

Hakluytus Posthumus
or
Purchas His Pilgrimes

In Twenty Volumes

Volume IX

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Hakluytus Posthumus

OR

Purchas His Pilgrimes

Contayning a History of the World
in Sea Voyages and Lande Travells
by Englishmen and others

By

SAMUEL PURCHAS, B.D.



VOLUME IX

Glasgow

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MCMV

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THE NINTH VOLUME

OF

Purchas His Pilgrimes

Contayning Peregrinations and Travels by Land
into the Easterne Countries; Collections of
Asia; Further Collections of Africa and
the River of Gambra; the Grand
Turk's Seraglio; and observa-
tions of the Maldives; by
Englishmen and others
Moderne and
Ancient

Chap. VI.

[II. ix. 1463.]

A Relation of a Voyage to the Easterne India.
Observed by Edward Terry, Master of Arts
and Student of Christ-Church in Oxford.

*Those that goe
downe to the
Sea in Ships:
that doe busi-
nesse in great
waters:*

To the Reader.

*These see the
workes of the
Lord, and his
wonders in the
deepe. Ps. 107.
Qui nescit
orare, discat
navigare.*



Aster Terry had found a fitter roome, if he had not comne late, and as in India, so here also had attended that Honorable Embassadour, Sir T. Roe. But his tardy comming hath made us entertayne him, not with lesse welcome in substance, but with lesse convenience in Seat-ceremonie; being forced to place him as he comes, in a lower messe, but with equall cheere. Yea himselfe makes good cheere by his presence, and presents his whole messe, and all the Table and Attendants with rich Cates of Sea and Land varieties farre fetched and deere bought by him, and here imparted gratis; whether wee understand it of the Author, or (as I undertake) of the Readers. How many Eare-rings and Breast-brooches give (that which they take, the) place to Saint Georges Garter worne neere the utmost and lowest confines of our Microcosme. Take this as a good fare-well draught of English-Indian liquor. And as contraries set neere their contraries make the best lustre, so this our Scholer-Christian-Preacher-Traveller, having (as Travellers wont) lighted into companie of a Jew before; a halfe-turkised Christian, with divers Turkes following immediatly after; shineth as a Gemme in the darke, and as a Precious-stone amongst a heape of stones.

A.D.
1615.

PURCHAS HIS PILGRIMES

Thus here although some of his rayes are by the Attirer taken away to prevent reiterations of things delivered in the former relations of Sir Tho. Roe, or others; Neither doth our Author come here altogether unfitly to guide us from Persia, (where wee have made long stay) by the way of India and Arabia, and lastly, with a Portugall Vice-roy wee meane to ship our selves homewards, taking some Religious in companie for some better knowledge of Africa, and the Christianitie there.

§. I.

Things remarkable observed in his Voyage to the Indies. Sea-fight with the Portugals.

APologies very often call Truth into question. Having therefore nothing for to countenance these my rude Relations but the certaintie of them; I omit all unnecessarie introductions: using no further Preface then this, that the Reader would undoubtedly beleeve, what the Relator doth most faithfully deliver.

So to make an entrie upon the first beginning of our Voyage, the third of Februarie, 1615. our Fleete (consisting of sixe goodly ships, the Charles, Unicorne, James, Globe, Swan, and Rose, all under the command of Captaine Benjamin Joseph) fell downe from Gravesend into Tilburie Hope.

The ninth of March (after a long and tiring expectation) it pleased God to send us what we desired, a North-east wind: which day wee left that weary Road, and set sayle for East India. The wind was favourable to us till the sixteenth day at night, at which time a most fearefull storme overtooke us, we being then in the Bay of Portugall. In this storme wee lost sight both of the Globe, and Rose. The Globe came againe into our Companie, the two and twentieth following; but the Rose was no more heard of, till her arrive at Bantam, about sixe Moneths after. This storme continued violent till the one and twentieth.

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The eight and twentieth, we had sight of the Grand Canaries, and that Mountaine which threatens the Skie, in the Iland of Teneriffa, commonly called, The Peake, which by reason of its immense height, in a cleere day may be seene more then fortie leagues at Sea, (as the Mariners report.) These Ilands lie in eight and twentie degrees of North latitude.

