those that Mahumet hath allotted unto

The King of Fez his Revenues then smal.

Tribute how much.

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them, namely, of every of their subjects which possesseth an hundred Duckats in ready money, they are to have two Duckats and an halfe for yeerely Tribute.

Tithes paid to Mahumetan Princes because they were Priests, and by his law none other.

Every husbandman likewise is bound to pay for Tribute the tenth part of all his Corne. And all the said Tributes he appointed to be paid unto the Patriarke, who should bestow that which was superfluous for the Prince to have, upon common uses; namely, for the relieving of poore impotent people and widowes, and for maintaining of warres against the enemy. But since the Patriarkes began to decay, the Princes (as we have before-said) exercised tyranny. For it was not sufficient for them to exact all the forenamed Tributes, and riotously to consume the same, but also to urge people unto greater contributions; so that all the Inhabitants of Africa are so oppressed with daily exactions, that they have scarcely wherewithall to feed and apparell themselves: for which cause there is almost no man of learning or honesty, that will seeke any acquaintance with Courtiers, or will invite them to his Table, or accept any gifts (bee they never so pretious) at their hands: thinking that whatsoever goods they have, are gotten by theft and bribery.

Note.

The King of Fez his Guard.

How the King of Fez rideth on Progresse.

The King of Fez continually maintaineth sixe thousand Horsemen, five hundred Crosse-bowes, and as many Harqbusiers, being at all assayes prepared for the warres, who in time of peace, when the King goeth on Progresse, lie within a mile of his person: for being at home in Fez, he needeth not so strong a Guard. When he wageth warre against the Arabians that bee his enemies, because the fore-named Garison is not sufficient, he requireth ayde of the Arabians his Subjects, who at their owne costs find him a great army of men better trained to the wars, then his owne Souldiers before-mentioned. The pompe and Ceremonies of this King are but meane, neither doth he willingly use them, but onely upon Festivall dayes, and when meere necessitie requireth. When the King is to ride foorth, the master of Ceremonies signifieth so much unto certaine Herbengers or Postes, whereupon the Her-

JOHN LEO ON AFRICA

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c. 1526.

**Or kins-
folks.*

herbengers give notice thereof unto the Kings *Parents, unto his Nobilitie, his Senators, Captaines, Guardians, and Gentlemen, who presently arrange themselves before the Palace gate. At the Kings comming foorth of the Palace, the Herbengers appoint unto each man his place and order of riding. First and fore-most go the Standard-bearers, next the Drummers, then followeth the chiefe Groome of the Stable with his servants and family; after him comes the Kings pensioners, his Guard, his master of Ceremonies, his Secretaries, his Treasurer, and last of all his chiefe Judge and his Captaine Generall, at length comes the King accompanied with his principall Counsellor, or with some other great Peere. Before the King also ride certaine Officers belonging to his person, whereof one carries his Sword-royall, another his Shield, and the third his Crosse-bow. On each side of him march his Foot-men, one carrying a payre of Stirups, another the Kings Partizan, the third a covering for his Saddle, and the fourth a halter for his horse. And so soone as the King is dismounted, they foorthwith cover the Saddle, and put the foresaid halter upon his Horse-head. Likewise there is another footman that carrieth the Kings Pantofles most Artificially wrought. After the King followeth the Captaine of the footmen, then the Eunuches, the Kings Family, the light Horsemen, and last of all the Crosse-bowes and Harquebusiers. The apparell of the King is then very moderate and plaine: insomuch that if a man knew him not, he would thinke him to be absent: for the attendants be farre more sumptuously attired. Moreover no Mahumetan King or Prince may weare a Crowne, Diademne, or any such like ornament upon his head, for that is forbidden by the law of Mahumet. When the King lyeth with his army in the fields, first his owne great tent is pitched in a foure-square forme like unto a Castle, each side of the said square being fifty elles in length. At every of the foure corners standeth a little sharpe Turret made of Cloth, and a gallant Spheare on the top which glistereth like gold. This Royall Pavillion hath foure gates, every one of which is kept by

No Mahumetan crowned.

The King of Fez his manner of warfare.

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Eunuches. Within the said Pavilion are contained divers other tents, among which is the Kings lodging, being framed in such wise, that it may easily bee removed from place to place. Next unto it stand the Tents of the Noblemen, and of such as are most in the Kings favour; then the lodgings of the principall Guard being made of Goats-skinnes, after the Arabian fashion; and in the midst of all stands the Kings Kitchin and his Pantry. [II. vi. 804.] Not farre from hence the light Horsemen have their abode, who all of them are victualled out of the Kings Storehouse, notwithstanding their attire be very base. Next of all are the Stables, wherein their Horses are marvelous well tended. Without this circuit keepe such as carry the Tents and the Kings Furniture from place to place. Here are also Butchers, Victualers, and such like. All Merchants and Artificers that resort hither, take up their abode next unto the Tent-carriers: so that the Kings Pavillion is pitched like a strong City, for it is so environed with the lodgings of the Guard, and with other Tents adjoyning, that there is very difficult passage to the King. Round about the said Royall Pavillion, there are certaine appointed to watch and ward all night long, howbeit, they are base and unarmed people. In like sort there is a watch kept about the Stables, but sometime so negligently, that not onely some Horses have beene stolne, but there have beene found enemies in the Kings owne Pavillion, that came to murder him. The King liveth the greatest part of the yeere in the fields, both for the safegard of his Kingdome, and also that he may keepe his Arabian subjects in obedience, and sometimes he recreateth himselfe with hunting, and sometime with playing at Chesse. I know right well how tedious I have beene in the description of this Citie: but because it is the Metropolitan not onely of Barbarie, but of Africa, I thought good most particularly to decypher every parcell and member thereof.

*Then began
Xeriffe to peep
forth, which
after obtained
Fez and
Maroco, &c.
and Maroco
the principall
Citie.
Mount
Zarhou.*

This Mountaine beginneth from the Plaine of Esais lying ten miles distant from the Citie of Fez; Westward

it extendeth thirty miles, and is almost ten miles broad. This Mountaine is all covered with waste and Desart woods, being otherwise still stored with Olives. In this Mountaine there are of Sheepe-folds and Castles, to the number of fiftie, and the Inhabitants are very wealthy, for it standeth betweene two flourishing Cities, that is to say, Fez on the East, and Mecnase on the West. The women weave Woollen cloth, according to the custome of that place, and are adorned with many silver Rings and Bracelets. The men of this Mountaine are most valiant, and are much given to pursue and take Lyons, whereof they send great store unto the King of Fez. And the King hunteth the said Lyons in manner following: In a large field, there are certaine little Cels made, being so high, that a man may stand upright in them: each one of these Cells is shut fast with a little doore; and containe within every of them an armed man, who opening the doore presents himselfe to the view of the Lyon: then the Lyon seeing the doores open, comes running toward them with great furie, but the doores being shut againe, he waxeth more furious then before; then bring they foorth a Bull to combate with the Lyon, who enter a fierce and bloody conflict, wherein if the Bull kill the Lyon, that dayes sport is at an end; but if the Lyon get the victory, then all the armed men, being ordinarily twelve, leape foorth of their Cels, and invade the Lyon: each one of them having a Javelin with a pike of a cubite and a halfe long. And if these armed men seeme to be too hard for the Lyon, the King causeth their number to be diminished: but perceiving them too weake, the King with his company from a certaine high place, where he standeth to behold the sport, kill the Lyon with their Crosse-bowes. And oftentimes it falleth out, that before the Lyon be slaine, some one of the men dies for it, the residue being sore wounded. The reward of those that encounter the Lyon is ten Ducats apeece, and a new garment: neither are any admitted unto this combat but men of redoubted valour, and such as come from Mount

*Hunting of
Lyons used by
the King of
Fez.*

*Fight betwixt
a Lyon and a
Bull.*

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PURCHAS HIS PILGRIMES

Zelagi: but those that take the Lyons first are inhabitants of Mount Zarhon.

*Gualili a
Town of
Mount
Zarhon.*

This Towne when the Scismatike Idris came into this Region, he began to repaire Gualili, and, to replant it so with Inhabitants, that within short time it grew very populous: howbeit after his decease it was neglected by his sonne, being wholly addicted (as is before said) unto the building of Fez. And yet Idris lieth buried in this Towne, whose Sepulchre is visited with great reverence almost by all the people of Barbary, for he is as highly esteemed as if he had been some Patriarke, because he was of the lineage of Mahumet.

*The Towne
called Pietra
Rossa, or the
Red Sea.
Tame Lyons.*

Pietra Rossa, is a small Towne built by the Romanes upon the side of the foresaid Mountaine, beeing so neere the Forrest, that the Lyons will come daily into the Towne and gather up bones in the streets, yea, they are so tame and familiar, that neither women nor children are afraid of them.

*The Castle of
Shame.*

Shame is an ancient Castle built at the foot of the said Mountaine neere unto the high way from Fez to Mecnase: and it was called by this name, because the Inhabitants are most shamefully addicted to covetise, like unto all the people thereabouts. In old time it is reported that a certaine King passed by, whom the Inhabitants of the Castle invited to dinner, requesting him to change the ignominious name of the place: which when the King had condescended unto, they caused, according to their custome, a company of Rams to be slaine, and certaine bladders and vessels to be filled with milke, to serve for the Kings breakfast the morrow after. But because the said vessels were very large, they consulted together to put in halfe milke and halfe water, hoping that the King should never perceive it. The day following, albeit the King was not very hasty of his breakfast, yet, his servants urging him thereunto, he perceived the milke to be halfe water; whereat smiling, he said: Friends, that which nature hath given, no man can take away.

*Naturam
expelas furca
licet, &c.*

About Agla keepe great store of Lyons, but they are

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by nature so fearefull, that they will flee at the voyce of a child : hence commeth the Proverbe so rife in Fez, A Lyon of Agla, which they apply unto such a one as maketh great bragges, and is but a meere Dastard.

The great Citie of Arzilla called by the Africans Azella, was built by the Romanes upon the Ocean Sea shoare, about seventie miles from the Streights of Gibraltar, and an hundred and fortie miles from Fez. It was in times past subject unto the Prince of Septa or Ceuta, who was tributary to the Romanes, and was afterward taken by the Gothes, who established the said Prince in his former Government : but the Mahumetans wanne it in the yeere of the Hegeira 94. and held the same for two hundred and twenty yeeres, till such time as the English at the perswasion of the Gothes besieged it with an huge Armie ; and albeit the Gothes were Enemies to the English, because themselves were Christians, and the English worshippers of Idols, yet the Gothes perswaded them to this attempt, hoping by that meanes to draw the Mahumetans out of Europe. The English having good successe tooke the Citie, and so wasted it with fire and sword, that scarce one Citizen escaped, so that it remayned almost thirtie yeeres void of Inhabitants.

But afterward when the Mahumetan Patriarkes of Cordova were Lords of Mauritania, it was againe re-edified, and by all meanes augmented, enriched and fortified. The Inhabitants were rich, learned, and valiant. The fields adjacent yeeld Graine and Pulse of all sorts in great abundance, but because the Towne standeth almost ten miles from the Mountaynes, it sustayneth great want of wood ; howbeit, they have coles brought them from Harais, as is aforesaid. In the yeere of Hegeira 882. this Citie was suddenly surprized and taken by the Portugals, and all the Inhabitants carried prisoners into Portugall, amongst whom was Mahumet the King of Fez that now is, who together with his Sister being both children of seven yeeres old, were taken and led captive. For the Father of this Mahumet seeing the Province of

*The occasion of
a proverbe.*
[II. vi. 805.]

*A description
of the Citie of
Arzilla.*

*The taking of
Arzilla by the
English.*

*These seeme
Danes which
infested
England, Ger-
manie, France
and Italie in
those times :
and comming
from England
about that time
beaten by
Alfred, &c.
were called
English.
Arzilla taken
by the Por-
tugals.*

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*Habdulac the
last King of the
Marin
Family.*

Habat revolt from him, went and dwelt at Arzilla, the very same time, when Esserif a great Citizen of Fez, having slaine Habdulac the last King of the Marin Family, was by the favour of the people advanced unto the Fezzan Kingdom. Afterward, one Saic Abra being pricked forward with ambition, went about to conquer the Citie of Fez, and to make himselfe King; howbeit Esserif by the advise of a certaine Counsellor of his, being Cousin unto Saic, vanquished and put to flight the said Saic to his great disgrace.

Moreover, while Esserif had sent his said Counsellor to Temesna, to pacifie the people of that Province being about to rebell, Saic returned, and having for one whole yeere besieged new Fez with eight thousand men, at length by Treason of the Townesmen hee easily wanne it, and compelled Esserif with all his Family, to flye unto the Kingdome of Tunis. The same time therefore that Saic besieged Fez, the King of Portugall (as is aforesaid) sending a Fleet into Africa, took Arzilla, and then was the King of Fez that now is with his yong Sister, carryed captive into Portugall, where he remayned seven yeeres, in which space hee learned the Portugall Language most exactly. At length, with a great summe of money his Father ransomed him out of Portugall, who afterward being advanced to the Kingdome, was by reason of his long continuance in Portugall, called King Mahumet the Portugall. This King afterward attempted very often to be avenged of the Portugals, and to recover Arzilla. Wherefore suddenly encountring the said Citie, he beate downe a great part of the wall, and entring the breach, set all the captive Moores at libertie. The Christians retyred into the Castle, promising within two dayes to yeeld unto the King. But Pedro de Navarro comming in the mean season with a great Fleet, they compelled the King with continuall discharging of their Ordnance, not onely to relinquish the Citie, but also to depart quite away with his whole Armie: afterward it was so fortified on all sides by the Portugals, that the said King attempting often the

*Reade Osorius
lib. 5. de rebus
gestis, Eman.*

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recoverie thereof, had alwayes the repulse. I my selfe serving the King in the foresaid expedition could find but five hundred of our company slaine. But the warre against Arzilla continued from the yeere of the Hegeira 914. to the yeere 921.

John Leo served the King of Fez in his warres against Arzilla. The Citie of Tangia.

The great and ancient Citie of Tangia, called by the Portugals, Tangiara, according to the fond opinion of some Historiographers, was founded by one Sedded the sonne of Had, who (as they say) was Emperour over the whole World. This man (say they) determined to build a Citie, which for beautie might match the Earthly Paradise. Wherefore, hee compassed the same with wals of Brasse, and the Roofe of the Houses hee covered with Gold and Silver, for the bulding whereof he exacted great Tributes of all the Cities in the World. But the Classical and approved Authours affirme, that it was built by the Romanes upon the Ocean Sea shoare, at the same time when they subdued the Kingdome of *Granada.

*Or *Bætica.*
The great Citie of Septa.

Septa, called by the Latines, Civitas, and by the Portugals Seupta, was (according to our most approved Authors) built by the Romanes upon the Streights of Gibraltar, being in olde time the head Citie of all Mauritania, wherefore the Romanes made great account thereof, insomuch that it became very civill, and was throughly inhabited. Afterward it was wonne by the Gothes, who appointed a Governour there, and it continued in their possession, till the Mahumetans invading Mauritania surprized it also. The occasion whereof was one Julian Earle of Septa; who being greatly injured by Roderigo King of the Gothes and of Spaine, joyned with the Infidels, conducted them into Granada, and caused Roderigo to lose both his life and his Kingdome.

The entrance of the Moores into Granada.

The Mahumetans therefore having taken Septa, kept possession thereof on the behalfe of one Elgualid, Sonne of Habdulmalic their Patriarke, who then was resident at Damasco, in the yeere of the Hegeira 92. From thenceforth till within these few yeeres, this Citie grew so civill and so well stored with Inhabitants, that it proved the

[II. vi. 806.]

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most worthy and famous Citie of all Mauritania. It containd many Temples & Colledges of Students, with great numbers of Artizans, and men of Learning and of high spirit. Their Artizans excelled especially in Workes of Brasse, as namely, in making of Candlestickes, Basons, Standishes, and such like Commodities, which were as pleasant to the eye, as if they had beene made of Silver or Gold. The Italians have great cunning in making of the like, but their Workemanship is nothing comparable to theirs of *Septa.

*Or Ceuta.

Without the Citie are divers faire Villages and Granges, especially in that place which for the abundance of Vines is called, The Vineyards: howbeit, the fields are very barren and fruitles, for which cause their Corne is exceeding deere. Both without and within the Citie there is a pleasant and beautifull prospect to the shoare of Granada upon the Streights of Gibraltar, from whence you may discern living creatures, the distance being but twelve miles. Howbeit, this famous Citie not many yeeres since was greatly afflicted by Habdulumen the King and Patriarke: who having surprized it, razed the buildings, and banished the principall Inhabitants thereof. And not long after it sustayned as great damage by the King of Granada, who (besides the foresaid harms) carryed the Nobles & chiefe Citizens Captives into Granada. And lastly, in the yeere of Mahumet his Hegeira 818. being taken by a Portugall Armada, all the Citizens did abandon it. Abu Sahid being then King of Fez, and a man of no valour, neglected the recoverie thereof: but in the midst of his dancing and disport being advertised that it was lost, he would not so much as interrupt his vaine pastime: wherefore by Gods just judgement, both himselfe and his sixe Sonnes were all slaine in one night by his Secretarie, in whom hee reposed singular trust, because he would have defloured the said Secretaries wife. These things came to passe in the yeere of the Hegeira 824.

*The Streights
of Gibraltar
from Septa, but
twelve miles
broad.*

*Septa taken by
the Portugals.*

*Abu Sahid
King of Fez
and his sixe
Sonnes slaine
all in one
night.*

Afterward, the Kingdome of Fez being eight yeeres destitute of a King, a Sonne of the murthered King whom

he begot of a Christian woman, and who the same night that his Father was slaine fled unto Tunis, succeeded in the Government: this was Habdulac, the last King of the Marin Family, who likewise (as is aforesaid) was slaine by the people.

Upon the Mountaine Quadres, was borne one called by them Hellul: this Hellul atchieved many worthy exploits against the Spaniards; the History whereof is set downe partly in verse and partly in prose, and is as rife in Africa and Granada, as is the Storie of Orlando in Italie. But at length in the Spanish warre (wherein Joseph Enesir King and Patriarke of Maroco was vanquished) this Hellul was slaine in a Castle of Catalonia, called by the Moores, The Castle of the Eagle. In the same battell were slaine threescore thousand Moores, so that none of them escaped save the King and a few of his Nobles. This was done in the yeere of the Hegeira 609. which was in the yeere of our Lord 1160. From thenceforth the Spaniards had alwayes good successe in their warres, so that they recovered all those Cities which the Moores had before taken from them.