*Pico de
Teneriffa.*

The one and thirtieth, being Easter day, we passed under the Tropick of Cancer; and the seventh of Aprill, the Sunne was our Zenith. From that day untill the fourteene, wee were becalmed induring extreme heate. The sixteenth, we met with winds which the Mariners call, The Turnadoes, so variable and uncertaine, that sometime within the space of one houre, all the two and thirtie severall winds will blow. These winds were accompanied with much thunder and lightning, and with extreme rayne, so noysome that it makes mens clothes presently to stinke upon their backes. The water likewise of these slimy unwholsome showres, wheresoever it stands, will in short time bring forth many offensive creatures. These Turnadoes met with us when we were about twelve degrees of North latitude, and kept us companie ere they quitted us, till wee were two degrees South-ward of the Equinoctiall, under which wee passed the eight and twentieth of Aprill. The nineteenth of May being Whitsunday, wee passed the Tropicke of Capricorne. So that we were seven weekes compleat under the Torrid Zone.

Turnadoes.

[II.ix.1464.]

Betweene the Tropickes we saw almost every day different kindes of fishes in greater abundance then elsewhere. As the great Leviathan, whom God hath made to take his pastime in the Seas. Dolphins, Boneetooes, Albicores, Flying fishes, and many others. Some Whales we saw of an exceeding greatnesse, who in calme weather often arise and shew themselves above the water, where they appeare like to great Rockes, in their rising spowting up into the Ayre with noyse a great quantitie of water, which fals downe againe about them like a showre. The Dolphin is a fish called for his swiftnesse the arrow of the

Whales.

Dolphines.

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Sea, differing from many other in that hee hath teeth upon the top of his tongue, he is pleasing to the Eye, smell, and tast, of a changeable colour, fin'd like a Roach, covered with very small scales, having a fresh delightsome scent above other fishes, and in taste as good as any. These Dolphines are wont often to follow our ships, not so much (I thinke) for the love they beare unto man as some write) as to feed themselves with what they find cast over-board. Whence it comes to passe, that many times they feed us, for when they swimme close to our ships, we strike them with a broad Instrument, full of Barbes, called an Harping Iron fastened to a Rope by which we hale them in. This beautifull Dolphin may bee a fit Embleme of a Race of men, who under sweet countenances carrie sharpe tongues. *Boneetooes and Albicores.* Boneetooes and Albicores are in colour, shape, and taste much like to Mackerils, but grow to be very large. *Flying fishes.* The Flying fishes of all other live the most miserable lives, for beeing in the water, the Dolphines, Boneetooes, and Albicores persecute them, and when they would escape by their flight, are oftentimes taken by ravenous fowles, somewhat like our Kites which hover over the water. These flying fishes are like men, professing two trades, and thrive of neither.

But to proceed in our passage, the twelfth of June early in the morning, wee espyed our long wished for Harbour, the Bay of Soldania, about twelve leagues short of the Cape of Good Hope, wherein we came happily to an Anchor that fore-noone. Heere wee found one of the Companies ships, called the Lion, come from Surat, and bound for England, who having a faire gale put to Sea the fourteenth day at night.

Soldania. We made our abode in this Harbour till the eight and twentieth following, on which day we being well watered and refreshed, departed, when the Swan our fift ship tooke her way for Bantam. The nine and twentieth, we doubled the Cape of Good Hope, whose latitude is in thirtie five degrees South. Off this Cape there setteth continually a most violent Current Westward, whence it

comes to passe, that when a strong contrarie wind meets it, their impetuous opposition makes the Sea so to rage, that some shippes have beene swallowed, but many endangered in those Mountaynes of water. Few ships passe that way without a storme. The two and twentieth of July, we discovered the great Iland of Madagascar, commonly called Saint Laurence, we being then betwixt it and the Mayne: we touched not at it, but proceeding in our course, the fift of August following, came neere to the little Ilands of Mohilia, Gazidia, Saint John de Castro, called in generall the Ilands of Comora, lying about twelve degrees Southward of the Equator. *Iles of Comora.*

The sixt early in the morning, our men looking out for Land, espyed a Sayle about three or foure leagues off, which stood in our course directly before us. About noone, the Globe our least ship (by reason of her nimbleness, sayling better then her fellowes) came up with her on the broad side to wind-ward, and according to the custome of the Sea hailed her, asking whence she was; She* answered indirectly, of the Sea, calling our men Rogues, Theeves, Heretickes, Devils, and the conclusion of her rude complement was in loud Canon Language, discharging seven great Peeces of Artillerie at our Globe, whereof sixe pierced her through the Hull, mayming some of her men, but killing none. Our Globe replied in the same voyce, and after that fell off.

About three of the clocke in the after-noone, the

* Fight with a Portugall Carracke, mentioned before in Sir T. Roe, and M. Child: but here more fully delivered, and therefore againe expressed, that it might appeare who were true causers of the quarrell, as also that it was a private quarrel and not of State, or Princes, but of Meneles and Joseph the Captaines, with the persons under their commands: one offering, the other vindicating wrong. So may the Reader observe of former fights with Beast, Downton, &c. not the Spanish King warring with his Majestie of England, but the Portugall Merchants and Commanders in the Indies, envying to others that Trade, which might lessen their gaines there: as in Magellans Voyage they did to the Spaniards, which also you have seene in the Dutch, and may observe of men of the same Trade in every street of London. The old Verse of Hesiod, *Καὶ κεραμεὺς κεραμεῖ,* &c. shewes this

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Charles our Admirall came up with her so neere, that we were within Pistoll shot. Our Commander Captaine Joseph proceeded religiously, offering Treatie before hee thought of revenge. So we saluted her with our Trumpets, shee us with her wind Instruments, then we shewed our men on both sides aloft; this done, Captaine Joseph called to them that their principall Commander might come aboard, to give an account for the injurie they had lately before offered us; their answer was, they had never a Boat, our Commander replied, he would send them one, and immediately caused his Barge to be manned, and sent off to them, which brought backe one of their Officers, and two other meane fellowes with this bold message from their Captaine; that he had promised not to leave his ship, and therefore forced he might, but never would be commanded out of her.

[11.ix.1465.]

Captaine Joseph received the Message, and used them which brought it civilly, commanding that they should be shewed, how we were prepared for to vindicate our selves, which made the poore Portugals to shake more then an Ague, and upon it desired our Commander to write a few words to theirs, which with their perswasion happily might make him come. Captaine Joseph willing to preserve his honour, and to prevent blood, consented, and forth-with caused a few words to this effect to be wrote unto him. That, Whereas he the Commander of the Carrack, had offered violence to our ship, they sailed peaceably by him,

quarrell as old as men, at least as the old man of Covetousnesse, and Ambition, and Envie; the cause also why the first-borne of Nature slue the first Brother which Nature had seene. If Portugals hereby led, have offered wrong to the English, and suffered right from them, it is but as in cases twixt English Gentlemen or Merchants at home, saving that this bodie is more Giantly, and of greater consequence, as the concurrence of more private purses and persons, and yet no State-warre: with which except in our Prayer, we have nothing to doe. In like case of Trade, I suppose the Portugals would now quarrell with the Spaniards in their East, and these with them in their West. I am sure that in the Indies, Dutch have taken Dutch, and English other English (not of that East-Indian Company) notwithstanding subjection to one and the same Crowne or State.

he willed him to come speedily, and give reason for that wrong; or else at his perill, &c. So he discharged those Portugals, sending one of our Masters Mates backe with them, with those few words and this Message; that if hee refused to come he would sinke by his side, but that hee would force him before hee left him. (Morientium verba sunt Prophetica, his words came to passe, for he himselfe before he stird, fell by a great shot that came not long after from the Carracke side.) The Captaine of the Carracke (notwithstanding all this) was still peremptorie in his first answer. So our men returning, Captaine Joseph himselfe made the three first shot, which surely, did them great mischiefe, as we imagined by the loud outcry we heard from them, after they were discharged. This done, the Bullets began to flye on both sides. Our Captaine cheering his company, ascended the halfe Decke, where hee had not beene the eight part of an houre, and a great shot from the Carrackes Quarter, deprived him of life in the twinkling of an Eye, it hit him on the brest, beating out of his bodie his heart, and other of his vitals, which lay round about him scattered in his diffused blood. After Captaine Joseph was slaine, the Master of our ship continued the fight about halfe an houre, then knowing that there was another to be admitted into that prime place of command, the night approaching, for that time gave over; putting out a Flagge of Councell to call the Captaine of the Vice-Admirall (Captaine Henry Pepwell) who was to succeed, and the other Masters aboard, for to consult about the prosecution of this Encounter. The night beeing come, wee now proceeded no farther. The Carracke stood still on her course, putting forth a light at her Poope for us to follow her, and about midnight came to an Anchor under the Iland of Mohilia, which when wee perceived let fall our Anchors too.

*Resolute
Spirits of both
Commanders.
Captaine
Joseph slaine.*

The seventh, early before it began to dawne, we prepared for a new assault, first commending our selves to God by Prayer.