Quadres.

*Threescore
thousand
Moores slaine.*

This ancient Towne built upon the Mediterran Sea shoare, and called by the Spaniards, Velles de Gumera, contayneth about sixe hundred Families. Heere is also a very stately Temple to bee seene. Water for drinke is exceeding scarce among them, for they are all constraigned to resort unto one Pit or Well, being in the Suburbes, neere unto the Sepulchre of a certayne man, that was in times past very famous among them. Howbeit in the night it is dangerous to fetch water from thence, because it is so full of Bloud-suckers or Horse-leeches. They have such abundance of fish, that one man alone is not able to draw up a Net; wherefore whosoever will assist the Fishermen in that businesse, are rewarded with good store of fishes for their labour: yea, sometimes they will freely bestow fishes upon such as passe by. They salt the foresaid Sardelli, and send them to the Mountaines to be sold. In this Towne there is a long street inhabited with Jewes,

*Bedis, other-
wise called
Velles de
Gumera.*

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wherein dwell sundry Vintners that sell excellent Wines. So that in calme evenings the Citizens use to carry Wine aboard their Barkes in the Sea, and to spend their time in drinking and singing.

Ferdinando King of Spaine taking a certaine Iland within a mile of the Towne, built a Fort thereon, and so planted it with Ordnance and Souldiers, that neyther their Temples nor themselves walking in the streets were free there from, but were daily slaine. Wherefore the Governour of the Towne was constrained to crave aide from the King of Fez, who sent out a great Armie against the Christians; but they were partly taken, and partly slaine, so that very few escaped backe unto Fez. The Christians kept this Ile almost two yeeres and then it was betrayed by a false trecherous Spaniard (who slue the Governour of the Ile, because hee had taken his Wife from him) into the Moores possession, and all the Christians were slaine: not a man of them escaped, save onely the Spanish Traytor, who in regard of his Treason was greatly rewarded, both by the Governour of Bedis, and also by the King of Fez. Being at Naples I heard the whole relation of this matter from a certaine man that was present at all the former Exploits, who said, that they were done about the yeere of our Lord 1520.

[II. vi. 807.]

In Mount Beniguazeual, there is a certaine Towne indifferently well peopled, and furnished with all kind of Artificers; whereunto the fields belonging marvellously abound with Grapes, Quinces, and Pome-citrons, all which are sold at Fez: heere are likewise great store of Linnen Weavers, and many Judges and Lawyers. They have also a good Market, whereunto the Inhabitants of the Neighbour Mountaynes resort. Upon the top of this Mountayne there is a certaine Cave or hole that perpetually casteth up fire. Some wondring greatly at the matter, have cast in wood, which was suddenly consumed to ashes: I my selfe never saw the like Miracle in any other place, so that a great many thinke it to be hel-mouth.

*A cave or hole
that perpetually
casteth
up fire.*

In Mount Beni Mesgalda are many Doctors of the

Mahumetan Law, and divers inferiour Students: who put the Inhabitants to great damage. Themselves forsooth, will drinke wine, and yet they perswade the people that it is unlawfull for them to drinke it, albeit some doe give them little credit. The Inhabitants of this Mountayne pay in respect of others no great Tribute, and that perhaps, because they maintayne the foresaid Doctors and Students.

In my time the King of Spaine sent a great Armie against Melela in Garet: before the arrivall whereof, the Townesmen sent unto the King of Fez for ayde, who making warre as then against the people of Temesna, could send but small forces to succour them. Which the Townesmen being advertised of, and fearing least their small forces would prove too weake for the Spaniards great Armada, they tooke all the bagge and baggage that they could carrie, and fled unto the Mountaynes of Buthoia. Howbeit, the Captaine of the Fessan Souldiers, both to bee revenged upon the Townesmens cowardize, and also to leave nothing for the Spaniards to enjoy, burnt downe all the Houses, Temples, and Buildings. This was done in the yeere of the Hegeira 896. which was in the yeere of our Lord 1487. But the Spaniards, for all they found the Citie so wasted, would not depart thereupon, but first built a strong Castle, and afterward by little and little repayred the Towne wals, and by that meanes have kept possession thereof even till this day. They tooke also Chasasa.

*Mellela
enjoied and
re-edified by
the Spaniards.*

The Province of Garet is divided into three parts: the first whereof contayneth the Cities and Townes, the second the foresaid Mountaynes, (the Inhabitants whereof are called Bottoia) and the third comprehendeth the Desarts, which beginning Northward at the Mediterran Sea, and extending South to the Desart of Chauz, are bounded Westward with the foresaid Mountaynes, and Eastward with the River of Muluia. The length of these Desarts is sixtie miles, and the breadth thirtie. They are unpleasant and dry, having no water but that of the River Muluia. There are many kinds of beasts in this Desart,

*The extreme
part of the
Desart of
Garet.*

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such as are in the Lybian Desart next unto Numidia. In Summer time many Arabians take up their abode neere unto the River Muluia; and so doe another kind of fierce people called Batalisa, who possesse great abundance of Horses, Camels, and other Cattell, and 'maintayne continuall warre against the Arabians that border upon them.

The Towne of Dubdu was in possession of one Mahumet who beautified it exceedingly with store of faire houses and buildings: likewise, he greatly altered and reformed the government of this Towne; and shewed such extraordinary courtesie unto all Strangers, that hee grew very famous.

The great courtesie of Mahumet toward strangers.

Moreover, the said Mahumet consulted how to get Tezza from the King of Fez, and offered great matters to the performance of his intent: and that he might the easilier attayne his purpose, he determined to goe to the Market of Tezza in a simple habite, and so to make an assault upon the Captaine of the Towne: for he hoped that a great part of the Townesmen, whom hee knew to bee his friends, would assist him in that enterprize. Howbeit this practice was at length discovered unto the King of Fez (which King was called Saich, and was the first of the Family of Quattas, and Father unto the King that *now reigneth) who presently assembled an huge Armie, and marched of purpose against Dubdu, utterly to destroy it: and so comming unto the foot of the Mountayne hee there encamped. The people of the Mountayne having gathered an Armie of sixe thousand men, hid themselves craftily behind the Rockes, suffering their Enemies to ascend by certayne difficult and strait passages, from whence they were sure they could hardly escape, and so at length they brake forth on the sodaine and encountred their said Enemies being weary of ascending; and because the way was very troublesome and narrow, the King of Fez his Souldiers could not endure their assaults, but beeing constrayned to give backe, were moe then a thousand of them throwne downe head-long and slaine.

*1526.

In this skirmish were slaine in all to the number of three thousand Fessan Souldiers: and yet the King not being dismayed with so great an overthrow, prepared forth-with a band of five hundred Crosse-bowes, and three hundred Harquebuziers, and determined to make a new assault upon the Towne. But Mahumet seeing that he could no longer withstand the King, resolved to go himselfe unto him, that he might, if it were possible, obtaine peace, & to release his Country from the fury of the Enemy. Wherefore putting on the habit of an Ambassador, he went & delivered a Letter with his own hand unto the King. Which the King having perused, asked him what he thought concerning the Governor of Dubdu? Mary I think (quoth Mahumet) he is not well in his wits, in that he goeth about to resist your Majestie. Then said the King, if I had conquered him, (as I hope to do within these few daies) I would cause him to be dismembred and torne in peeces. But what if he shoold come hither (saith Mahumet) to submit himselfe, and to acknowledge his offence; might it then please the King to admit him into favour? Then the King answered: I swear unto thee by this my head, that if he will come and acknowledge his fault in manner as thou hast said, I will not onely receive him into favour, but will espouse my daughters unto his sonnes, and will bestow most ample and Princely dowries upon them. But I am sure, being distracted of his wits (as thou hast said) that he will by no meanes come and submit himselfe. Then said Mahumet: he would soone come (I assure you) if it pleased the King to protest this for a certaintie unto the Nobles. I thinke (said the King) it hath beene sufficiently protested and affirmed, sithence I have bound it with a solemne oath in the presence of these foure; for here stand my chiefe Secretary, the Generall of my Forces, my Father in law, and the chiefe Judge and Patriarke of Fez; the testimony of which foure may well satisfie you. Whereupon Mahumet humbly falling at the Kings feete: loe, heere the man (quoth he) that submissely acknowledgeth his fault, and

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craveth the King gracious pardon. With that the King himselfe lifted him from the ground, embraced him, and saluted him with friendly speeches. Then caused he both his daughters to be called, which he bestowed upon Mahumets sonnes: all which being done, he remooved his armie from that Mountaine, and returned conquerour unto Fez. This was done in the yeere of the Hegeira 904. which was in the yeere of our Lord 1495. And in the yeere of the Hegeira 921. I my selfe was at the City of Dubdu, where I was most curteously entertained by the foresaid Mahumet.

*The Citie of
Teza or
Tezza.*

Tezza was built by the Africans, five miles from Mount Atlas, being distant from Fez fiftie, from the Ocean an hundred and thirty, and from the Mediterran Sea seven miles, and standing in the way from Garet to Chasasan. It contained in times past about five thousand families: the buildings of this Towne are not very stately, except Noblemens Palaces, Colledges, and Temples, which are somewhat beautifull. Out of Atlas springeth a little River which runneth through the chiefe Temple of this Citie: and sometimes it falleth out, that certaine people bordering upon the Citie: upon some quarrel with the Citizens will cut off this River from the Citie, and turne the course thereof some other way, which breedeth great inconveniences unto the Citizens: for then they can neither build houses, nor get any water to drinke, but onely corrupt water which they take out of certaine Cisternes, for which cause they are often constrained to make a league with those borderers. This Citie both for wealth, civilitie, and abundance of people, is the third Citie of all the Kingdome, and hath a greater Temple then that of Fez: heere are likewise three Colledges, with divers Bath-stoves, and a great number of Hospitals. Each trade and occupation hath a severall place in this Citie, like as they have in Fez: the Inhabitants are of a more valiant and liberall disposition, then they of Fez: here are also great store of learned and rich men: and the fields adjacent are exceeding fruitfull. Without the Citie

Huge Temple.

walls are very large Plaines, and many pleasant streames, that serve to water their Gardens which are replenished with all kind of fruits: here are abundance of Vines also yeelding very sweet Grapes, whereof the Jewes (being five hundreth Families) make excellent wine, such as I thinke all Africa scarce affordeth better. I my selfe was acquainted in this Citie with a certaine aged sire, whom the Townesmen adored as if he had beene a god: he was merveilous rich both in Fruits, Grounds, and other Commodities, which the people bestowed upon him in great abundance. The Citizens of Fez used to come fiftie miles (for so farre is Fez distant) onely to visite the said old man. My selfe conceived some great opinion of this aged sire: but after I had seene him, I could find no such superexcellency in him, save onely that he deluded the fond people with strange devises.

*Veneration of
an old man.*

The Mountaine of Beni Jesseten is subject unto the Governour of Dubdu, being inhabited with most base and beggerly people. Their houses are made of Searushes, and so likewise are their shooes made of such rushes when they travell any Journey, where by a man may conjecture the miserable estate of this people. The Mountaine yeeldeth nought but panicke, whereof they make bread and other victuals: but at the foot thereof are certaine Gardens replenished with Grapes, Dates, and Peaches. Their Peaches they cut into foure quarters, and casting away the Nuts or Stones, they dry them in the Sunne, and keepe them an whole yeere, which they esteeme for great dainties. Upon this Mountaine are Iron-mines: and they frame their Iron in manner of horse-shooes, which serveth them sometimes in stead of money, whereof they have great want in this Mountaine, unlesse the Smithes by their Arte keepe this money in store: who, besides horse-shooes, make certaine daggers with blunt points. Their women weare Iron-rings upon their fingers and cares for a great bravery, but they are more basely apparelled then the men, and remaine continually in the woods, both to keepe Goats, and to gather fewell. They

*Mount Beni
Jesseten.*

Iron-mines.

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have neither civilitie nor learning, but live after a brutish manner without all discretion and humanitie.

Mount Seelgo. This woodie Mountaine is full of Pine-trees and Fountaines. Their houses are not made of stone, but of Sea-rushes, so that they may easily be removed from place to place, which is very commodious to the Inhabitants, for every spring they leave the Mountaine and descend into the Vallies, from whence about the end of May they are expelled by the Arabians, which inhabite the Desarts: who by reason of their abundance of Goats and other Cattell, forsaking the said Desarts, seeké unto the Fountaines and moist places: but in winter, because their Camels are so impatient of cold, they resort unto the woods, and warme Regions. In this Mountaine are great store of Lyons, Leopards, and Apes. And from the said Mountaine runneth a certaine streame of water with such violence, that I have seene a stone of an hundred pound weight carried with the force thereof: and here Subu taketh his beginning, which is the greatest River of all Mauritania.

*Lyons,
Leopards, and
Apes.*

*Mount Beni
Iasga.*

The Inhabitants of Mount Beni Iasga are rich, and civill people: it standeth so neere the Mountaine Seelgo, that they are onely separated with the foresaid River: and to the end they may easilier passe from one Mountaine to another, they have made a certaine strange bridge in the midst, and that in manner following: on either side stand certaine Posts, through the which runneth a rope upon a truckle or pulley, unto which rope is fastened a great basket, that will containe ten persons, and that in such sort, that so often as they will passe over to the opposite Mountaine, they enter into the basket, and drawing the rope whereon it hangeth, they are easily carried aloft in the aire over the River by the helpe of the foresaid pulleyes, but sometimes with great hazard of their lives, especially if the basket or the rope be worne in any place: yea, and the distance of place is often an occasion of great terrour. In this Mountaine there is great store of cattell, but little wood. It aboundeth likewise with most excellent

*A wonderfull
bridge.*

fine wooll, whereof their women make cloth comparable unto silke, which is sold at Fez for a great price. Here also is great plenty of oyle.

There is no memorable thing in all Sofroi Towne, save onely a certaine Temple, through the midst whereof runneth a large River; and at the doores standeth a Fountaine of most pure water.

In the Forrests about this Towne, as also about Mez-daga, are marveilous store of Lyons, being not very hurtfull, for any man may drive them away with a little sticke.

Tame Lyons.

At the same time while the Africans were as yet Idolaters, they had a Temple standing neere unto Ham Lisnan, whither at certaine times of the yeere, resorted in the night great multitudes of people both men and women: where having ended their sacrifices, they used to put out their lights, and every man to commit adultery with that woman which he first touched. But the women which were present at this abominable sport, were forbidden to lie with any man for a yeere after: and the children begotten in the said adultery, were kept and brought up by the Priest of the Temple, as being dedicated to sacred uses.

The Towne called Ham Lisnan.

Sacerrima sacra.

Upon Mount Centopozzi are great store of most ancient buildings, neere unto the which there is a hole or drie pit of so great a depth, that the bottome thereof can in no wise be seene. Into this pit some mad fellowes will have themselves let downe by ropes, carrying a Candle or Torch in their hands: and beneath, they say, it is divided into many roomes, and as it were, chambers; and last of all, they come to a most large place hewen out of the Rocke with Instruments, and compassed about as it were with a wall, in which wall are foure doores, which lead to other more narrow places, where, they say, that Fountaines of Springing water are. And sometimes it falleth out that some miserably end their lives here: for if their lights chance to be blown out with any sudden blast of wind, they can by no meanes find the place where the rope hangeth, but are there constrained to die for extreame

Mount Centopozzi.

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c. 1526.

PURCHAS HIS PILGRIMES

famine. It was told me by a certaine Nobleman of Fez, that there were ten persons, who being desirous to see the wonders of this pit, and being prepared for the same purpose, went first three of them downe, who when they were come to the foresaid foure doors, two of them went one way, & the third went alone another way. And being thus divided, after they had proceeded almost a quarter of a mile, there came great swarmes of Bats flying about their lights, insomuch that one light was put out; at length being come to the springing fountaines, they found there certaine white bones of men, and five or sixe Candles, whereof some were new, and others were old and worne with long lying there: but having found nothing but water in the said Fountaines, they returned backe againe the same way that they came: and they had scarce gone halfe way, but their owne light also was blowen out with a sudden blast. Afterward seeking earnestly up and downe, and being weary of many falles that they caught among the Rockes, they found that there was no hope of returne: wherefore in this desperate case committing themselves with teares into the hands of God, they vowed, if they once escaped this danger, never to adventure any more. They that stood at the Caves mouth being ignorant of their companions mishap, expected their returne, and having staid over long, at length they let downe themselves by the rope, and began with lights to seeke their fellowes, making a great noise, and at length found them heavy and sad. But the third, who was wandring up and downe those dark places, they could by no meanes finde, wherefore leaving him, they returned foorth of the Cave. And he that was left behind heard at length a noyse like the barking of little dogges, and shaping his course toward them, he found immediately foure strange, and (as it should seeme) new-borne beasts, after which followed the
*Damme, being not much unlike to a shee-wolfe, saving that she was bigger: wherefore hee began exceedingly to feare; howbeit, there was no danger, for being about to flee, the beast came towards him, fawning gently upon

[II. vi. 810.]
*The beast
called Dabah.

him with her taile. And so at length, after long seeking, he found the holes mouth with great joy, and escaped the danger: for within a while he said, that he began to see some glimmering of light, as they doe which have long been in the darke. But after a certaine time this Cave was filled with water up to the top.

Cunaigel Gherben, standeth very neere the former, and is full of Woods and Lions. Here is no Citie, nor any other place of habitation, perhaps by reason of the extreme coldnesse of the place. From this Mountaine runneth a certaine little River: and here is a Rocke of an exceeding height, whereupon keepe infinite swarmes of Crowes and Ravens, which some thinke to have been the occasion of the name of this Mountaine. Sometime the terrible Northerly winds bring such abundance of Snow upon this Mountaine, that such as travell from Numidia towards Fez loose their lives thereby, as hath been signified in the first Booke. Every Summer, the Arabians next inhabiting, being called Beni Essen, usually resort unto this Mountaine, in regard of the coole water and pleasant shadowes, notwithstanding they know it to bee haunted with great store of Lions and Leopards.