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The morning come, we found the Carracke so close to the shoare, and the nearest of our ships at the least a league off, that we held our hands for that day, expecting when shee would weigh her Anchors and stand off to Sea (a fitter place to deale with her.) In the after-noone we chested our late slaine Commander, and without any ceremonie of shot, usuall upon such occasions (because our Enemies should take no notice) cast him over-board against the Iland of Mohilia.

A little before night the Carracke departed to Sea, wee all loosed our Anchors, opened our Sayles, and followed. The day now left us, and our proud Enemy (unwilling as it should seeme to escape) put forth a light as before, for us to follow him (as afterward we did to purpose) the night well nigh spent, we commended againe our selves and cause to God. This done, the day appeared in a red Mantle, which proved bloudie unto many that beheld it. And now you may conceive that our foure ships are resolved to take their turnes one after the other, that they may force this proud Portugall, either to bend or breake. Our Charles playes her part first, and ere shee had beene at defiance with her Adversary halfe an houre, there came another shot from the Enemy, which hitting against one of our Iron Peeces, that lay on the halfe Decke, brake into shivers, dangerously wounding our new Commander, the Master of our ship, and three other of the Mariners which stood by. Captaine Pepwells left eye was beaten all to pieces; two other wounds he received in his head; a third in his legge, a ragged piece of this broken shot sticking fast in the bone thereof, which seemed by his complayning to afflict him more then all the rest. The Master had a great piece of the brawne of his arme strooke off, which made him likewise unserviceable for a time. Thus was our new Commander welcommed to his authoritie, wee all thought his wounds mortall, but hee lived till about fourteene moneths after, when hee dyed peaceably on his bed, in his returne for England.

Captaine Pepwell wounded, with the Master and others. Captaine Pepwell dyeth 14. moneths after.

The Captaine and Master both thus disabled, deputed

their authoritie to the chiefe Masters Mate, who behaved himselfe resolutely, and wisely. So we continued, alternis vicibus, shooting at our Adversary as at a Butte; and by three of the cloke in the after-noone had beat downe her mayn-mast, her Mizen-mast, her foretop-mast; and moreover, had made such wounds in her thick sides, that her case was so desperate, shee must either yeeld or perish. Her Captaine (called Don Emanuel Meneses, a brave resolute man) thus distressed, stood in for the shoare, being not farre from the Iland of Gazidia. We pursued as farre as we durst without hazard of shipwracke, then we sent of our Barge with a Flagge of Truce to speake with him, hee waved us with another, so Master Connocke (our chiefe Merchant) employed in that businesse, boldly entred his ship, and delivered these words to him, and his company; that he had brought them life and peace if they would accept it, with all telling Don Emanuel, hee had deserved so well by his undaunted valour, that if he would put himselfe into our hands, he should be entertayned with as much honour and respect as ever any Captive was. But (Duris ut Ilex tonsa bipennibus—ducit opes animumque ferro) Hee as an Oke gathered strength from his wounds, contemning the miserie hee could not prevent, answering Master Connocke thus, that no infelicities should make him alter his first resolution; how that hee would stand off to Sea, if possibly he could, and encounter with us againe, and then if fire and Sword forced him, he might unhappily be taken, but he would never yeeld, and if we tooke him alive, he hoped that he should find the respect of a Gentleman, and till then we had our Answer.

So our Messenger was discharged, and shortly after this distressed ship wanting her wings, was forced by the wind and waves upon the adjacent Iland Gazidia, where she stuck fast between two Rocks: those that were left alive in her by their Boats gat upon the shoare, which when they had all recovered, willing (it should seeme) to consume what they could not keepe, they set her on fire to make her a coale, rather then we should make her a Prize.

[II. ix. 1466.]
*Virtus in hoste
laudanda.*

*Don Emanuel
Meneses, his
valorous
resolution.*

*Carrack
wracked and
burnt.
She was
reported of
incredible
wealth, both in
money and
commodities.*

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The poore Portugals after they had left their ship, were most inhumanely used by the barbarous Ilanders, who spoyled them of all they brought ashoare for their succour; some of them beeing slaine in the opposition, and doubtlesse, had made havocke of them all, had they not beene relieved by two small Arabian ships there in Trade, which in hope (I suppose) of some great reward, tooke them in, and conveyed them safely to their owne Citie Goa.

In this combate we lost out of our foure ships but five men (too many by that number) three out of our Admirall, and two out of the James; besides we had some twentie in our whole fleet hurt, which afterward recovered. But of seven hundred which sayled in the Carracke, there came not above two hundred and fiftie to Goa, as afterward we were credibly informed. In this fearefull opposition, our Charles made at her Adversarie three hundred seventie and five great shot (as our Gunners reported) to these wee had one hundred Musquetiers, that played their parts all the while. Neither was our enemy idle, for our ship received at the least one hundred great shot from him, and many of them dangerous ones through the Hull. Our Fore-mast was pierced through the midst; our mayne-mast hurt, our mayne-stay, and many of our mayne Shrouds cut in sunder. But I have dwelt too long upon a sad Discourse, I make haste to refresh my selfe upon the pleasant Iland.

*The Ilands
fertilite.*

After we saw the Carracke fired which was about midnight, wee stood off and on till morning, to see if we might find any thing in her ashes; of which when wee despayred, wee sought about for succour to comfort our wounded and sicke men on the shoare. The Land was very high, against which the Sea is alwayes deepe, so that it was the tenth day following ere wee could be possessed of a good Harbour; which enjoyed, we found the Iland very pleasant, full of goodly Trees, covered all over with a greene Vesture and exceeding fruitfull, abounding in Beeves, Kids, Poultry, Sugar-canes, Rice, Plantens, Oranges, Coquer-nuts, and many other wholesome things;

*White Paper
well sold.*

of all which wee had sufficient to releevē our whole company, for a small quantitie of white Paper, and few glasse Beades, and Penie Knives. For instance wee bought as many good Oranges as would fill an Hat, for halfe a quarter of a sheet of white Paper, and so in proportion all other provision. Much of their Fruites the Ilanders brought unto us in their little Canoes (which are long narrow Boates cut like Troughes out of firme Trees) but their cattell we bought on shoare; where I observed the people to bee streight, well limmed, able men, their colour very tawnie, most of the men but all the women (I saw) unclothed having nothing about them but to hide their shame. Such as were covered had long Garments like to the Arabians, whose Language they speake, and of whose Religion they are, Mahometans, very strict as it should seeme, for they would not endure us to come nigh their Churches. They have good convenient houses for their living, and faire Sepulchres for their dead. They seeme to live strictly under the obedience of a King, whose place of residence was some few miles up in the Countrey. His leave by Messengers they first craved, before wee had libertie to buy any provision. Their King advertized of our arrivall, bade our Commander welcome with a Present of Beeves, and Goats, and choice Fruits of his Countrey, and was recompensed, and well contented againe with Paper, and some other English Toyes. Wee saw some Spanish money amongst them, of which they made so little reckoning, that some of our men had Rials of Eight in exchange for a little Paper or a few Beades. What they did with our Paper, we could not ghesse.

The Coquer-nuts (of which this Iland hath abundance) of all the Trees in the Forrest (in my opinion) may have preeminence, for meerey with it, without the least helpe from any other, a man may build, and furnish a ship to Sea; for the heart of this Tree will make Plankes, Timbers, and Masts, a Gumme that growes thereon, will serve to calke our ship. The Rind of the same Tree will

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make Cordage and Sailes, and the large Nut thereof being full of kernell, and pleasant liquor, will for a need serve for those that sayle in this shippe for meate and drinke, and the store of these Nuts for Merchandize.

Now, well stored with these Nuts, and other good provision, after sixe dayes abode there, the breaches our ship received in fight being repayred, and our men well refreshed, wee put againe to Sea toward East India the sixteenth, and a prosperous winde following us, passed happily under the Line without the least heate to offend us, the foure and twentieth day ensuing. Our course was for the Iland of Succotora, neere to the mouth of the Red Sea, from whence comes our Aloes Succotrina, but an adverse gale from the Arabian shoare kept us off, that wee could by no meanes recover it. We passed by it the first of September. The immediate yeere before our English fleet touching at this Iland, learned this Apothegme from the petie King thereof, who comming to the water side, and hearing some of our winde Instruments, asked if they played Davids Psalmes (of which, being a Mahometan, he had heard.) Hee was answered by one that stood by, they did; He replied thus, That it was an ill invention of him that first mingled Musicke with Religion; for before (said he) God was worshipped in heart, but by this in sound. I insert not this relation to condemne musick in Churches, Let him that bids us prayse the Lord with stringed Instruments and Organs, plead the Cause.