There lyeth a way neere the Towne of Umen Giunaibe, which a man may not passe without dancing and leaping, unlesse he will fall into an Ague: the certainty whereof I have heard many avouch.

The Inhabitants are a most lewde and villanous generation, being wholly addicted to theft and roberrie. They are at continuall dissension with the Arabians, and practise daily mischiefes and inconveniences against them, and to the end they may provoke them to greater furie, they will sometimes throw their Camels downe headlong from the top of some high Mountaine. In these Mountaines there happeneth a certain strange and incredible matter, for there are Serpents so familiar with men, that at dinner-time they wil come like Dogs and Cats, and gather up the crums under the Table, neither will they hurt any body, unlesse they bee offered some injurie.

[§. III.]

The Mountaine of Ravens called Gunaigell Gherben.

Dancing way.

Of Mount Ziz.

Domesticall and tame Serpents. The like is reported of Lapland.

§. IIII.

The most remarkable things of John Leo, in his fourth Booke of the Historie of Africa.

*A description
of the King-
dome of
Telensin, or
Tremizen.
Cæsaria.*

THis Kingdome beginneth Westward from the Rivers of Zha and Muluia: Eastward it bordereth upon the great River, Southward upon the Desart of Numidia, and Northward upon the Mediterran Sea. This Region was called by the Romans, Cæsaria, and was by them inhabited: howbeit, after the Romans were expelled, it was fully possessed by the ancient Governours thereof, called Beni Habdulguad, and being a generation of the Family of Magraua. And it remained unto them and their successors three hundred yeeres, untill such time as a certaine mighty man, called Ghamrazen, the sonne of Zeijen, tooke possession thereof. His posteritie changing at length their ancient name, were called Beni Zeijen, that is, the Sons of Zeijen: and they enjoyed this Kingdome for the space almost of three hundred and eighty yeares. At length the Kings of Fez of the Marin Family greatly molested them, so that those ten Kings which succeeded Zeijen were some of them unfortunate in battell, some slaine, some taken Captive, and others expelled their Kingdome, and chased to the next Mountaines. Neither were they free from vexation of the Kings of Tunis: howbeit, the Kingdome of Telensin remained still to this Familie, and they continued in peace for almost an hundred and twenty yeares, being endamaged by no forren power; saving that one Abu Feris King of Tunis, and his sonne Hutmen, made them to pay tribute for certaine yeares unto Tunis, till the decease of the said Hutmen. This Kingdome stretcheth in length from East to West three hundred and eighty miles; but in breadth from North to South, that is, from the Mediterran sea, to the Desarts of Numidia not above five and twenty miles: which is the occasion that it is so often oppressed by the Arabians inhabiting the Numidian Desarts. The Kings of Telensin

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have alwaies endeoured by great gifts to gaine the good will and friendship of the Numidians, but they could never satisfie their insatiable covetise. A man shall seldome travell safely through this Kingdome: howbeit, here are great store of Merchants, perhaps either because it adjoyneth to Numidia, or else for that the way to the land of Negros lieth through it. It hath two most famous and frequented Haven-townes, the one called *Horam, and the other *Marsa Elcabir, whither use to resort great store of Genoueses, and Venetians. But afterward both these Townes were taken by Don Ferdinando the Catholike King, to the great inconvenience of all this Kingdome: for which cause the King then reigning, called Abuchemmeu, was expelled his Kingdome, and put to flight by his owne subjects: afterward Abuzeijen was restored to the Kingdome, who had for certaine yeares been imprisoned by his Nephew Abuchemmeu: howbeit, he enjoyed the Kingdome but a very short space: for he was at length miserably slaine by Barbarossa the Turke, who conquered the Kingdome of Tremizen by force of warre. Whereof Abuchemmeu, that was expelled by his owne subjects, having intelligence, sent to crave aide of the Emperour Charles the fifth, whereby he hoped to recover his Kingdome. Which request being granted, he levied a puissant Armie, and made warre against Barbarossa, and having driven him out, he recovered his Kingdome, and severely punished them that had conspired his banishment. And then he gave the Spanish souldiers their pay, sent the Captaines home with great rewards, and allowed Charles the Emperour a large yearly revenue so long as he lived. After his decease succeeded his brother Habdulla, who neglecting the league made before betweene the Emperour and his brother, and relying upon Solyman the great Turke, refused to pay any more tribute unto the Emperour Charles, and hath kept possession of the Kingdome, till *this present. The greater part of this Region is untilled, drie, and barren, especially towards the South. Howbeit, the sea coast is somewhat more fertill.

*Numidians
covetise.*

*Or Oran.
*Or Mersal-
cabir.

[II. vi. 811.]

*Abuchemmeu
King of Tre-
mizen,
restored to his
Kingdome by
the Emperour
Charles the
fifth.*

*1526.

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The territorie adjacent to the Citie of Telensin is full of woods, saving that the Westerne part towards the Sea is mountainous. Likewise, the Regions of Tenez and Alger containe Mountaines abounding with all kind of commodities. In this part are but few Cities and Castles; howbeit, it is a most fruitfull and blessed place, as we will hereafter declare in particular.

*The Desart of
Angad.
Great store of
Ostriches.*

This barren, dry, and untilled Desart, being utterly destitute of Water and Wood, is situate upon the Westerne frontier of the Kingdome of Telensin, and extendeth in length fourescore, and in breadth almost fiftie miles. Here are great store of Roes, Deere, and Ostriches.

*The Citie
called Ned
Roma.*

This ancient Towne built by the Romans, while they were Lords of Africa, standeth upon a large Plaine, almost two miles from a certaine Mountaine, and about twelve miles from the Mediterran Sea, and neere unto it runneth a little River. The Historiographers of those times report, that this Towne was in all respects built after the fashion of Rome, whereupon they say, it borrowed the name: for Ned in the Arabian tongue signifieth, like. The Wall of this Towne is as yet to be seene: but all the ancient buildings of the Romans are so destroyed, that now there scarcely remaine any ruines thereof. It began in some places to be repaired and reedified anew, but nothing comparable to the former buildings. The fields adjacent are exceeding fruitfull, and containe many Gardens replenished with such trees as beare Carobs (being a fruite like unto Cassia Fistula) which in the Suburbs they use for food. This Towne is indifferently well inhabited, especially with Weavers, who make great store of Cotton-cloth, and are free from all tribute.

*The great
Citie of
Telensin,
otherwise
called
Tremizen.*

Telensin, is a great Citie, and the Royall seate of the King; and then it was an honourable and well-governed Citie: howbeit, Joseph King of Fez continually molested it, and with an huge Armie besieged it for seven yeares together. This Joseph having built a Fort upon the East side of the Towne, put the besieged Citizens to such

distresse, that they could no longer endure the extreme famine: wherefore with one accord they all went unto their King, beseeching him to have compassion upon their want. The King, to make them acquainted with his daintie fare, which he had to supper, shewed them a dish of sodden Horse-flesh and Barly. And then they well perceived, how little the Kings estate was better then the estate of the meanest Citizen of them all. Soone after the King having procured an assembly, perswaded his people that it was much more honourable to die in battell for the defence of their Countrie, then to live so miserable a life. Which words of the King so inflamed all their minds to the battell, that the day following they resolved to encounter the enemie, and valiantly to fight it out. But it fell out farre better for them then they expected; for the same night King Joseph was slaine by one of his owne people: which newes being brought unto the Citizens, with greater courage they marched all out of the Towne, easily vanquishing and killing the confused multitude of their enemies; after which unexpected victorie, they found victuals sufficient in the enemies Campe to relieve their long and tedious famine. About fortie yeares after, the fourth King of Fez of the Marin Familie, called Abulhesen, built a Towne within two miles Westward of the Citie of Telensin. Then hee besieged Telensin for thirty moneths together, making daily and fierce assaults against it, and every night erecting some new Fort, so that at length the Fezzan forces next unto Telensin easily entred the Citie, and having conquered it, carried home the King thereof Captive unto Fez, where he was by the King of Fez beheaded, and his carcase was cast forth among the filth of the Citie: and this was the second and the greater damage that Telensin sustained. After the decay of the Marin Familie Telensin began in many places to bee repaired, and replenished with new inhabitants, insomuch that it increased to twelve thousand Families. Here each Trade and Occupation hath a peculiar place, after the manner of Fez, saving that the buildings of Fez

*The King of
Telensin taken
prisoner, and
beheaded.*

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*Temples and
Colledges.*

are somewhat more stately. Here are also many, and beautifull Temples, having their Mahumetan Priests and Preachers. Likewise here are five Colledges most sumptuously built, some by the King of Telensin, and some by the King of Fez. Here also are store of goodly Bathes and Hot-houses, albeit they have not such plentie of water as is at Fez. Also here are very many Innes built after the manner of Africa: unto two of which Innes the Merchants of Genoa and Venice doe usually resort.

[II. vi. 812.]

**Or Turbant.*

A great part of this Citie is inhabited with Jewes, who were in times past all of them exceeding rich: upon their heads they weare a *Dulipan, to distinguish them from other Citizens: but in the yeare of the Hegeira 923. upon the death of King Abuhabdilla, they were all so robbed and spoyled, that they are now brought almost unto beggerie. Moreover, in this Citie there are many Conduits, the Fountaines whereof are not farre from the Citie walles, so that they may easily be stopped by any forren Enemie. The Citie wall is very high and impregnable, having five great Gates upon it, at everie one of which there is placed a guard of Souldiers, and certaine Receivers of the Kings Custome. On the South-side of the Citie standeth the Kings Palace, environed with most high Walls, and containing many other Palaces within it, which are none of them destitute of their Fountaines and pleasant Gardens: This Royall Palace hath two Gates, one leading into the Fields, and the other into the Citie, and at this Gate standeth the Captaine of the Guard. The Territorie of Telensin containeth most pleasant habitations, whither the Citizens in Summer-time use to retire themselves: for besides the beautifull Pastures and cleare Fountaines, there is such abundance of all kind of fruits to delight both the eyes and taste, that to my remembrance I never saw a more pleasant place: their Figges they use to drie in the Sunne, and to keepe untill Winter: and as for Almonds, Peaches, Melons, and Pomecitrons, they grow here in great plentie. Three miles Eastward of this Citie are divers Mills upon the River of

Pleasant place.

Sefsif; and some other there are also not far from the Citie upon the Mountaine of Elcalha. The South part of the Citie is inhabited by Jewes, Lawyers, and Notaries: here are also very many Students, and Professors of divers Arts, which have maintenance allowed them out of the five forenamed Colledges. The Citizens are of foure sorts, to wit, some Artificers, some Merchants, other Schollers and Doctors, and all the residue Souldiers. The Merchants are men most just, trustie, liberall, and most zealous of the common good, who for the most part exercise traffique with the Negros. The Artificers live a secure, quiet, and merrie life. The Kings Souldiers being all of a comely personage, and of great valour, receive verie large and liberall pay, for they are monthly allowed three pieces of the Gold-coyne of Telensin, which are worth three Italian Duckats, and one second part. All Students before they attaine to the degree of a Doctor, live a bare and miserable life: but having attained thereunto, they are made either Professors, or Notaries, or Priests. The Citizens and Merchants of this Citie are so neate & curious in their apparel, that somtimes they excel the Citizens of Fez in braverie.

Schollers.

A Wonder it is to see how stately and magnificently the King of Telensin behaveth himselfe: for no man may see him, nor be admitted to parle with him, but onely the principall Nobles of his Court, each one of whom are assigned to beare Offices according to their place and dignitie. In this Court are sundry Offices and dignities, and the Kings Lieutenant being principall Officer, allotteth unto each one such places of dignitie, as may bee correspondent to their honour: and this Lieutenant levieth the Kings Armies, and sometime conducteth them against the Enemie. The second Officer is the Kings chiefe Secretarie, who writeth and recordeth all things pertaining to the King. The third is the High Treasurer, who is bound by his Office to receive Tributes and Customes. The fourth is the Kings Dispensator or Almoner, who bestoweth such liberalitie as the King vouchsafeth. The

*The customes
and rites
observed in the
King of Telen-
sin his Court.*

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fifth, is the Captaine of the Kings Guard, who so often as any Nobles are admitted to the Kings presence, conducteth the garde unto the Palace Gate. Then are there other meaner Officers, as namely, the Master of the Kings Stable, the Over-seer of his Saddles and Stirrops, and his Chiefe Chamberlaine, who giveth attendance onely at such times as any Courtiers are admitted unto the Kings audience. For at other times the Kings Wives, with certaine Christian Captives, and Eunuches doe performe that dutie. The King sometimes in sumptuous and costly apparell rideth upon a stately Steed richly trapped and furnished. In riding hee observeth not much pompe, nor many ceremonies; neither indeed doth hee carrie so great a traine; for you shall scarcely see a thousand Horsemen in his company, except perhaps in time of Warre, when as the Arabians and other people give attendance. His dominions are but slenderly inhabited: howbeit, because the way from Europe to Æthiopia lieth through his Kingdome, he reapeth much benefit by the wares that passe by, especially since the time that Oran was surprised by the Christians.

*A passage from
Europe to
Æthiopia
through the
Kingdome of
Tremizen.
Hubbed.*

Hubbed containeth store of Inhabitants, who are for the most part Dyers of Cloath. In this Towne was buried one Sidi Bu Median, being reputed a man of singular holinesse, whom they adore like a God, ascending up to his Monument by certaine steps. Here is likewise a stately Colledge, and a faire Hospitall to entertaine strangers in; both which were built by a King of Fez of the Marin Family, as I find recorded upon a certaine Marble stone.

*Batha.
A famous
Hermite.*

The Plaine of Batha was utterly destitute of Inhabitants, till a certaine Hermite with his followers, whom they revered as a man of singular holinesse, repaired thither. This Hermite in short time grew so rich in Oxen, Horses, and other Cattell, that no man almost throughout the whole Region was comparable unto him. Neither he nor his followers pay any tribute at all, when as notwithstanding (as I heard of his Disciples) he reapeth yearly eight

thousand bushels of Corne, and at this time possesseth five hundred Horses, tenne thousand small Cattell, and two thousand Oxen; and besides all the former hath yearly sent unto him from divers parts of the world foure or five thousand Duckats: so greatly hath the fame of his false holines spread over all Africa and Asia. Disciples he hath to the number of five hundred, whom hee maintaineth at his owne cost: neither imployeth he them to ought else, but daily to read a few prayers: for which cause many resort unto him, desiring to be of the number of his Disciples, whom after he hath instructed in certaine Ceremonies, he sendeth them thither from whence they first came. He hath about an hundred Tents pitched, whereof some are for strangers, others for Shepherds, and the residue for his owne Family. This holy Heremite hath foure wives, and a great many women-slaves, wearing most sumptuous apparell. His sonnes likewise have their wives and Families: insomuch that the whole Familie of this Heremite and of his sonnes containeth five hundred persons. He is greatly honoured by all the Arabians, and by the King of Telensin himselfe. My selfe was once desirous to trie what manner of man this Heremite was: and for three dayes I was entertained by him in the most secret places of his habitation, where amongst other things, he shewed me certaine Bookes intreating of Art-Magique, and of Alchymie: and hee endeavoured by all meanes to perswade me, that Magique was a most true and undoubted Arte, whereby I perceived that himselfe was a Magician, albeit he never used nor regarded the Arte, except it were in invocating of God by certaine names.

[II. vi. 813.]

Oran containing about sixe thousand Families, and built many yeeres agoe by the Africans upon the Mediterranean Sea shoare, is distant from Telensin an hundreth and fortie miles. Heere may you see great store of stately buildings, as namely of Temples, Colledges, Hospitals, Bath-stoves, and Innes. The Towne is compassed with most high and impregnable walles, having on the one side a faire plaine, and on the other side divers

*The Towne of
Oran.*

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Mountaines. The greatest part of the Inhabitants were Weavers, and the residue lived of their yeerely Revenues. The Territorie of this Towne yeeldeth but small store of Corne, so that the Townesmen make all their bread of Barley: howbeit, they are most courteous and friendly to all strangers. This Towne was greatly frequented with Merchants of Catalonia, and of Genoa: and one street thereof is at this present called, the streete of the Genoueses. They were at perpetuall enmitie with the King of Telensin, neither would they ever accept of any Governour, but one which received the Kings Tribute. But the Townsmen chose one of their chiefe Burgomasters to judge of Cases Civil and Criminall. The Merchants of the Towne, maintained at their owne costs, certaine Foists and Brigandines of warre, which committed many Piracies upon the coast of Catalonia, Gevisa, Majorica, and Minorica, insomuch, that Oran was full of Christian Captives. Afterward, Don Ferdinando King of Spaine encountring Oran with a great Armada, determined to release the said Christians out of Captivitie: but he had very hard successe. Howbeit, within a few moneths after being ayded by the Biscaines and the Cardinall of Spaine, he tooke Oran. For the Moores issuing foorth with great furie upon the Christians armie, left the Towne utterly destitute of Souldiers, which the Spaniards perceiving, began to assaile the Towne on the other side; where being resisted by none but by women, they had easie entrance. Whereupon the Moores seeing the Christians Banners advanced upon their wals, they returned backe into the Towne, and were there put to so great a slaughter, that few of them escaped. Thus was Oran taken by the Spaniards in the yeere of Mahumet his Hegeira 916.

*Oran taken by
the Spaniards.*

*The Towne of
Mersalcabir.*

Mersalcabir in the Moores language signifieth, a great or large Haven; for I thinke there is not the like Haven to be found in the whole world besides: so that here infinite numbers of Ships and Gallies may finde most safe harbour in any tempestuous weather. Hither the

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Venetians ships made often resort, when they perceived any tempest to approach: and from hence they would cause all their wares to be transported to Oran in other vessels. This Towne also was at length taken by the Spaniards as well as Oran.