But to returne to my discourse. Missing our Port at Succotora, wee proceeded on our voyage, and the fourth of September kept a solemne funerall, in memorie of our slaine Commander, when after a Sermon, the small shot and great Ordnance, made a loud peale to his remembrance. The sixt of September at night, to our admiration and feare, the water of the Sea seemed as white as milke, others of our Nation, since passing on that course, have observed the like, but I am yet to learne what should be the true cause thereof, it being farre from any shoare, and so deepe, that wee could fetch no ground. The

[II.ix.1467.]

Socotora.

*Precise
Mahumetan
Apothegme.*

*Funerall for
Capt. Joseph.*

*Water of the
Sea in this
place alway
white, as in
former
voyages is
seene.*

twentie one, wee discovered the mayne Land of East India: and the twentie two, had sight of Diu and Damon, Cities lying in the skirts thereof, well fortified and inhabited by Portugals. The twentie five, we came happily to an Anchor in Swally Road, within the Bay of Cambaya, the harbour for our fleet while they make their stay in the Easterne India. And thus in a tedious Passage have I brought my Reader as far as East India, let him now bee pleased for a while to repose himselfe upon the Shoare, there to take a view of the populous Court, and the no lesse fruitful, then spacious Territories of the great Mogol.

§. II.

Description of the Mogols Empire, and the most remarkable things of Nature and Art therein.

THe large Empire of the great Mogol is bounded on the East with the Kingdome of Maug: West with Persia, and the mayne Ocean Southerly: North with the Mountaynes of Caucasus, and Tartaria, South with Decan and the Gulfe of Bengala. Decan lying in the skirts of Asia, is divided between three Mahometan Kings, and some other Indian Rhajaes. This spacious Monarchie, called by the Inhabitants Indostan, dividing it selfe into thirtie and seven severall and large Provinces, which anciently were particular Kingdomes; whose names with their principall Cities, and Rivers, their Situation, and Borders, their extent in length and breadth, I first set downe beginning at the North-west.

First, Candahor, the chiefe Citie so called, it lyes from the heart of all his Territorie North-west; it confines with the King of Persia, and was a Province belonging to him. 2. Cabul, the chiefe Citie so called, the extreamest North-west part of this Emperours

Although yee have this description before, pag. 578. with the Map also; yet for the differing method, and clearing of some things there more doubtfull, I have here added this also, abbreviating it in some such things as are the same with the former, to which it may be in divers things a kind of Glosse, as Sir T. Roes Map to both. The former seemed imperfectly written in the number of the corses or miles which here seeme more exactly. The differing names may also helpe to further knowledge; of which I had sought better instruction before the presse, if I might, as I there signifie.

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Dominions: it confineth with Tartaria; the River Nilab hath its beginning in it, whose Current is Southerly, till it discharge it selfe in Indus. 3. Multan, the chiefe Citie so called, it lyes South from Cabul, and Candakor, and to the West joynes with Persia. 4. Hajacan, the Kingdome of the Baloches (a stout warlike people) it hath no renowned Citie. The famous River Indus (called by the Inhabitants Skind) borders it on the East; and Lar (a Province belonging to Sha-Abas, the present King of Persia) meetes it on the West. 5. Buckor, the chiefe Citie called Buckorsuccor. The River Indus makes a way through it, greatly enriching it. 6. Tatta, the chiefe Citie so called. The River Indus makes many Ilands in it, exceeding fruitfull and pleasant. The chiefe Arme meetes with the Sea at Synde, a place very famous for curious handi-crafts. 7. Soret, the chiefe Citie is called Janagar. It is a little Province but rich, lyes West from Guzarat, and hath the Ocean to the South. 8. Jeselmeere, the chiefe Citie so called, it joyneth with Soret, Buckor, and Tatta, lying to the West of it. 9. Attack, the chiefe Citie so called: it lyeth on the East side of Indus, which parts it from Hajacan. 10. Penjab, which signifieth five Waters, for that it is seated among five Rivers, all tributaries to Indus, which somewhat South of Lahor make but one Current: it is a great Kingdome, and most fruitfull, &c. Lahor the chiefe Citie is well built, very large, populous, and rich; the chiefe Citie of Trade in all India. 11. Chishmeere, the chiefe Citie is called Siran-akar, the River Phat passeth through it, and so creeping about many Ilands slides to Indus. 12. Banchish, the chiefe Citie is called Bishur: it lyeth East, Southerly from Chishmeere, from which it is divided by the River Indus. 13. Jengapor, the chiefe Citie so called, it lyeth upon the River Kaul, one of the five Rivers that water Penjab. 14. Jenba, the chiefe Citie so called, it lyeth East of Penjab. 15. Delli, the chiefe Citie so called, it lyeth twixt Jenba and Agra, the River Jemni (which runneth through Agra, and falleth into Ganges) begins in it.