*Mersalcabir
surprised by
the Spaniards.
Bresch.*

Bresch standeth many miles distant from Mustuganin. It containeth great store of Inhabitants, which are many of them Weavers. The people of this Towne use to paint a blacke crosse upon their cheeke, and two other blacke crosses upon the Palmes of their hands: and the like custome is observed by all the Inhabitants of the Mountaines of Alger, and Bugia: the occasion whereof is thought to be this, namely, that the Gothes when they first began to invade these Regions, released all those from paying of Tribute (as our African Historiographers affirme) that would imbrace the Christian Religion. But so often as any Tribute was demaunded, every man to eschew the payment thereof, would not sticke to professe himselfe a Christian: wherefore it was then determined, that such as were Christians indeed, should be distinguished from others by the foresaid crosses. At length the Gothes being expelled, they all revolted unto the Mahumetan Religion; howbeit, this custome of painting crosses remained still among them neither doe they know the reason thereof. Likewise the meaner sort of people in Mauritania use to make such crosses upon their faces, as we see used by some people of Europe.

Blacke crosses.

Sersell, built by the Romanes upon the Mediterran Sea, was afterward taken by the Gothes; and lastly by the Mahumetans. The wall of this Towne is exceeding high, strong, and stately built, and containeth about eight miles in circuit. In that part of the Towne next unto the Mediterran Sea, standeth a most beautifull and magnificent Temple built by the Romanes, the inward part whereof consisteth of Marble.

*The Towne of
Sersell.*

*Stately
Temple.*

Geizer, in the Moores language signifieth an Iland, which name is thought to have beene given unto this Citie, because it lyeth neere unto the Iles of Majorica,

*Geizer, other-
wise called
Algar.
[II. vi. 814.]*

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Minorica, and Jeviza : howbeit, the Spaniards call it Alger. It was founded by the Africans of the Family of Mesgana, wherefore in old time it was called by the name of Mesgana. It is a large Towne, containing Families to the number of foure thousand, and is environed with most stately and impregnable walles. The buildings thereof are very Artificiall and sumptuous : and every trade and occupation hath heere a severall place. Innes, Bath-stoves, and Temples heere are very beautifull ; but the stateliest Temple of all standeth upon the Sea-shoare. Next unto the Sea there is a most pleasant walke upon that part of the Towne wall, which the waves of the Sea beat upon. In the Suburbs are many Gardens replenished with all kind of Fruits. On the East side of the Towne runneth a certaine River having many mills thereupon : and out of this River they draw water fit for drinke, and for the services of the Kitchin. It hath most beautifull Plaines adjoyning upon it, and especially one called Metteggia, which extendeth forty five miles in length, and almost thirty miles in breadth, and aboundeth mightily with all kinds of Graine. This Towne for many yeeres was subject unto the Kingdome of Telensin : but hearing that Bugia was also governed by a King, and being neerer thereunto, they submitted themselves unto the King of Bugia. For they saw that the King of Telensin could not sufficiently defend them against their enemies, and also that the King of Bugia might doe them great damage, wherefore they offerd unto him a yeerely Tribute of their own accord, and yet remained almost free from all exaction. But certaine yeeres after, the inhabitants of this Citie building for themselves Gallies, began to play the Pirats, and greatly to molest the foresaid Ilands. Whereupon King Ferdinando provided a mighty Armada, hoping thereby to become Lord of the Citie. Likewise upon a certaine high Rocke standing opposite against the Towne, he caused a strong Fort to be built, and that within Gun-shot of the Citie, albeit the Citie walles could not bee endamaged thereby. Wherefore the Citizens immediately sent Am-

*Alger become
Tributary to
the King of
Spaine.*

bassadours into Spaine, to crave a league for ten yeeres, upon condition that they should pay certaine yeerely Tribute; which request was granted by King Ferdinando. And so they remained for certaine Moneths free from the danger of warre: but at length Barbarossa hastning to the siege of Bugia, and having wonne one Fort built by the Spaniards, determined to encounter another, hoping if he could obtaine that also, that he should soone conquer the whole Kingdome of Bugia. Howbeit, all matters fell not out according to his expectation: for a great part of his Souldiers being husbandmen, when they perceived the time of sowing corne to approach, without any leave or licence they forsooke their Generall, and returned home to the Plough-taile. And many Turkes also did the like, so that Barbarossa failing of his purpose, was constrained to breake up the siege. Howbeit, before his departure, he set on fire with his owne hands twelve Gallies, which lay in a River but three miles from Bugia. And then with forty of his Souldiers, he retired himselfe to the Castle of Gegel, being from Bugia above sixtie miles distant, where hee remained for certaine dayes. In the meane while, King Ferdinando deceasing, the people of Alger released themselves from paying any more Tribute: for seeing Barbarossa to be a most valiant Warriour, and a deadly enemy unto Christians, they sent for him, and chose him Captaine over all their Forces; who presently encountred the Fort, but to little effect. Afterward, this Barbarossa secretly murdered the Governour of the Citie in a certaine Bath. The said Governour was a Prince of the Arabians dwelling on the Plaines of Mettegia, his name was Selim Etteumi, descended of the Familie of Telaliba, and created Governour of Alger, at the same time when Bugia was taken by the Spaniards: this man was slaine by Barbarossa, after he had governed many yeeres. And then Barbarossa usurped the whole government of the Citie unto himselfe, and coined money, and this was the first entrance into his great and princely estate. At all the foresaid accidents I my selfe was present, as I travelled

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3000.
*Arabian
bookes.
A Voyage
performed by
John Leo.*

*This Alger is
now the cage
of uncleane
birds, the next
of Turkish
unchristian
Pyrats.*

Medua.

*The Towne of
Temendfust.
His discourse
of the Moun-
taines is
omitted.*

from Fez to Tunis, and was entertained by one that was sent Ambassadour from the people of Alger into Spaine, from whence he brought three thousand bookes written in the Arabian tongue. Then I passed on to Bugia, where I found Barbarossa besieging the foresaid Fort: afterward I proceeded to Constantina, and next to Tunis. In the meane while I heard that Barbarossa was slaine at Tremizen, and that his brother called Cairadin succeeded in the government of Alger. Then we heard also that the Emperour Charles the fift had sent two armies to surprize Alger; the first whereof was destroyed upon the plaine of Alger, and the second having assailed the Towne three dayes together, was partly slaine, and partly taken by Barbarossa, insomuch, that very few escaped backe into Spaine. This was done in the yeere of the Hegeira 922.

The Inhabitants of Medua being themselves unlearned, so often as any learned man comes amongst them, they entertaine him with great honour, and cause him to decide all their controversies. For the space of two moneths, while I remained with them, I gained above two hundred Ducats, and was so allured with the pleasantnesse of the place, that had not my dutie enforced me to depart, I had remained there all the residue of my life.

Unto Temendfust belongeth a faire Haven, where the Ships of Alger are safely harboured, for they have no other Haven so commodious. This Towne was at length destroyed by the Goths, and the greatest part of the wall of Alger was built with the stones which came from the wall of this Towne.

[II. vi. 815.]

§. V.

The most remarkable things in John Leo his fifth Booke of the Historie of Africa, and a description of the Kingdomes of Bugia and Tunis.

Bugia was subject to the King of Tunis, and albeit, for certaine yeares the King of Telensin was Lord thereof, yet was it at length recovered againe by the King of Tunis, who committed the Government of the

Citie unto one of his Sonnes, both for the tranquillitie of Bugia, and also that no discord might happen among his Sonnes after his decease. Hee left behind him three Sonnes, the eldest whereof was called Habdulahaziz, and unto him he bequeathed the Kingdome of Bugia, as is aforesaid: unto the second, whose name was Hutmen, hee left the Kingdome of Tunis: and the third called Hammare, he made Governour of the Region of Dates. This Hammare began forth-with to wage warre against his Brother Hutmen, by whom beeing at length taken in the Towne of Asfacos, and deprived of both his eyes, hee was carried Captive unto Tunis, where he lived many yeares blind: but his Brother Hutmen governed the Kingdome of Tunis full forty yeares. The Prince of Bugia beeing most loving and dutifull to his Brother, reigned for many yeares with great tranquillitie, till at length hee was by King Ferdinand of Spaine, and by the meanes of one Pedro de Navarra, cast out of his Kingdome.

This ancient Citie of Bugia was built (as some think) by the Romans, upon the side of an high Mountayne, neere unto the Mediterran Sea, is environed with wals of great height, and most stately in regard of their Antiquitie. The part thereof now peopled containeth above eight thousand Families: but if it were all replenished with buildings, it were capeable of more then foure and twentie thousand Housholds, for it is of a great length. The Houses, Temples, and Colledges of this Citie are most sumptuously built. Professors of liberall Sciences heere are great store, whereof some teach matters pertayning to the Law, and others professe naturall Philosophie. Neyther Monasteries, Innes, nor Hospitals erected after their manner are heere wanting: and their Market place is very large and fayre: their streetes either descend or ascend, which is very troublesome to them that have any businesse in the Towne. In that part of the Citie next unto the top of the Mountayne standeth a strong Castle, most sumptuously and beautifully walled: and there are such notable Letters and Pictures most artificially carved upon

*A description
of the great
Citie of Bugia.*

*Scholars.
Lawyers.
Philosophers.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

the Playster-worke and Timber, that they are thought to have cost much more then the building of the wall it selfe.

The Citizens were exceeding rich, and used with their Warlike Gallies continually to molest the Coasts of Spaine; which was the occasion of the utter overthrow of their Citie. For Pedro de Navarra was sent against them with a Fleet of fourteene Sayles onely. The Citizens being addicted wholly to pleasure and ease, and being terrified with the rumour of Warre, because they were never exercised therein, were no sooner advertised of, Pedro de Navarra his approach, but all of them together with their King betooke themselves to flight, and left their Citie abounding with all kind of riches and wealth, to be spoyled by the Spaniards, so that it was easily taken, in the yeere of Mahumet his Hegeira 917. Soone after Pedro de Navarra having sacked the Citie, built a strong Fort upon the Sea shoare, and repayred another which had lien a long time waste furnishing them both with Souldiers and Munitiion.

*The Citie of
Bugia taken
by Pedro de
Navarra.*

The Inhabitants of Gegel, have in despight of the Kings of Bugia and Tunis continued alwayes free from Tribute: for that impregnable Mountayne can be surprized by no siege nor encounter of the Enemy. At length they yelded themselves unto Barbarossa, who demanded none other Tribute of them, but onely the tenths of certaine Fruits and Corne.

Necaus.

The Inhabitants of Necaus are very rich, liberall, and curious in their apparell. Heere is an Hospitall maintayned at the common charges of the Towne, to entertayne Strangers that passe by. Here is a Colledge also, the Students whereof are allowed their Dyet and apparell. Neither is this Towne destitute of a most stately and wel-furnished Temple. Their women are white, having blacke haire and a most delicate skinne, because they frequent the Bath-stoves so often. Most of their houses are but of one story high, yet are they very decent, and have each one a Garden thereto belonging, replenished

with Damaske Roses, Myrtles, Cammomill, and other herbs and flowers, and beeing watred with most pleasant Fountaines. In these Gardens likewise there are most stately Arbours and Bowres, the coole shaddow whereof in Summer time is most acceptable.

No man can deny the Romanes to have beene Founders of this Citie, that shall consider the great strength, height and antiquitie of the wals, and how curiously they are beset and adorned with blacke stones. This Citie standeth upon the South side of an exceeding high Mountayne, and is environed with steepe Rockes, under which Rockes and within the compasse whereof runneth the River called Sufegmare, so that the said deepe River with the Rockes on either side, serveth in stead of a Towne-ditch to Constantina. The North part is compassed with a wall of great thicnesse: and there are two extreme narrow passages onely to enter into the Citie, one on the East part, and another on the West. The Citie gates are very large and stately. The Citie it selfe contayneth above eight thousand Families. Buildings it hath very sumptuous, as namely, the Chiefe Temple, two Colledges, three or foure Monasteries, and other such like. Here every Trade and Occupation hath a severall place assigned: and the Inhabitants are right honest and valiant people. Here is likewise a great Company of Merchants, whereof some sell Cloth and Wooll, others send Oyle and Silke into Numidia, and the residue exchange Linnen-cloth and other Wares for Slaves and Dates. Neyther are Dates so cheape in any Region of all Barbarie besides. The Kings of Tunis usually commit the Government of Constantina unto their eldest Sonnes.

Also without the Citie stand many fayre and ancient buildings. About a mile and a halfe from the Citie standeth a certaine triumphall Arch, like unto the triumphall Arches at Rome, which the grosse common people thinke to have beene a Castle, where innumerable Devils remayned, which (they say) were expelled by the Mahumetans, when they came first to inhabit Constantina.

*The Citie of
Constantina.*

[II. vi. 816.]

*Triumphall
Arch.*

PURCHAS HIS PILGRIMES

From the Citie to the River they descend by certaine staires hewen out of the Rocke: and neere unto the River standeth a little house so artificially cut out of the mayne Rock, that the Rooffe, Pillars and Wals are all of one continued substance, and here the women of Constantina wash their Linnen. Neere unto the Citie likewise there is a certaine Bath of hot water dispersing it selfe among the Rockes: in this Bath are great store of Snailles, which the fond women of the Citie call Devils: and when any one falleth into a Fever or any other Disease, they suppose the Snailles to be the Authours thereof. And the onely remedie that they can apply upon such an occasion, is this: first, they kill a white Hen, putting her into a Platter with her feathers on, and then very solemnely with Wax-candles they carry her to the Bath, and there leave her: and many good fellowes there are, which so soone as the silly women have set downe their Hens at the Bath, will come secretly thither, and convey away the Hens to their owne Kitchens. Somewhat farther from the Citie Eastward, there is a Fountayne of extreme cold water, and neere unto it standeth a certaine building of Marble adorned with sundry Hieroglyphicall Pictures or Emblemes, such as I have seene at Rome, and at many other places of Europe. But the common people imagine that it was in times past a Grammar Schoole, and because both the Masters and Schollers thereof were most vicious, they were transformed (say they) into Marble.

*Hot Baths.
Snaille Devils.*

*A fond and
senselesse
Superstition.*

*The ancient
Towne of
Bona.
Saint Augustine in times
past Bishop of
Hippo.*

Bona was in ancient times called Hippo, where the Reverend Father Saint Augustine was once Bishop. It was in processe of time subdued by the Gothes, and was afterward surprized and burnt to ashes by Hutmen the third Patriarke after Mahumet. And many yeeres after they built a new Towne within two miles, of the stones that were brought from the ruines of Bona: which new Towne they called Beld Elhuneb, that is, the Citie of the fruit called Ziziphus or Jujuba, by reason of the great abundance of that fruit: the which they use to dry in the Sunne, and to keepe till Winter. It contayneth almost

three hundred Families, and all the houses and buildings thereof are very base, save one onely Temple which standeth next the Sea. The Inhabitants are all of an ingenuous disposition, some of them being Merchants, and the residue Artizans. Here is great store of Linnen-cloth woven, the greatest part whereof is carryed to Numidia.

Every Friday they have neere unto the Towne wals a Market, which is well frequented even till night. Not farre from hence there is a certaine place in the Sea, abounding with great store of Corall: and because the Townesmen know not how to fish for the same, the King of Tunis licensed certaine Merchants of Genoa to fish for it: who in regard of the continuall assaults of Pirates, because they could not speed of their purpose, they obtayned leave also of the King to build a Castle neere unto the place: but that the Townesmen would in no case permit, saying, that the Genoueses in times past tooke their Towne by such a wile, and that it was afterward recovered againe by the King of Tunis.

*Great store of
Corall.*

Tebessa, compassed with an high wall made of such stones, as are to be seene upon the Colosso at Rome: neither saw I, to my remembrance, any such wals in all Africa or Europe; and yet the houses and other buildings are very base. Through part of this Citie runneth a great River: and in the Market, and divers other places stand certaine Marble Pillars, having Epigrams and Sentences with Latine Letters engraven upon them; there are also other square Pillars of Marble covered with Roofes. The Plaines adjacent, albeit, very dry, yet are they most fruitfull for Corne. Five miles from hence, grow such abundance of Wall-nut-trees, as you would take them to be some thicke Forrest. Neere unto this Towne standeth a certaine hill full of mighty Caves, wherein the common people say, that Giants inhabited of old: but it is most evident, that those Caves were digged by the Romanes at the same time, when they built the Citie: for certaine it is that the stones whereof the Citie wals consist, were taken out of those Rockes. The Inhabitants are people of a covetous,

*The Citie of
Tebessa.*

PURCHAS HIS PILGRIMES

[II. vi. 817.]
Eldabag.

inhumane, and beastly disposition; neither will they vouchsafe to looke upon a stranger: insomuch, that Eldabag a famous Poet of the Citie of Malaga in Granada, having in his travell this way received some discourtesie, wrote in disgrace of Tebessa certaine Satyricall Verses, which my selfe likewise have thought good here to set downe in the dispraise thereof.

Within this place here's nought of any worth,
Save worthlesse Nuts, which Tebessa affoords.
Soft, I mistake, the Marble walles are worth
Your earnest view, so are the Christall Foords:
But hence are banisht vertues all divine,
The place is Hell, the People worse then Swine.

This Eldabag was a most learned and elegant Poet in the Arabian Tongue, and out of measure Satyricall, and bitter in his invectives. But to returne to our former purpose, these Tebessians have alwaies rebelled against the King of Tunis, and have slaine all the Governours that he hath sent. Wherefore the King that now is, travelling upon a time towards Numidia, sent certaine Ambassadors into the Citie, to know how the Citizens stood affected towards him: unto whom they (in stead of God save the King) made answer; God save our Citie walles. Whereat the King waxing wroth, sacked the Citie forthwith, beheaded and hanged divers of the inhabitants, and made such havock, that ever since it hath remained desolate. This was done in the yeare of the Hegeira 915.

*The Towne
called Urbs.
Urbs full of
Roman
antiquities.*

In the Towne of Urbs, are to be seene sundry Monuments of the Romans, as namely, Images of Marble, and every where upon the Walles are sentences in Latin letters engraven: the Towne Walles are most artificially and sumptuously built. This Towne the Gothes, being assisted by the Moores, surprised, when as it contained the chiefe treasure and wealth that the Romans enjoyed in all Africa. Afterward, it remained for certaine yeares desolate, being at length notwithstanding inhabited anew; yet so, that it deserveth rather the name of a Village, then of a Towne.

JOHN LEO ON AFRICA

A.D.
c. 1526.

We have here given the Reader, with a small generall Map of Barbary and Egypt, a description of the Ruines of Carthage, with the Goletta and Bay of Tunis.

The famous* and ancient City Carthage was built at the first by a certaine people that came out of Syria. But others say that it was founded by a *Queene. The African Chronicler Ibnu Rachich is of opinion, that it was built by a certaine people that came from Barca. Tripolis of Barbaria and Capis being taken by the Mahumetans, the Inhabitants of them both went unto Carthage, whither the principall Romans and Gothes had retired themselves, who endeavored by all meanes to withstand the Mahumetans: and after many skirmishes the Romans fled to Bona, and the Goths left Carthage for a pray unto the Mahumetans; so that it remained desolate many yeares after, till a certaine Mahumetan Patriarke, called Elmahdi brought in new Colonies: howbeit, he could scarce furnish the twentieth part with Inhabitants. There are to be seene at this day certaine ruines of the Citie walls, till you come to a deepe and large Cisterne. And there remaineth as yet also a certaine Conduit, which conveyeth water to the Citie from a Mountaine thirtie miles distant, being like unto the Conduit of the great Palace at Rome. Neere unto Carthage likewise are certaine great and ancient buildings, the description whereof is out of my remembrance. On the West and South part of this Citie, are divers Gardens replenished with all kind of fruits, which are carried from thence to Tunis in great abundance. The plaines adjoining to this Citie are exceeding fruitfull, though not very large: for upon the North part thereof lieth a Mountaine, the Sea, and the Gulfe of Tunis: on the East and South parts it joyneth to the Plaines of Bensart. But *now this Citie is fallen into extreme decay and misery: Merchants shops there are not above twenty or five and twenty at the most: and all the houses of the Towne being scarce five hundred, are most base and beggerly. In my time here was a stately Temple, and a faire Colledge also, but no Students were therein. The Townesmen, though

[II. vi. 818.]
*The great
Citie of
Carthage.
*Both may be
true of Queen
Dido, which
came from
Phœnicia in
Syria.*

*Ruines of
Carthage.*

*1526.

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

verie miserable, yet are they exceeding proud withall, and seeme to pretend a great shew of Religion. And the greater part of them are either Gardiners or Husbandmen, and are grievously oppressed with the Kings daily exactions.

*A description
of the mighty
Citie of
Tunis.*

This Citie is called by the Latines, Tunetum, and by the Arabians Tunus, which name they thinke to be corrupt, because it signifieth nought in their language: but in old time it was called Tansis, after the name of a Citie in Asia. At the first it was a small Towne built by the Africans upon a certaine Lake, about twelve miles distant from the Mediterran Sea. And upon the decay of Carthage, Tunis began to increase both in buildings and inhabitants: for the inhabitants of Carthage were loth to remaine any longer in their owne Towne, fearing least some Armie would have been sent out of Europe: wherefore they repaired unto Tunis, and greatly enlarged the buildings thereof. Afterward came thither one Hucba Utmen, the fourth Mahumetan Patriarke, who perswaded the Citizens, that no Armie or Garrison ought to remaine in any Sea Townes; wherefore he built another Citie, called Cairaoan, being distant from the Mediterran Sea thirtie, and from Tunis almost an hundred miles: unto which Citie the Armie marched from Tunis, and in the roome thereof other people were sent to inhabite. About an hundred and fiftie yeares after, Cairaoan being sacked by the Arabians, the Prince thereof was expelled, and became Governour of the Kingdome of Bugia: howbeit, he left certaine Kinsmen of his at Tunis, who governed that Citie. And ten yeares after, Bugia was taken by Joseph, the sonne of Tesfin, who seeing the humanitie of the foresaid Prince, would not expell him out of his Kingdome: but so long as it remained to the said Prince and his posteritie, Joseph caused it to be free from all molestation. Afterward, Abdul Mumen, King of Maroco, having recovered Mahdia from the Christians, marched toward Tunis, and got possession thereof also. And so Tunis remained peaceably under the Dominion of the Kings of Maroco, so long as the King-

*The building
of Cairaoan.*

*Tunis subject
unto Abdul-
Mumen and
other Kings of
Maroco.*

dome was governed by the said Abdul, and his sonne Joseph, and their successors Jacob and Mansor. But after the decease of Mansor, his sonne Mahumet Ennasir made warre against the King of Spaine, by whom being vanquished, he fled to Maroco, and there within few yeares ended his life. After him succeeded his brother Joseph, who was slaine by certaine souldiers of the King of Telensin. And so upon the death of Mahumet, and of his brother Joseph, the Arabians began to inhabite the Territorie of Tunis, and to make often siegdes and assaults against the Citie it selfe: whereupon the Governour of Tunis advertised the King of Maroco, that unlesse present aide were sent, he must be constrained to yeeld Tunis unto the Arabians. The King therefore sent a certaine valiant Captaine, called Habduluahidi, and borne in Sivill, a Citie of Granada,* with a Fleete of twentie Sayles unto Tunis, which he found halfe destroyed by the Arabians: but so great was his eloquence and wisdom, that he restored all things to their former estate, and received the yearely tribute. After Habduluahidi succeeded his sonne Abu Zachheria, who in learning and dexteritie of wit, excelled his father. This Abu built a Castle upon a certaine high place of the West part of Tunis, which he adorned with faire buildings, and with a most beautifull Temple. Afterward, taking his journey unto the Kingdome of Tripolis, and returning home by the Southerne regions, he gathered tribute in all those places: so that after his decease, he left great treasure unto his sonne. And after Abu succeeded his sonne, who grew so insolent, that hee would not be subject to the King of Maroco, because hee perceived his Kingdome to decay: at the same time also had the Marin Family gotten possession of the Kingdome of Fez, and so was the Familie of Beni Zeijen possessed of the Kingdomes of Telensin and Granada. And so while all those Regions were at mutuall dissention, the Dominions of Tunis began mightily to encrease; inso-
[II. vi. 819.]
much, that the King of Tunis marched unto Telensin, and demanded tribute of the inhabitants. Wherefore the

*Or perhaps
Andaluzia.

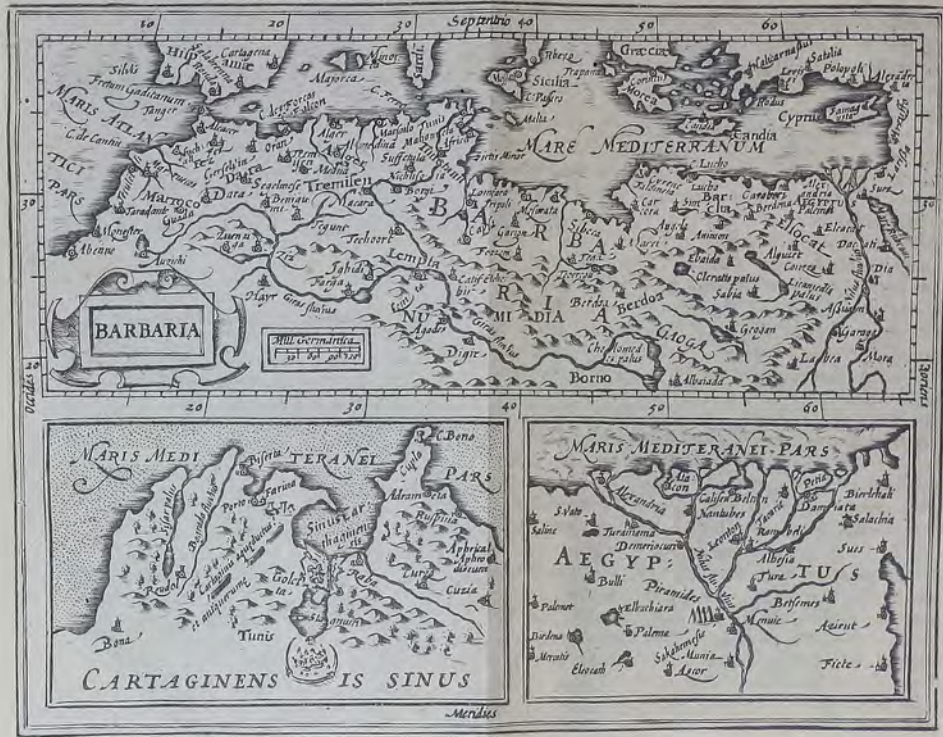
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1526.

King of Fez, who as then laid siege against Maroco, craved by his Ambassadors the King of Tunis his friendship, and with great gifts obtained the same. Then the King of Tunis returning home Conquerour from Telensin, was received with great triumph, and was saluted King of all Africa, because indeed there was no Prince of Africa at the same time comparable unto him. Wherefore he began to ordaine a Royall Court, and to choose Secretaries, Counsellors, Captaines, and other Officers appertaining to a King; after the very same manner that was used in the Court of Maroco. And from the time of this King even till our times, the Kingdome of Tunis hath so prospered, that now it is accounted the richest Kingdome in all Africa. The said Kings sonne reigning after his fathers death, enlarged the Suburbs of Tunis with most stately buildings. Without the Gate called Bed Suvaica he built a streete, containing to the number of three hundred Families: and he built another street at the Gate, called Bed el Manera, consisting of more then a thousand Families. In both of these streetes dwell great store of Artificers, and in the street last mentioned, all the Christians of Tunis, which are of the Kings Guard, have their abode. Likewise, there is a third streete built at the Gate next unto the Sea, called Beb el Bahar, and being but halfe a mile distant from the Gulfe of Tunis. Hither doe the Genoueses, Venetians, and all other Christian Merchants resort, and here they repose themselves out of the tumult and concourse of the Moores: and this street is of so great bignesse, that it containeth three hundred Families of Christians and Moores; but the houses are very low, and of small receipt. The Families of the Citie, together with them of the Suburbs, amount almost to the number of ten thousand. This stately and populous Citie hath a peculiar place assigned for each Trade and Occupation. Here dwell great store of Linnen-weavers, and the Linnen that they weave is exceeding fine, and sold at a great price over all Africa. The women of this Towne use a strange kind of spinning: for standing upon an high place, or on

*A strange
kind of
spinning.*



HONDIUS HIS MAP OF BARBARIA AND EGYPT

the upper part of the house, they let downe their Spindles at a window, or through a hole of the plancher into a lower roome, so that the weight of the Spindle makes the thread very equall and even. The apparell of their Merchants, Priests, and Doctors is very decent. Upon their heads they were a Dulipan, which is covered with a great Linnen-cloath: the Courtiers likewise and the Souldiers weare all of them Dulipans, but not covered with Linnen. Rich men here are but few, by reason of the exceeding scarcitie of all kind of graine: for a man cannot till a piëce of ground, be it never so neere the Citie, in regard of the manifold invasions of the Arabians. Corne is brought unto them from other Regions and Cities, as namely, from Urbs, from Beggi, and from Bona. Some of the Citizens of Tunis have certaine Fields in the Suburbs walled round about, where they sow some quantitie of Barley, and of other Corne: howbeit, the soyle is marveilous dry, and standeth in need of much wating: for which purpose every man hath a pit, whereout with a certaine wheele turned about by a Mule or a Camell, and through certaine conveyances and passages made for the nonce, they water all the upper part of their ground. Now consider (I pray you) what great crop of Corne can be reaped out of so little a Field, walled round about, and watred by such cunning and industrie. Bread they make very excellent, albeit they leave the Bran still among the Flower, and they bake their Loaves in certaine Mortars, such as the Egyptians use to beate Flaxe in. In this Citie they have no Fountaines, Rivers, nor Wells of fresh water: but they all use raine water taken out of Cisterns, saving that there is a Fountaine in the Suburbs, from whence certaine Porters bring salt water into the Citie to sell, which they thinke to bee more wholesome and fit for drinke then raine water. Other Wells there are that afford most excellent water, which is reserved only for the King and his Courtiers. In this Citie there is one most stately Temple, furnished with sufficient number of Priests, and with rich revenues. Other

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c. 1526.

PURCHAS HIS PILGRIMES

*Mad men,
reverence mad
men.*

[II. vi. 820.]

Temples there be also, but not endowed with so ample revenues: here are Colledges likewise and Monasteries built after their manner, all which are maintained upon the common benevolence of the Citie. There are certaine people in this Citie, whom a man would take to bee distracted, which goe bare-headed and bare-footed, carrying stones about with them, and these are revered by the common people for men of singular holinesse. Moreover, on the behalfe of one of these mad fellowes, called Sidi el Dahi, and for the residue of his fond Societie, the King of Tunis built one of the foresaid Monasteries, and endowed the same with most ample revenues. All the houses of this Citie are indifferently beautifull, being built of excellent stones, and adorned with much painting and carving. They have very artificiaall pargettings or plaister-works, which they beautifie with Orient colours; for Wood to carve upon is very scarce at Tunis. The floores of their Chambers are paved with certaine shining and faire stones: and most of their houses are but of one storie high: and almost every house hath two Gates or entrances; one towards the street, and another towards the Kitchin and other back-rooms, betweene which Gates they have a faire Court, where they may walke and conferre with their friends. Povertie constraineth some of their women to leade an unchast life: they are decently apparelled, and going foorth of the house, they weare vailles or masks before their faces, like unto the women of Fez: for with one Linnen-cloth they cover their fore-heads, and joyne thereto another which they call Setfari: but about their heads they lap such fardels of Linnen, as they seeme comparable to the heads of Giants. Most part of their substance and labour they bestow upon Perfumes and other such vanities. They have here a Compound, called Lhasis, whereof whosoever eateth but one Ounce, falleth a laughing, disporting, and dallying, as if he were halfe drunken, and is by the said Confection marvellously provoked unto lust.

So soone as the King of Tunis hath by inheritance

JOHN LEO ON AFRICA

A.D.

c. 1526.

*Of the King of
Tunis his
Court, and of
the Rites and
Ceremonies
there used.*

attained to his Kingdome, all his Nobles, Doctors, Priests, and Judges, bind themselves by solemne Oath unto him. Immediatly after any Kings death, his sonne and heire apparent succeedeth in the Kingdome: then the chiefe Officer of the Court (called the Munafid, because he is the Kings Vice-Roy or High Deputie) presenteth himselfe forthwith unto the new King, and giveth up an account of all things which hee did while the old King lived: and then at the Kings appointment, everie of the Nobles receive Offices from the Munafid according to their severall places of dignitie. Another principall Officer there is, called the Mesuare, that is, the Great Commander and Governour of the warlike forces: who hath authority to increase or diminish the number of Souldiers, to give them their pay, to levie Armies, and to conduct the same whither he thinketh good. The third Officer in dignitie, is the Castellan, who with his Souldiers taketh charge of the Castle, and looketh to the safeguard of the Kings owne person: and he allotteth punishments unto such prisoners, as are brought into the said Castle, as if he were the King himselfe. The fourth Officer, is the Governour of the Citie, whose dutie is to administer Justice in the Common-wealth, and to punish Malefactors. The fifth Officer, is the Kings Secretarie, who hath authoritie to write, and to give answeere in the Kings name: he may open also, and reade any Letters whatsoever, except such as are sent unto the Castellan and Governour of the Citie. The sixth, is the Kings Chiefe Chamberlaine, who is to furnish the Walles with Hangings, to appoint unto every man his place, and by a Messenger to assemble the Kings Counsellors; and this man hath great familiaritie with the King, and hath accesse to speake with him, as often as he pleaseth. The seventh in dignitie, is the Kings Treasurer, who receiveth all Customes, Tributes, and yearely revenues, and payeth them, with the Kings consent, unto the Munafid. These are the chiefe Officers under the King; of the residue (lest I should seeme tedious to the Reader) I have of purpose omitted to intreate of.

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

I could here make a large discourse of the Kings vices that now reigneth (at whose hands I confesse my selfe to have received great benefits) but that is not my purpose at this present: this one thing I can affirme, that he is marvellous cunning to procure money out of his subjects purses. But he himselfe liveth sometimes in his Palace, and sometimes in Gardens, in the company of his Concubines, Musicians, Stage-plaiers, and such like. When he calleth for any Musician, he is brought in blindfold or hoodwinked in manner of a Hawke.

*Musician
blindfold.*

*The Towne of
El Mahdia,
otherwise
called Africa.*

El Mahdia, founded in our time by Mahdi the first Patriarke of Cairaoan upon the Mediterran sea, and fortified with strong Walls, Towers, and Gates, hath a most noble Haven belonging thereto. Mahdi when he first entred into this Region, fained himselfe in an unknowne habite to be descended of the linage of Mahumet, whereby growing into great favour of the people, hee was by their assistance made Prince of Cairaoan, and was called El Mahdi Califa: afterward travelling fortie dayes journey Westward into Numidia to receive tribute due unto him, he was taken by the Prince of Segelmesse, and put in prison; howbeit, the said Prince of Segelmesse being presently moved with compassion toward him, restored him to his former libertie, and was for his good will not long after slaine by him: afterward tyrannizing over the people, and perceiving some to conspire against him, he erected this Towne of Mahdia, to the end hee might there find safe refuge when need required. At length one Beiezyd, a Mahumetan Prelate (whom they called the Cavalleir, or Knight of the Asse, because that riding continually upon an Asse, hee conducted an Armie of fortie thousand men) came unto Cairaoan: but Mahdi fled unto his new Towne, where with thirtie Sayle of ships, sent him by a Mahumetan Prince of Cordova, he so valiantly encountred the Enemie, that Beiezyd and his sonne were both slaine in that battell: afterward returning to Cairaoan, hee grew in league and amitie with the Citizens, and so the government remained unto his posteritie for many yeares.