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Delli is an ancient great Citie, the seate of the Mogols Ancestors, where most of them lye interred. 16. Bando, the chiefe Citie so called, it confineth Agra on the West. 17. Malway, a very fruitfull Province, Rantipore is the chiefe Citie. 18. Chitor, an ancient and great Kingdome, the chiefe Citie so called. 19. Guzarat, a goodly Kingdome, and exceeding rich, inclosing the Bay of Cambaya. The River Tapte watereth Surat, it trades to the Red Sea, to Achin, and to divers other places. 20. Chandis, the chiefe Citie called Brampoch, which is large and populous. Adjoyning to this Province, is a petie Prince, called Partapsha, tributarie to the Mogol, and this is the Southermost part of all his Territories. 21. Berar, the chiefe Citie is called Shapore, the Southermost part whereof doth likewise bound this Empire. 22. Narvar, the chiefe Citie called Gehud, it is watered by a faire River, which emptieth it selfe in Ganges. 23. Gwaliar, the chiefe Citie so called, where the King hath a great treasury of Bullion. In this Citie likewise there is an exceeding strong Castle wherein the Kings prisoners are kept. 24. Agra, a principall and great Province, the chiefe Citie so called. From Agra to Lahor (the two choise Cities of this Empire) is about foure hundred English miles, the Countrey in all that distance even without a Hill, and the high way planted on both sides with Trees, like to a delicate walke. 25. Sanbal, the chiefe Citie so called, the River Jemni parts it from Narvar, and after at the Citie Helabass falls into Ganges, called by the Inhabitants Ganga. 26. Bakar, the chiefe Citie called Bikaneer, it lyeth on the West side of Ganges. 27. Nagracutt, the chiefe Citie so called, in which there is a Chappel most richly set forth, both seeled and paved with plate of pure gold. In this place they keepe an Idoll, which they call Matta, visited yeerly by many thousands of the Indians, who out of devotion cut off part of their tongues, to make a sacrifice for it. In this Province there is likewise another famous Pilgrimage, to a place called Jallamakæ, where out of cold Springs and hard Rocks, there are dayly to be

Surat.

Idoll Matta.

*Tongue
sacrifice.*

Pilgrimage.

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Ganges.

seene incessant eruptions of fire, before which the Idolatrous people fall downe and worship. 28. Syba, the chiefe Citie is called Hardwair, where the famous River Ganges seemed to begin, issuing out of a Rocke, which the superstitious Gentiles imagine to bee like a Cowes head, which of all sensible Creatures they love best. Thither they likewise goe in troopes daily for to wash their bodies. 29. Kakares, the principall Cities are called Dankalee and Purhola, it is very large and exceeding mountaynous, divided from Tartaria by the Mountaynes of Caucasus: it is the farthest part North, under the Mogols subjection. 30. Gor, the chiefe Citie so called, it is full of Mountaynes. The River Persilis which dischargeth it selfe in Ganges, beginnes in it. 31. Pitan, the chiefe Citie so called; the River Kanda waters it, and falls into Ganges in the Confines thereof. 32. Kanduana, the chiefe Citie is called Karhakatenka, the River Sersilii parts it from Pitan; that and Gor are the North-east bounds of this great Monarchie. 33. Patna, the chiefe Citie so called; the River Ganges bounds it on the West, Sersilii on the East; it is a very fertile Province. 34. Jesual, the chiefe Citie called Rajapore, it lyeth East of Patna. 35. Mevat, the chiefe Citie called Narnol; it is very mountaynous. 36. Udessa, the chiefe Citie called Jokatat; it is the most remote part East of all this Kingdome. 37. Bengala, a most spacious and fruitfull Kingdome, limited by the Gulfe of the same name, wherein the River Ganges divided in foure great Currents, loseth it selfe.

*Goez his
journey from
hence to China,
followeth in the
next booke.
Mogols
greatnesse.*

And here a great errour in our Geographers must not escape mee, who in their Globes and Maps, make India and China Neighbours, when many large Countries are interposed betwixt them, which great distance will appeare by the long travell of the Indian Merchants, who are usually in their journey and returne, more then two yeeres from Agra to the walls of China. The length of those forenamed Provinces is North-west to South-east, at the least one thousand Courses, every Indian Course being two English miles. North and South, the Extent thereof,



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is about fourteene hundred miles, the Southermost part lying in twentie degrees; the Northermost in fortie three of North latitude. The breadth of this Empire is North-east to South-west, about fifteene hundred miles.