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*Of the great
Citie of
Cairaoan.*

The famous Citie of Cairaoan, otherwise called Caroen, was founded by Hucba, who was sent generall of an Armie out of Arabia Desarta by Hutmen, the third Mahumetan Califa. From the Mediterran Sea, this Citie is distant sixe and thirtie, and from Tunis almost an hundred miles: neither was it built (they say) for any other purpose, but onely that the Arabian Armie might securely rest therein with all such spoiles, as they wonne from the Barbarians, and the Numidians. He environed it with most impregnable Walls, and built therein a sumptuous Temple, supported with stately Pillars. The said Hucba after the death of Hutmen was ordained Prince of Muchavia, and governed the same till the time of Qualid Califa, the sonne of Habdul Malic, who as then reigned in Damasco. This Qualid sent a certaine Captaine, called Muse, the sonne of Nosair, with an huge Armie unto Cairaoan; who having staid a few dayes with his Armie not farre from Cairaoan, marched Westward, sacking and spoyling Townes and Cities, till hee came to the Ocean Sea shore, and then hee returned towards Cairaoan againe. From whence hee sent as his Deputie a certaine Captaine into Mauritania, who there also conquered many Regions and Cities: insomuch that Muse being mooved with a jealous emulation, commanded him to stay till himselfe came. His said Deputie therefore, called Tarich, encamped himselfe not farre from Andaluzia, whither Muse, within foure moneths came unto him with an huge Armie; from whence both of them with their Armies crossing the Seas, arrived in Granada, and so marched by land against the Gothes. Against whom Theodoricus, the King of Goths, opposing himselfe in battaile, was miserably vanquished. Then the foresaid two Captaines with all good successe proceeded even to Castilia, and sacked the Citie of Toledo, where amongst much other treasure, they found many Reliques of the Saints, and the very same Table wherewith Christ sate with his blessed Apostles; which being covered with pure Gold, and adorned with great store of precious stones, was esteemed to bee worth halfe a million

[II. vi. 821.]

Reliques.

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of Ducats, and this Table, Muse carrying with him, as if it had been all the Treasure in Spaine, returned with his Armie over the Sea, and bent his course toward Cairaoan. And being in the meane space sent for by the Letters of Qualid Califa, hee sayled into Egypt: but arriving at Alexandria, it was told him by one Hescian, brother unto the said Califa, that the Califa his brother was fallen into a most dangerous disease: wherefore hee wished him not to goe presently unto Damasco, for feare least if the Califa died in the meane season, those rich and sumptuous Spoyles should be wasted and dispersed to no end. But Muse little regarding this counsell, proceeded on to Damasco, and presented all his Spoyles to the Califa, who within five dayes after deceased. After whom his brother succeeding Califa, deprived Muse of his dignitie, and substituted one Jezul into his roome, whose sonne, brother, and nephewes succeeding, governed the Citie of Cairaoan, till such time as the Familie of Qualid was deprived of that dignitie, and one Elagleb was appointed Lieutenant, who governed not the Towne as a Califa: from that time the Mahumetan Califas leaving Damasco, removed unto Bagaded, as wee find recorded in a certaine Chronicle. After the decease of Elagleb, succeeded his sonne, and the government remained unto his posteritie for an hundred threescore and tenne yeares, till such time as they were deprived thereof by one Mahdi Califa. But at the same time when Elagleb was Governour, the Citie of Cairaoan was so increased, both with inhabitants and buildings, that a Towne, called Recheda, was built next unto it, where the Prince with his Nobles used to remaine. In his time also the Ile of Sicilia was wonne: for Elagleb sent thither a certaine Captaine, called Halcama, who built upon the said Iland a Towne in stead of a Fort, calling it according to his owne name, Halcama; which name is used by the Sicilians even till this present. Afterward this new Towne was besieged by certaine people that came to aide the Sicilians. Whereupon one Ased was sent with an Armie, and so the Moores Forces being augmented,

*The Ile of
Sicilie subdued
by the
Governour of
Cairaoan.*

they conquered the residue of Sicilia by which meanes the Dominions of Cairaoan began wonderfully to increase. The Citie of Cairaoan standeth upon a Sandie and Desart Plaine, which beareth no Trees, nor yet any Corne at all. In this Citie for certaine yeares the studie of the Mahumetan Law mightily flourished, so that here were the most famous Lawyers in all Africa. It was at length destroyed, and replanted againe with new inhabitants, but it could never attaine unto the former estate. At this present it is inhabited by none but Leather-dressers, who send their Leather unto the Cities of Numidia, and exchange it also for Cloath of Europe.

A mile and a half to the South of El Hamma beginneth a certain River of hot water to Spring, which being brought through the midst of the Citie by certaine Channells, is so deepe that it will reach up to a mans navell: howbeit, by reason of the extreme heate of the water, there are but few that wil enter thereinto. And yet the inhabitants use it for drinke, having set it a cooling almost an whole day. At length this River not far from the Towne maketh a certain Lake, which is called the Lake of Leapers: for it is of wonderfull force to heale the disease of leprosie, and to cure leprous sores: wherefore neere unto it are divers Cottages of Leapers, some of whom are restored to their health. The said water tasteth in a manner like Brimstone, so that it will nothing at all quench a mans thirst, whereof I my selfe have had often triall.

A River of hot water.

The Lake of Leapers.

Gerbi being neere unto the firme land of Africa, and consisting of a Plaine and Sandy ground, aboundeth exceedingly with Dates, Vines, Olives, and other fruits, and containeth about eighteene miles in compasse.

Of the Ile of Gerbi or Zerbi, where John Leo the Author of this Historie was taken by Italian Pirates, and carried thence to Rome. The old Citie of Tripolis.

Old Tripolis built also by the Romans, was after wonne by the Goths, and lastly by the Mahumetans, in the time of Califa Homar the second. Which Mahumetans having besieged the Governour of Tripoli sixe moneths together, compelled him at length to flee unto Carthage. The Citizens were partly slaine, and partly carried captive

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into Egypt and Arabia, as the most famous African Historiographer, Ibnu Rachich reporteth.

*The new Citie
of Tripolis in
Barbarie.*

*Plenty of
Dates.*

[II. vi. 822.]

After the destruction of old Tripolis, there was built another Citie of that name: which Citie being invironed with most high and beautifull walls, but not very strong, is situate upon a Sandy Plaine, which yeeldeth great store of Dates. The houses of this City are most stately, in respect of the Houses of Tunis; and here also every trade and occupation hath a severall place. Weavers here are many. They have no Wells nor Fountaines; but all their water is taken out of Cisterns. Corne in this Citie is at an exceeding rate; for all the Fields of Tripoli are as sandy and barren as the fields of Numidia. In this Citie were many faire Temples and Colledges built, and an Hospitall also for the maintenance of their owne poore people, and for the entertainment of strangers. Their fare is very base and homely, being onely Besis or Dump-lings made of Barley meale: for that Region affoordeth so small quantitie even of Barley, that he is accounted a wealthy man that hath a bushell or two of corne in store. The Citizens are most of them Merchants; for Tripolis standeth neere unto Numidia and Tunis, neither is there any Citie or Towne of account betweene it and Alexandria: neither is it farre distant from the Iles of Sicilia and Malta: and unto the Port of Tripolis Venetian Ships yeerely resort, and bring thither great store of Merchandize. This Citie hath alwayes beene subject unto the King of Tunis: but when Abulhasen the King of Fez besieged Tunis, the King of Tunis was constrained with his Arabians to flee into the Desarts. Howbeit, when Abulhasen was conquered, the King of Tunis returned to his Kingdome: but his subjects began to oppose themselves against him: and so that Common-wealth was afterward grievously turmoyled with civill dissensions and warres. Whereof the King of Fez having intelligence, marched the fifth yeere of the said civill warre with an armie against the Citie of Tunis, and having vanquished the King thereof, and constrained him to flee unto Con-

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stantina, he so straitly besieged him, that the Citizens of Constantina seeing themselves not able to withstand the King of Fez, opened their Citie gates to him and to all his armie. Whereupon the King of Tunis was carried captive unto Fez, and was afterward kept a while prisoner in the Castle of Septa. In the meane season Tripolis was by a Genouese Fleet of twenty sailes surprised and sacked, and the Inhabitants carried away captive. Whereof the King of Fez being advertised, gave the Genoueses fiftie thousand Ducats, upon condition, that he might enjoy the Towne in peace. But the Genoueses having surrendred the Towne, perceived after their departure, that most part of their Ducats were counterfeit. Afterward, the King of Tunis beeing restored unto his former libertie by Abuselim King of Fez, returned home unto his Kingdome, and so the government thereof remained unto him and his posteritie, till Abubar the sonne of Hutmen together with his young sonne was slaine in the Castle of Tripolis by a nephew of his, who afterward usurped the Kingdome: but he was slaine in a battell which he fought against Habdul Mumen, who presently thereupon became Lord of Tripolis. After him succeeded his sonne Zacharias, who within a few moneths dyed of the pestilence. After Zacharias, Mucamen the sonne of Hesen, and cousin to Zacharias was chosen King; who beginning to tyrannize over the Citizens was by them expelled out of his Kingdome: and afterward a certaine Citizen was advanced unto the Royall Throne, who governed very modestly. But the King which was before expelled, sent an army of Souldiers against Tripolis, who loosing the field, were all of them put to flight. Afterward, the King that began to Raigne so modestly, prooved a very tyrant, and being murdered by his kinsmen, the people made choise of a certaine Nobleman, leading as then a Heremits life, and in a manner against his will appointed him their Governour: and so the government of the Citie of Tripolis remained unto him and his posteritie, till such time as King Ferdinando sent Don Pedro de Navarra against it:

*Tripolis taken
by a Fleete of
Genowaies.*

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Tripolis surprised by Pedro de Navarra.

who on the sudden encountering this City, carried away many captives with him. The Governour of Tripolis and his sonne in-law were sent prisoners unto Messina. Where, after certaine yeeres imprisonment, they were restored by the Emperour Charles the fift, unto their former liberty, and returned unto Tripolis, which Towne was afterward destroyed by the Christians. The Castle of Tripolis being environed with most strong walles, begin (as I understand) to be replanted with new Inhabitants.

The Mountaines are omitted.

§. VI.

Collections taken out of John Leo his sixt Booke of the Historie of Africa.

IN Barca they have not any Corne growing at all. But Corne and other necessaries are brought unto them by Sea from Sicilia, which that every of them may purchase, they are constrained to lay their sonnes to gage, and then goe rob and rife travellers to redeeme them againe. Never did you heare of more cruell and bloody theeves: for after they have robbed Merchants of all their goods and apparell, they powre warme milke downe their throats, hanging them up by the heeles upon some tree, and forcing them to cast their gorge, wherein the lewd varlets search diligently for gold, suspecting that the Merchants swallowed up their Crownes before they entred that dangerous Desart.

The Arabians of Barca most cruell and bloody theeves.

Being about to describe all the Cities and Townes of Numidia, I will first begin with Tasset: which ancient Towne built by the Numidians, neere unto the Libyan Desarts, and environed with walles of Sun-dried Bricke, deserveth scarcely the name of a Towne; and yet containeth foure hundred Families. It is compassed round about with sandy Plaines, saving that neere unto the Towne grow some store of Dates, of Mill-seed, and of Barley, which the miserable Townesmen use for food. They are constrained also to pay large Tribute unto the Arabians Inhabiting the next Desarts. They exercise

Tasset.

[II. vi. 823.]

traffique in the land of Negroes and in Guzula, insomuch, that they spend most of their time in forren Regions. They are of a blacke colour, and destitute of all learning. The women indeed teach their young children the first rudiments of learning, but before they can attaine to any perfection, they are put to labour, and to the Plough-tayle. The said women are somewhat whiter then other women: some of them get their living by spinning and carding of wooll, and the residue spend their time in idlenesse. Such as are accounted richest in this Region, possesse but very few Cattell. They Till their ground with an Horse and a Camell, which kind of Plowing is observed throughout all Numidia.

*Plowing with
a Horse and a
Camell.*

Guaden situate upon the Numidian Desart, neere unto Libia, is Inhabited by most miserable and grosse people. Heere groweth nothing but Dates: and the Inhabitants are at such enmitie with their neighbours, that it is dangerous for them to goe abroad. Howbeit, they give themselves to hunting, and take certaine wilde Beasts called Elamth, and Ostriches, neither doe they eate any other flesh. All their Goats they reserve for milke. And these people also are blacke of colour.

*The village of
Guaden.*

*The beast
called Elamth.*

The Province of Dara beginneth at Mount Atlas, extendeth it selfe Southward by the Desarts of Libia, almost two hundred and fiftie miles, and the breadth thereof is very narrow. All the Inhabitants dwell upon a certaine River which is called by the name of the Province. This River sometime so overfloweth, that a man would thinke it to be a Sea, but in Summer it so diminisheth, that any one may passe over it on foot. If so be it overfloweth about the beginning of Aprill, it bringeth great plenty unto the whole Region: if not, there followeth great scarcitie of Corne. Upon the banke of this River there are sundry Villages and Hamlets, and divers Castles also, which are environed with walles made of Sunne-dried Bricke and Mortar. All their Beames and Planchers consist of Date-trees, being notwithstanding unfit for the purpose; for the wood of Date-trees is not solid, but

*The Province
of Dara.*

Dara River.

*The quality
thereof.*

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flexible and spungie. On either side of the said River for the space of five or six miles, the fields abound exceedingly with Dates, which with good keeping will last many yeeres: and as heere are divers kinds of Dates, so they are sold at sundry prices: for a bushell of some is woorth a Ducat, but others wherewith they feede their Horses and Camels, are scarce of a quarter so much value. Of Date-trees some are male and female: the male bring foorth flowers onely, and the female fruit: but the flowers of the female will not open, unlesse the boughes and flowers of the male be joyned unto them: And if they bee not joyned, the Dates will proove starke naught, and containe great stones. The Inhabitants of Dara live upon Barley and other grosse meate: neither may they eate no bread but onely upon Festivall dayes. Their Castles are Inhabited by Gold-smithes and other Artificers, and so are all the Regions lying in the way from Tombuto to Fez: in this Province also there are three or foure proper Townes, frequented Merchants and strangers, and containing many Shops and Temples. But the principall Towne called Beni Sabih, and Inhabited with most valiant and liberall people, is divided into two parts, either part having a severall Captaine or Governour: which Governours are oftentimes at great dissension, and especially when they moisten their arable Grounds, by reason that they are so skanted of water. A Merchant they will most courteously entertaine a whole yeere together, and then friendly dismissing him, they require nought at his hands, but will accept such liberality as he thinkes good to bestow upon them. The said Governours so often as they fall a skirmishing, hire the next Arabians to aide them, allowing them daily halfe a Ducat for their pay, and sometimes more, and giving them their allowance every day. In time of peace they trim their Harquebuzes, Hand-guns, and other weapons: neither saw I ever (to my remembrance) more cunning Harquebuziers then at this place. In this Province groweth great store of Indico, being an herbe like unto the wilde woad, and this herbe they ex-

*The strange
propertie of the
Palme or Date
tree.*

Bread daintie.

Indico.

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change with the Merchants of Fez and Tremisen for other wares. Corne is very scarce among them, and is brought thither from Fez and other Regions, neither have they any great store of Goats or Horses, unto whom in stead of Provender they give Dates, and a kind of herbe also which groweth in the Kingdome of Naples, and is called by the Neapolitans Farfa. They feed their Goats with the Nuts or Stones of their Dates beaten to powder, whereby they grow exceeding fat, and yeeld great quantity of milke. Their owne food is the flesh of Camels and Goats, being unsavory and displeasent in taste. Likewise they kill and eate Ostriches, the flesh whereof tasteth not much unlike to the flesh of a dunghill-cocke, saving that it is more tough and made of a stronger smell, especially the Ostriches legge: which consisteth of slime flesh. Their women are faire, fat, and courteous: and they keepe divers slaves which are brought out of the land of Negroes.

Goats fed with Dates.

The flesh of the Ostrich. The Provinces of Segelmesse, Cheneg, Matgara, &c. are omitted.

This Territory extending it selfe along the River of Ziz from North to South almost twentie miles, contayneth about three hundred and fiftie Castles, besides Villages and Hamlets: three of which Castles are more principall then the rest. The first called Tenegent, and consisting of a thousand and moe Families, standeth neere unto the Citie of Segelmesse, and is inhabited with great store of Artificers. The second called Tebuhasan, standeth about eight miles to the South of Tenegent, being furnished also with great numbers of Inhabitants, and so frequented with Merchants, that there is not in that respect the like place to bee found in all the whole Region besides. The third called Mamun, is resorted unto by sundry Merchants, both Jewes and Moores.

The Territory of Segelmesse.

[II. vi. 824.]

These three Castles have three severall Governours, who are at great dissention among themselves. They will oftentimes destroy one anothers Chanel, whereby their fields are watered, which cannot without great cost be repayred againe. They will stow the Palme-trees also to the very stockes: and unto them a company of lewd

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Arabians associate themselves. They Coyne both Silver and Gold money: but their Gold is not very speciall. Their Silver Coyne weigheth foure graines a piece, eightie of which pieces are esteemed to bee worth one piece of their Gold Coyne. The Jewes and Arabians pay excessive Tribute here. Some of their principall men are exceeding rich, and use great Traffique unto the Land of Negros: whither they transport Wares of Barbarie, exchanging the same for Gold and Slaves. The Territory of Segelmesse live upon Dates, except it be in certaine places where some Corne grew. Here are infinite numbers of Scorpions, but no Flyes at all. In Summer time this Region is extremely hot, and then are the Rivers so destitute of water, that the people are constrayned to draw salt water out of certaine Pits. The said Territory contayneth in circuit about eighty miles, all which, after the destruction of Segelmesse, the Inhabitants with small cost walled round about, to the end they might not be molested by continuall inrodes of Horsemen. While they lived all at unitie and concord, they retayned their libertie: but since they fell to mutuall debate, their wall was razed, and each faction invited the Arabians to helpe them, under whom by little and little they were brought in subjection.

*Infinite
numbers of
Scorpions.*

*The Towne or
Citie of
Segelmesse.*

The common people together with one of our African Cosmographers, called Bicri, suppose that the Towne of Segelmesse was built by Alexander the Great, for the reliefe of his sicke and wounded Souldiers. Which opinion seemeth not probable to me: for I could never reade that Alexander the Great came into any part of these Regions. This Towne was situate upon a Plaine neere unto the River of Ziz, and was environed with most stately and high wals, even as in many places it is to be seene at this present. When the Mahumetans came first into Africa, the Inhabitants of this Towne were subject unto the Family of Zeneta; which Family was at length dispossessed of that authority by King Joseph the Sonne of Tesfin, of the Family of Luntuna. The Towne it selfe was very gallantly built, and the Inhabitants were rich,

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and had great traffique unto the Land of Negros. Here stood stately Temples and Colledges also, and great store of Conduits, the water whereof was drawne out of the River by Wheelles. The Ayre in this place is most temperate and wholesome, saving that in Winter it aboundeth with overmuch moisture.

Ummelhesen is a forlorne and base Castle, founded by the Arabians also, five and twentie miles from Segelmesse upon a Desart, directly in the way from Segelmesse to Dara. It is environed with blacke wals, and continually garded by the Arabians. All Merchants that passe by, pay one fourth part of a Duckat for every Camels lode. My selfe travelling this way upon a time in the company of fourteene Jewes, and being demanded how many there were of us, wee said thirteene, but after I began particularly to reckon, I found the fourteenth and the fifteenth man amongst us, whom the Arabians would have kept Prisoners, had wee not affirmed them to bee Mahumetans: howbeit not crediting our words, they examined them in the Law of Mahumet, which when they perceived them indeed to understand, they permitted them to depart.

*The Castle of
Ummelhesen.*

The three Castles of Fighig stand upon a certaine Desart, marvellously abounding with Dates. The women of this place weave a kind of cloth in forme of a Carpet, which is so fine, that a man would take it to be Silke, and this Cloth they sell at an excessive rate at Fez, Telensin, and other places of Barbarie. The Inhabitants being men of an excellent wit, doe part of them use Traffique to the Land of Negros, and the residue become Students at Fez: and so soone as they have attayned to the degree of a Doctor, they returne to Numidia, where they are made either Priests or Senators, and prove most of them men of great wealth and reputation. From Segelmesse, the said Castles are distant almost an hundred and fiftie miles Eastward.

*The Castles of
Fighig.*

This great and large Region of Tegerarin in the Numidian Desart, standing about an hundred and twentie miles Eastward of Tesebit, containeth fiftie Castles, and above

*The Region of
Tegerarin.*

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an hundred Villages, and yeeldeth great plentie of Dates. The Inhabitants are rich, and have ordinarie Traffique to the Land of Negros. Their fields are very apt for Corne, and yet by reason of their extreme drought, they stand in need of continuall watering and dunging. They allow unto strangers houses to dwell in, requiring no money for rent but onely their dung, which they keepe most charily: yea, they take it in ill part if any stranger easeth himselfe without the doores. Flesh is very scarce among them: for their soyle is so dry, that it will scarce nourish any Cattell at all: they keepe a few Goats indeed for their Milkes sake: but the flesh that they eate is of Camels, which the Arabians bring unto their Markets to sell: they mingle their meate with salt Tallow, which is brought into this Region from Fez and Tremizen. There were in times past many rich Jewes in this Region, who by the meanes of a certaine Mahumetan Preacher, were at length expelled, and a great part of them slaine by the seditious people; and that in the very same yeare when the Jewes were expelled out of Spaine and Sicily.

*Jewes
expelled.*

[II. vi. 825.]
*The Towne of
Techort.*

The ancient Towne of Techort was built by the Numidians upon a certaine Hill, by the foot whereof runneth a River, upon which River standeth a draw-bridge. The wall of this Towne was made of free stone and lime, but that part which is next unto the Mountayne hath instead of a wall an impregnable Rocke opposite against it: this Towne is distant five hundred miles Southward from the Mediterran Sea, and about three hundred miles from Tegorarim. Families it containeth to the number of five and twenty hundred: all the houses are built of Sunne dried Brickes, except their Temple which is somewhat more stately. Heere dwell great store both of Gentlemen and Artificers: and because they have great abundance of Dates, and are destitute of Corne, the Merchants of Constantina exchange Corne with them for their Dates. All strangers they favour exceedingly, and friendly dismisse them without paying of ought. They had rather match their Daughters unto strangers, then to their owne

*Hospitalitie
and love to
strangers.*

Citizens: and for a Dowry they give some certaine portion of Land, as it is accustomed in some places of Europe. So great and surpassing is their liberalitie, that they will heape many gifts upon strangers, albeit they are sure never to see them againe.

The Governour at this present called Habdulla, is a valiant and liberall yong Prince, and most courteous unto strangers, whereof I my selfe conversing with him for certayne dayes, had good experience.

This Region is extremely hot, sandie and destitute both of Water and Corne: which wants are partly supplied by their abundance of Dates. It contayneth to the number of five Townes and many Villages, all which we purpose in order to describe.

Their soyle in Pescara, yeeldeth nought but Dates. They have beene governed by divers Princes; for they were a while subject unto the Kings of Tunis, and that to the death of King Hutmen, after whom succeeded a Mahumetan Priest: neyther could the Kings of Tunis ever since that time recover the Dominion of Pescara. Here are great abundance of Scorpions, and it is present death to bee stung by them: wherefore all the Townesmen in a manner depart into the Countrey in Summer time, where they remayne till the moneth of November.

*The Towne of
Pescara.*

*Deadly
Scorpions.*

Not farre from Deusen are divers Monuments of Antiquitie like unto Sepulchres, wherein are found sundry pieces of Silver Coyne, adorned with certayne Letters and Hieroglyphicall Figures, the interpretation whereof I could never find out.

Deusen.

The ancient Towne of Caphsa built also by the Romanes, had for certayne yeeres a Governour of their owne: but afterward being sacked by one Hucba a Captaine of Hutmen Califa, the wals thereof were razed to the ground; but the Castle as yet remayneth, and is of great force; for the wall thereof being five and twentie Cubits high, and five Cubits thicke, is made of excellent stones, like unto the stones of Vespasians Amphitheatre at Rome. Afterward the Towne wals were re-edified,

*The Towne of
Caphsa.*

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and were destroyed againe by Mansor, who having slaine the Governour of the Towne and all the Inhabitants, appointed a new Governour over the same place. Now this Towne is very populous, all the houses thereof, except the Temple and a few other buildings, being very deformed and base, and the streets are paved with blacke stones, like unto the streets of Naples and Florence. The poore Inhabitants are continually oppressed with the exactions of the King of Tunis. In the midst of the Towne are certaine square, large, and deepe Fountaines walled round about, the water whereof is hot and unfit to be drunke, unlesse it be set an houre or two a cooling. The Ayre of this place is very unwholesome, insomuch that the greatest part of the Inhabitants are continually sicke of Fevers. People they are of a rude and illiberall disposition, and unkind unto strangers: wherefore they are had in great contempt by all other Africans. Not farre from this Towne are fields abounding with Dates, Olives, and Pome-citrons: and the Dates and Olives there are the best in all the whole Province: heere is likewise most excellent Oyle. The Inhabitants make themselves Shooes of Buckes Leather.

Having hitherto described all the Regions of Numidia, let us now proceed unto the description of Libya; which is divided into five parts, as we signified in the beginning of this our Discourse. We will therefore beginne at the dry and forlorne Desart of Zanhaga, which bordereth Westward upon the Ocean Sea, and extendeth Eastward to the Salt-pits of Tegaza, Northward it abutteth upon Sus, Haccha, and Dara, Regions of Numidia; and Southward it stretcheth to the Land of Negros, adjoyning it selfe unto the Kingdomes of Gualata and Tombuto.

Water scarce. Water is here to be found scarce in an hundred miles travell, beeing salt and unsavourie, and drawne out of deepe Wels, especially in the way from Segelmesse to Tombuto. Heere are great store of wilde beasts and creeping things, whereof wee will make mention in place convenient. In this Region there is a barren Desart

called Azaoad, wherein neyther water nor any Habitations are to be found in the space of an hundred miles; beginning from the Well of Azaoad, to the Well of Araoan, which is distant from Tombuto about one hundred and fiftie miles. Here both for lacke of water and extremitie of heate, great numbers of men and beast daily perish.

*Heate and
drought.*

Not farre from Agadez, there is found great store of Manna, which the Inhabitants gather in certaine little Vessels, carrying it while it is new unto the Market of Agadez: and this Manna beeing mingled with water they esteeme very daintie and precious Drinke. They put it also into their Pottage, and beeing so taken, it hath a marvellous force of refrigerating or cooling, which is the cause that here are so few Diseases; albeit, the Ayre of Tombuto and Agadez be most unholosome and corrupt. This Desart stretcheth from North to South almost three hundred miles.

*Great store of
Manna.*

[II. vi. 826.]

The residue of the Libyan Desart, that is to say, from Augela to the River of Nilus is inhabited by certayne Arabians and Africans, commonly called Levata: and this is the extreme Easterly part of the Desarts of Libya.

*Levata,
Berdoa, and
others are
omitted.*

This Region bordering upon the Ocean Sea, contayneth many Villages and Hamlets, and is inhabited with most beggerly people. It standeth betweene Numidia and Libya, but somewhat neerer unto Libya. Here groweth neyther Barley nor any other Corne. Some Dates heere are, but very unsavourie. The Inhabitants are continually molested by the Arabians invasions: and some of them traffique in the Kingdome of Gualata.

*The Region of
Nun.*

In the Region of Tegaza, is great store of Salt digged, being whiter then any Marble. This Salt is taken out of certaine Caves or Pits, at the entrance whereof stand their Cottages that worke in the Salt Mines. And these Workmen are all strangers, who sell the Salt which they digge unto certaine Merchants, that carrie the same upon Camels to the Kingdome of Tombuto, where there would otherwise be extreme scarcitie of Salt. Neyther have the said Diggers of Salt any victuals but such as the Merchants

*The Region of
Tegaza.*

Salt Mines.

Tombuto.

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c. 1526.

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bring unto them: for they are distant from all inhabited places, almost twentie dayes Journey, insomuch, that oftentimes they perish for lacke of food, when as the Merchants come not in due time unto them: Moreover, the South-east wind doth so often blind them, that they cannot live here without great perill. I my selfe continued three dayes amongst them, all which time I was constraigned to drinke Salt water drawne out of certaine Wels not farre from the Salt Pits.

*The Region
Berdoa.*

Berdoa, a Region situate in the midst of the Libyan Desart, and standing almost five hundred miles from Nilus, containeth three Castles and five or sixe Villages, abounding with most excellent Dates. And the said three Castles were discovered eighteene yeeres agoe, by one Hamar, in manner following: the Caravan of Merchants wandring out of the direct way, had a certaine blind man in their company which was acquainted with all those Regions: this blind Guide riding foremost upon his Camell, commanded some Sand to be given him at every miles end, by the smell whereof hee declared the situation of the place: but when they were come within fortie miles of this Region, the blind man smelling of the Sand, affirmed, that they were not farre from some places inhabited; which some beleevved not, for they knew that they were distant from Egypt foure hundred and eightie miles, so that they tooke themselves to bee neerer unto Augela. Howbeit, within three dayes they found the said three Castles, the Inhabitants whereof wondering at the approach of strangers, and being greatly astonied, presently shut all their Gates, and would give the Merchants no water to quench their extreme thirst. But the Merchants by mayne force entred, and having gotten water sufficient, betooke themselves againe to their Journey.

*A whole
Caravan con-
ducted by a
blind Guide
who lead them
by scent onely;
as at this
present the
Caravans of
Maroco are
conducted over
the Libyan
Desarts to
Tombuto.*


*The Region of
Alguechet.*

Alguechet also being a Region of the Lybian Desart, is from Egypt an hundred and twentie miles distant. Here are three Castles and many Villages abounding with Dates. The Inhabitants are blacke, vile, and covetous people, and yet exceeding rich: for they dwell in the

midway betweene Egypt and Gaoga. They have a Governour of their owne, notwithstanding they pay Tribute unto the next Arabians.

§. VII.

Extracts taken out of John Leo his seventh Booke of the Historie of Africa, wherein he intreateth of the Land of Negros, and of the Confines of Egypt.

UR ancient Chroniclers of Africa, to wit, Bichri and Meshudi, knew nothing in the Land of Negros, but onely the Regions of Guechet and Cano: for in their time all other places of the Land of Negros were undiscovered. But in the yeere of the Hegeira three hundred and eightie, by the meanes of a certaine Mahumetan which came into Barbarie, the residue of the said Land was found out, beeing as then inhabited by great numbers of people, which lived a brutish and savage life, without any King, Governour, Common-wealth, or knowledge of Husbandry. Clad they were in skinnes of beasts, neither had they any peculiar wives: in the day time they kept their Cattell; and when night came they resorted ten or twelve, both men and women into one Cottage together, using hayrie skinnes in stead of beds, and each man choosing his Lemman which hee had most fancie unto. Warre they wage against no other Nation, nor yet are desirous to travell out of their owne Countrey. Some of them performe great adoration unto the Sunne-rising: others, namely the people of Gualata, worship the fire: and some others, to wit, the Inhabitants of Gaoga, approach (after the Egyptians manner) neerer unto the Christian Faith. These Negros were first subject unto King Joseph the Founder of Maroco, and afterward unto the five Nations of Libya; of whom they learned the Mahumetan Law, and divers needfull handi-crafts: a while after when the Merchants of Barbarie began to resort unto them with Merchandize, they learned the Barbarian

*Bichri and
Meshudi.*

*Negro, Barba-
rian Savages.
Religion.*

[II. vi. 827.]

*The Negros
subject unto
Joseph King of
Maroco.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

*Abuacre
Izchia.*

Mecca.

Niger.

*A description
of the
Kingdome of
Gualata.*

language also. But the foresaid five people or Nations of Libya divided this land so among themselves, that every third part of each Nation possessed one Region. Howbeit, the King of Tombuto that now raigneth, called Abuacre Izchia, is a Negro by birth: this Abuacre after the decease of the former King, who was a Lybyan borne, slue all his sonnes, and so usurped the Kingdome. And having by warres for the space of fifteene yeere conquered many large Dominions, hee then concluded a league with all Nations, and went on Pilgrimage to Mecca, in which Journey hee so consumed his Treasure, that he was constrained to borrow great summes of money of other Princes. Moreover, the fifteene Kingdomes of the land of Negros knowen to us, are all situate upon the River of Niger, and upon other Rivers which fall therinto. And all the land of Negros standeth betweene two vast Desarts, for on the one side lyeth the maine Desart betweene Numidia and it, which extendeth it selfe unto this very land: and the South side thereof adjoyneth upon another Desart, which stretcheth from thence to the maine Ocean: in which Desart are infinite Nations unknowen to us, both by reason of the huge distance of place, and also in regard of the diversitie of Languages and Religions. They have no traffique at all with our people, but we have heard oftentimes of their traffique with the Inhabitants of the Ocean Sea shoare.

The Region of Gualata in regard of others is very small: for it containeth onely three great Villages, with certaine Granges and fields of Dates. From Nun it is distant Southward about three hundred, from Tombuto Northward five hundred, and from the Ocean Sea about two hundred miles. In this Region the people of Libya, while they were Lords of the land of Negros, ordained their chiefe Princely seate: and then great store of Barbarie Merchants frequented Gualata: but afterward in the Raigne of the Mightie and rich Prince Heli, the said Merchants leaving Gualata, began to resort unto Tombuto and Gago, which was the occasion that the Region of

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Gualata grew extreme beggerly. The language of this Region is called Sungai, and the Inhabitants are blacke people, and most friendly unto strangers. In my time this Region was conquered by the King of Tombuto, and the Prince thereof fled into the Desarts, whereof the King of Tombuto having intelligence, and fearing least the Prince would returne with all the people of the Desarts, graunted him peace, conditionally that he should pay a great yeerely Tribute unto him, and so the said Prince hath remained Tributarie to the King of Tombuto untill this present. The people agree in manners and fashions with the Inhabitants of the next Desart. Heere groweth some quantity of Mil-seed, and great store of a round and white kinde of pulse, the like whereof I never saw in Europe; but flesh is extreme scarce among them. Both the men and the women doe so cover their heads, that all their countenance is almost hidden. Heere is no forme of a Common-wealth, nor yet any Governours or Judges, but the people lead a most miserable life.

This round & white pulse is called Maiz in the West Indies.

The Kingdome called by the Merchants of our Nation Gheneoa, by the naturall Inhabitants thereof Genni, and by the Portugals and other people of Europe Ghinea, standeth in the midst betweene Gualata on the North, Tombuto on the East, and the Kingdome of Melli on the South. In length it containeth almost five hundred miles, and extended two hundred and fifty miles along the River of Niger, and bordereth upon the Ocean Sea in the same place, where Niger falleth into the said Sea. This place exceedingly aboundeth with Barley, Rice, Cattell, Fishes, and Cotten: and their Cotten they sell unto the Merchants of Barbarie, for cloth of Europe, for Brazen vessels, for Armour, and other such commodities. Their Coine is of Gold without any stampe or inscription at all: they have certaine Iron-money also, which they use about matters of small value, some peeces whereof weigh a pound, some halfe a pound, and some one quarter of a pound. In all this Kingdome there is no fruit to be found but only Dates, which are brought hither either out of Gualata or

A description of the Kingdome of Ghinea. We extend the Country of Guinnie further, by applying the name knowen to the remote Regions unknowen. The naturall commodities of Ghinea.

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c. 1526.

*Priests, &
Doctors clothed
in white.*

Numidia. Heere is neither Towne nor Castle, but a certaine great Village onely, wherein the Prince of Ghinea, together with his Priests, Doctors, Merchants, and all the principall men of the Region inhabite. The walles of their houses are built of Chalke, and the roofes are covered with Strawe: the Inhabitants are clad in blacke or blew Cotten, wherewith they cover their heads also: but the Priests and Doctors of their Law goe apparelled in white Cotten. This Region during the three moneths of July, August, and September, is yeerely environed with the overflowings of Niger in manner of an Iland; all which time the Merchants of Tombuto conveigh their Merchandize hither in certaine Canoas or narrow Boats made of one tree, which they rowe all the day long, but at night they binde them to the shoare, and lodge themselves upon the land. This Kingdome was subject in times past unto a certaine people of Libya, and became afterward Tributarie unto King Soni Heli, after whom succeeded Soni Heli Izchia, who kept the Prince of this Region prisoner at Gago, where together with a certaine Nobleman, he miserably died.

[II. vi. 828.]
*The Prince of
Guinea kept
prisoner by
Izchia.
The Kingdom
of Melli.*

The Region of Melli extending it selfe almost three hundred miles along the side of a River which falleth into Niger, bordereth Northward upon the Region last described, Southward upon certaine Desarts and drie Mountaines, Westward, upon huge Woods and Forrests, stretching to the Ocean Sea shoare, And Eastward upon the Territorie of Gago. In this Kingdome there is a large and ample Village containing to the number of sixe thousand or moe Families, and called Melli, whereof the whole Kingdome is so named. And heere the King hath his place of Residence. The Region it selfe yeeldeth great abundance of Corne, Flesh, and Cotton. Heere are many Artificers and Merchants in all places: and yet the King honorably entertaineth all strangers. The Inhabitants are rich, and have plenty of wares. Heere are great store of Temples, Priests, and Professors, which Professors read their Lectures onely in the Temples, because they have no

Professors.

Colledges at all. The people of this Region excell all other Negroes in wit, civility, and industry; and were the first that embraced the Law of Mahumet, at the same time when the Uncle of Joseph the King of Maroco was their Prince, and the Government remained for a while unto his posteritie: at length Izchia subdued the Prince of this Region, and made him his Tributarie, and so oppressed him with grievous exactions, that he was scarce able to maintaine his Family.

Tombuto is so called of a certaine Towne so called, which (they say) King Mense Suleiman founded in the yeere of the Hegeira 610. and it is situate within twelve miles of a certaine branch of Niger, all the houses whereof are now changed into Cottages built of Chalke, and covered with Thatch. Howbeit, there is a most stately Temple to be seene, the walles whereof are made of stone and lime; and a Princely Palace also built by a most excellent workeman of Granada. Heere are many shops of Artificers, and Merchants, and especially of such as weave Linnen or Cotten cloth. And hither doe the Barbarie Merchants bring cloth of Europe. All the women of this Region except Maid-servants goe with their faces covered, and sell all necessary victuals. The Inhabitants, and especially strangers there residing, are exceeding rich, insomuch, that the King that * now is, married both his daughters unto two rich Merchants. Heere are many welles, containing most sweet water; and so often as the River Niger overfloweth, they conveigh the water thereof by certaine sluces into the Towne. Corne, Cattell, Milke, and Butter, this Region yeeldeth in great abundance: but salt is very scarce heere; for it is brought hither by land from Tegaza, which is five hundred miles distant. When I my selfe was heere, I saw one Camels load of Salt sold for eightie Duckats. The rich King of Tombuto hath many Plates and Scepters of Gold, some whereof weigh one thousand and three hundred pounds: and he keeps a magnificent and well furnished Court. When he travel-eth any whither he rideth upon a Camell, which is lead by

The Prince of Melli subdued by Izchia.

The Kingdom of Tombuto. Tombuto was conquered by the King of Maroco 1589. from whence he had for yeerely Tribute mighty sums of money. But the civil wars have altered that state since.

*1526.

The King of Tombuto his daughters married unto two rich merchants. Great scarcity of salt in Tombuto, which commodity might be supplied by our English Merchants to their unspeakable gaine.

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

*Reverence
used before the
King of
Tombuto.*

*Poysoned
arrowes.
Jewes hated.*

Bookes.

*Shels used for
Coine like as
in the King-
dome of Congo.*

*The Towne of
Cabra.*

some of his Noblemen; and so he doth likewise when hee goeth to warfare, and all his Souldiers ride upon Horses. Whosoever will speake unto this King must first fall downe before his feet, and then taking up earth, must sprinkle it upon his owne head and shoulders: which custome is ordinarily observed by them that never saluted the King before, or come as Ambassadors from other Princes. He hath alwayes three thousand Horsemen, and a great number of footmen that shoot poysoned arrowes, attending upon him. He so deadly hateth all Jewes, that he will not admit any into his Citie: and whatsoever Barbarie Merchants he understandeth to have any dealings with the Jewes, he presently causeth their goods to be confiscate. Heere are great store of Doctors, Judges, Priests, and other learned men, that are bountifully maintained at the Kings cost and charges. And hither are brought divers Manuscripts or written Bookes out of Barbarie, which are sold for more money then any other Merchandize. The Coine of Tombuto is of Gold without any stampe or superscription: but in matters of small value they use certaine shels brought hither out of the Kingdome of Persia, foure hundred of which shels are woorth a Duckat: and sixe peeces of their Golden Coine with two third parts weigh an ounce. The Inhabitants are people of a gentle and cheerefull disposition, and spend a great part of the night in singing and dancing through all the streets of the Citie: they keepe great store of men and women-slaves, and their Towne is much in danger of fire: at my second being there halfe the Towne almost was burnt in five houres space. Without the Suburbs there are no Gardens nor Orchards at all.

Cabra a large Towne built without walles in manner of a Village, standeth about twelve miles from Tombuto upon the River Niger: and heere such Merchants as travell unto the Kingdomes of Ghinea and Melli embarke themselves. Neither are the people or buildings of this Towne any whit inferiour to the people and buildings of Tombuto: and hither the Negros resort in great numbers

by water. In this Towne the King of Tombuto appointeth a Judge to decide all controversies: for it was tedious to goe thither so oft as need should require. I my selfe am acquainted with Abu Bacr, sirnamed Pargama, the Kings Brother, who is blacke in colour, but most beautifull in mind and conditions. Heere breed many diseases which exceedingly diminish the people; that by reason of the fond and loathsome mixture of their meates; for they mingle Fish, Milke, Butter, and Flesh altogether. And this is the ordinary food also in Tombuto.

The great Towne of Gago being unwallled also, is distant Southward of Tombuto almost foure hundred miles, and enclineth somewhat to the South-East. The houses thereof are but meane, except those wherein the King and his Courtiers remaine. Here are exceeding rich Merchants: and hither continually resort great store of Negros, which buy Cloath here brought out of Barbarie and Europe. This Towne aboundeth with Corne and Flesh, but is much destitute of Wine, Trees, and Fruites. Howbeit, here is plenty of Melons, Citrons, and Rice: here are many Wells also containing most sweet and wholsome water. Here is likewise a certaine place where slaves are to be sold, especially upon such dayes as the Merchants use to assemble; and a young slave of fifteene yeares age is sold for sixe Duckats, and so are children sold also. The King of this Region hath a certaine private Palace, wherein hee maintaineth a great number of Concubines and Slaves, which are kept by Eunuches: and for the guard of his owne person, he keepeth a sufficient troope of Horsemen and Footmen. Betweene the first Gate of the Palace and the inner part thereof, there is a place walled round about, wherein the King himselfe decideth all his subjects controversies: and albeit, the King be in this function most diligent, and performeth all things thereto appertaining, yet hath he about him his Counsellors, and other Officers; as namely, his Secretaries, Treasurers, Factors, and Auditors. It is a wonder to see what plenty of Merchandize is daily brought hither, and how costly

[II. vi. 829.]
*The Towne
and Kingdome
of Gago.*

A.D.
c. 1526.

PURCHAS HIS PILGRIMES

*Rich sale for
Cloth.*

Swords.

Salt deare.

*Of the King-
dome of Guber.*

*Their manner
of sowing
Corne at the
Inundation of
Niger.*

*The King of
Guber slaine
by Izchia.*

and sumptuous all things be. Horses bought in Europe for ten Duckats, are here sold againe for forty, and sometimes for fifty Duckats a piece. There is not any Cloath of Europe so course, which will not here be sold for foure Ducats an ell; and if it be any thing fine, they will give fiteene Duckats for an ell: and an ell of the Scarlet of Venice, or of Turkie Cloath is here worth thirty Duckats. A Sword is here valued at three or foure Crownes, and so likewise are Spurs, Bridles, with other like commodities; and Spices also are sold at an high rate: but of all other commodities, Salt is most extremely deare. The residue of this Kingdome containeth nought but Villages and Hamlets inhabited by Husbandmen and Shepherds, who in Winter cover their bodies with beasts skins; but in Summer they goe all naked save their privie members: and sometimes they weare upon their feete certaine shooes made of Camels Leather. They are ignorant and rude people, and you shall scarce find one learned man in the space of an hundred miles. They are continually burthened with grievous exactions, so that they have scarce any thing remaining to live upon.

Guber standeth Eastward of the Kingdom of Gago almost three hundred miles; between which two Kingdomes lieth a vast Desart, being much destitute of water, for it is about forty miles distant from Niger. The Kingdome of Guber is environed with high Mountaines, and containeth many Villages inhabited by Shepherds, and other Heardsmen. Abundance of Cattell here are both great and small: but of a lower stature then the Cattell in other places. At the inundation of Niger all the fields of this Region are overflowed, and then the inhabitants cast their seed into the water onely. In this Region there is a certaine great Village containing almost sixe thousand Families, being inhabited with all kind of Merchants; and here was in times past the Court of a certaine King, who in my time was slaine by Izchia the King of Tombuto, and his sonnes were gelt, and accounted among the number of the Kings Eunuchs.

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A.D.
c. 1526.

He which pleaseth the inhabitants of the Desart best, is sure to be King of Agadez. The residue of this Kingdome lying Southward is inhabited by Shepherds and Heardsmen, who dwel in certaine Cottages made of boughes, which cottages they carrie about upon Oxen from place to place. They erect their Cottages alwaies in the same field where they determine to feede their cattell; like as the Arabians also doe.

*Cottages
moveable.*

The great Province of Cano standeth Eastward of the River Niger almost five hundred miles. The greatest part of the inhabitants dwelling in Villages are some of them Heardsmen, and others Husbandmen. Here groweth abundance of Corne, of Rice, and of Cotton. Also here are many Desarts and wild woodie Mountaines containing many Springs of water. In these Woods grow plenty of wild Citrons and Lemons, which differ not much in taste from the best of all. In the midst of this Province standeth a Towne called by the same name, the walles and houses whereof are built for the most part of a kind of Chalke. The inhabitants are rich Merchants, and most civill people. Their King was in times past of great puissance, and had mighty troopes of Horsemen at his command; but he hath since been constrained to pay tribute unto the Kings of Zegzeg and Casena. Afterward, Ischia the King of Tombuto faining friendship unto the two foresaid Kings treacherously slew them both. And then hee waged warre against the King of Cano, whom after a long siedege he took, and compelled him to marrie one of his daughters, restoring him againe to his Kingdome, conditionally that he should pay unto him the third part of all his tribute: and the said King of Tombuto hath some of his Courtiers perpetually residing at Cano for the receipt thereof.

*The Province
of Cano.*

*The Kings of
Zegzeg, of
Casena, and
of Cano sub-
dued by Izchia
the King of
Tombuto.*

Casena bordering Eastward upon the Kingdome last described, is full of Mountaines, and drie fields, which yeeld notwithstanding great store of Barlie and Mill-seed. The inhabitants are all extremely blacke, having great noses and blabber lips. They dwell in most forlorne and

*The Kingdome
of Casena.*

PURCHAS HIS PILGRIMES

A.D.
c. 1526.

[II. vi. 830.]
Izchia.

base Cottages: neither shall you find any of their Villages containing above three hundred Families. And besides, their base estate they are mightily oppressed with famine: a King they had in times past whom the foresaid Ischia slew, since whose death they have all beene tributarie unto Ischia.

*The Kingdome
of Zegzeg.*

The South-east part of Zegzeg bordereth upon Cano, and it is distant from Casena almost an hundred and fiftie miles. The inhabitants are rich, and have great traffique unto other Nations. Some part of this Kingdome is plaine, and the residue Mountainous, but the Mountaines are extremely colde, and the Plaines intollerably hot. And because they can hardly indure the sharpnesse of Winter, they kindle great fires in the midst of their houses, laying the coles thereof under their high bedsteads, and so betaking themselves to sleepe. Their fields abounding with water, are exceeding fruitfull, and their houses are built like the houses of the Kingdome of Casena. They had a King of their owne in times past, who being slaine by Ischia (as is aforesaid) they have ever since beene subject unto the said Ischia.

Izchia.

*The Region of
Zanfara.*

*The King of
Zanfara slaine
by Izchia, and
the people
made tribu-
tary.*

The Region of Zanfara bordering Eastward upon Zegzeg, is inhabited by most base and Rusticall people. Their fields abound with Rice, Mill, and Cotton. The Inhabitants are tall in stature and extremely blacke, their visages are broad, and their dispositions most salvage and brutish. Their King also was slaine by Ischia, and themselves made tributarie.

*The Towne
and Kingdome
of Guangara.
Gold.*

These Kingdomes of Guangara adjoyneth South-easterly upon Zanfara. Southward thereof lyeth a Region greatly abounding with gold. But now they can have no traffique with forren Nations, for they are molested on both sides with most cruell enemies. For Westward they are opposed by Ischia, and Eastward, by the King of Borno. When I my selfe was in Borno, King Abraham having levied an huge Armie, determined to expell the Prince of Guangara out of his Kingdome, had hee not been hindred by Homar the Prince of Gaoga, which

Izchia.

beganne to assaile the Kingdome of Borno. Wherefore the King of Borno being drawne home into his owne Countrey, was enforced to give over the conquest of Guangara. So often as the Merchants of Guangara travell into the foresaid Region abounding with gold, because the wayes are so rough and difficult that their Camels cannot goe upon them, they carry their wares upon slaves backes; who being laden with great burthens, doe usually travell ten or twelve miles a day. Yea, some I saw that made two of those journies in one day: a wonder it is to see what heavy burthens these poore slaves are charged withall; for besides the Merchandize, they carry victuals also for their Masters, and for the Souldiers that goe to guard them.

The large Province of Borno, bordering Westward upon the Province of Guangara, and from thence extending Eastward five hundred miles, is distant from the Fountaine of Niger almost an hundred and fiftie miles, the South part whereof adjoining unto the Desart of Set, and the North part unto that Desart which lyeth towards Barca. The Inhabitants, in Summer goe all naked save their privie members which they cover with a peece of leather: but all Winter they are clad in skinnes, and have beds of skinnes also. They embrace no Religion at all, being neither Christians, Mahumetans, nor Jewes, nor of any other Profession, but living after a brutish manner, and having wives and children in common: and (as I understood of a certaine Merchant that abode a long time among them) they have no proper names at all, but every one is nicknamed according to his length, his fatnesse, or some other qualitie. They have a most puissant Prince, being lineally descended from the Libyan people called Bardoa. He is at perpetuall enmitie with a certaine people inhabiting beyond the Desart of Seu; who in times past, marching with an huge army of footemen over the said Desart, wasted a great part of the Kingdome of Borno. Whereupon the King of Borno sent for the Merchants of Barbarie, and willed them to bring him great store of

The Kingdom of Borno. Where no religious set Ceremonies are, men are said to have no religion: yet upon better notice of such parts, always an observation of, and communication with the Devil is found, where men acknowledge no God, as in Brasil, &c. Also Savages are said to have no religion, having no Temples, &c. The Desart of Seu.

PURCHAS HIS PILGRIMES

A.D.

c. 1526.

*Fifteene or
twentie slaves
exchanged for
one Horse.*

*Vessels, &c.
Gold.*

*The Kingdom
of Gaoga.*

Horses: for in this Countrey they use to exchange Horses for slaves, and to give fifteene, and sometimes twenty slaves for one horse. And by this meanes there were abundance of horses brought: howbeit, the Merchants were constrained to stay for their slaves till the King returned home conquerour with a great number of Captives, and satisfied his creditors for their Horses. The King seemeth to be marvellous rich; for his Spurres, his bridles, platters, dishes, pots, and other vessels wherein his meate and drinke are brought to the table, are all of pure gold: yea, and the chaines of his Dogs and Houndes are of gold also. Howbeit, this King is extremely covetous, for he had much rather pay his debts in slaves then in gold.

Gaoga bordering Westward upon the Kingdome of Borno, and extending Eastward to the Confines of Nubia, adjoyneth Southward unto a certaine Desart, situate upon a crooked and winding part of Nilus, and is enclosed Northward with the frontiers of Ægypt. It stretcheth from East to West, in length five hundred miles, and as much in breadth. They have neither humanitie nor learning among them, but are most rusticall and savage people, and especially those that inhabite the Mountaines, who goe all naked saving their privities: Their houses are made of boughes and rafts, and are much subject to burning, and they have great abundance of Cattell, whereunto they give diligent attendance. This Prince greatly honoreth all learned men, and especially such as are of the lineage of Mahumet. I my selfe being in his Court, a certaine Noble-man of Damiata brought him very rich and royall gifts; as namely, a gallant Horse, a Turkish Sword, and a Kingly robe, with certaine other particulars, that cost about an hundred and fiftie Duckats at Cairo: in recompence whereof, the King gave him five slaves, five Camels, five hundred Ducats of that Region, and an hundred Elephants teeth of wonderfull bignesse.

[II. vi. 831.]

*The Kingdome
of Nubia.*

Nubia bordering Westward upon the Kingdome last described, and stretching from thence unto Nilus, is en-

JOHN LEO ON AFRICA

A.D.
c. 1526.

closed on the South-side with the Desart of Goran, and on the North-side with the Confines of Egypt. Howbeit they cannot passe by water from this Kingdome into Egypt: for the River of Nilus is in some places no deeper then a man may wade over on foot. The principall Towne of this Kingdome called Dangala, is exceeding populous, and contayneth to the number of ten thousand Families. The Kingdome of Nubia is most rich in Corne and Sugar, which notwithstanding they know not how to use. Also in the Citie of Dangala there is great plentie of Civet and Sandal-wood. This Region aboundeth with Ivory likewise, because heere are so many Elephants taken. Heere is also a most strong and deadly poyson, one graine whereof being divided amongst ten persons, will kill them all within lesse then a quarter of an houre: but if one man taketh a grain, he dyeth thereof out of hand. An ounce of this Poyson is sold for an hundred Duckats; neyther may it be sold to any but to forraine Merchants, and whosoever buyeth it is bound by an Oath not to use it in the Kingdome of Nubia. All such as buy of this Poyson are constrayned to pay as much unto the King, as to the Merchant: but if any man selleth Poyson without the Princes knowledge, he is presently put to death. The people themselves are called Bugiha, and are most base and miserable, and live onely upon Milke, Camels flesh, and the flesh of such beasts as are taken in those Desarts. Some times they receive Tribute of the Governour of Suachen, and sometimes of the Governours of Dangala. They had once a rich Towne situate upon the Red Sea called Zibid, whereunto belonged a commodious Haven, being opposite unto the Haven of Zidem, which is fortie miles distant from Mecca. But an hundred yeares since it was destroyed by the Soldan, because the Inhabitants received certaine Wares which should have bene carried to Mecca, and at the same time the famous Port of Zibid was destroyed, from whence notwithstanding was gathered a great yeerely Tribute.

The River of Nilus not Navigable betweene Nubia and Egypt.

The rich Commodities of Nubia.

Most strong Poyson.

Bugiha.



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