Now, to give an exact account of all those forenamed Provinces, were more then I am able to under-take, yet out of that I have observed in some few, I will adventure to ghesse at all, and thinke for my particular, that the great Mogol, considering his Territories, his Wealth, and his rich Commodities, is the greatest knowne King of the East, if not of the World. To make my owne conjecture more apparent to others. This wide Monarchie is very rich and fertile, so much abounding in all necessaries for the use of man, as that it is able to subsist and flourish of it selfe, without the least helpe from any Neighbour.

To speake first of that which Nature requires most, Foode; this Land abounds in singular good Wheate, Rice, Barley, and divers other kindes of Graine to make bread (the staffe of life) their Wheate growes like ours, but the Graine of it is somewhat bigger and more white, of which the Inhabitants make such pure well-relished bread, that I may speake that of it, which one said of the bread in the Bishoprick of Leige, it is, Panis, pane melior. The common people make their bread up in Cakes, and bake it on small Iron hearths, which they carry with them when as they journey, making use of them in their Tents, it should seeme an ancient custome, as may appeare by that president of Sarah, when shee entertayned the Angels, Genes. 18. To their Bread they have great abundance of other good provision, as Butter, and Cheese, by reason of their great number of Kine, Sheepe, and Goats. Besides, they have a beast very large, having a smooth thicke skinne without haire, called a Buffelo, which gives good Milke: the flesh of them is like Beefe, but not so wholsome. They have no want of Venison of divers kinds, as red Deare, fallow Deare, Elkes, and Antelops; but no where imparked: the whole Kingdome is as it were a Forrest, for a man can travell no way but he shall see

*Plentie of
victuals.*

Fine bread.

*Cakes & por-
table hearths.*

[II. ix. 1469.]

*Butter and
Cheese.*

Buffelo.

*Venison and
free Game.*

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them, and (except it bee within a small distance off the King) they are every mans Game. To these they have great stores of Hares, and further to furnish out their feasts, varietie of Fish and Fowle; it were as infinite as needlesse to relate particulars. To write of their Geese, Duckes, Pigeons, Partridges, Quales, Peacockes, and many other singular good Fowle, all which are bought at such easie rates, as that I have seene a good Mutton sold for the value of one shilling, foure couple of Hennes at the same price, one Hare for the value of a penie, three Partridges for as little, and so in proportion all the rest. There are no Capons amongst them but men.

Beeves. The Beeves of that Countrey differ from ours, in that they have each of them a great Bunch of grisselly flesh which growes upon the meeting of their shoulders. Their
Sheepe. Sheepe exceed ours in great bob-tayles, which cut off are very ponderous, their wooll is generally very course, but the flesh of them both is altogether as good as ours.

Salt and Sugar. Now, to season this good provision, there is great store of Salt: and to sweeten all, abundance of Sugar growing in the Countrey, which after it is well refined, may be bought for two pence the pound, or under.

Fruits. Their Fruits are very answerable to the rest, the Countrey full of Musk-melons, Water-melons, Pomegranats, Pome-citrons, Limons, Oranges, Dates, Figs, Grapes, Plantans (a long round yellow fruit, in taste like to a Norwich Peare) Mangoes, in shape and colour like to our Apricocks, but more luscious, and (to conclude with the best of all) the Ananas or Pine which seemes to the taster to be a pleasing compound, made of Strawberries, Claret-wine, Rose-water, and Sugar, well tempered together. In the Northermost parts of this Empire they have varietie of Apples and Peares. Every where good roots, as Carrets, Potatoes, and others like them as pleasant. They have Onions and Garlicke, and choyce herbs for Salads.

Ginger. And in the Southermost parts, Ginger growing almost in every place. And here I cannot choose but take notice
Taddy. of a pleasant cleere liquor called Taddy, issuing from a

spongie tree that growes straight and tall, without boughs to the top, and there spreads out in branches (somewhat like to an English Colewort) where they make incisions: under which they hang small earthen Pots to preserve the influence. That which distills forth in the night, is as pleasing to the taste as any white Wine, if drunke betimes in the morning. But in the heat of the day the Sunne alters it so, as that it becomes heady, ill relished, and unwholsome. It is a piercing medicinable drinke, if taken early, and moderately, as some have found by happie experience, thereby eased from their torture inflicted by that shame of Physicians, and Tyrant of all maladies, the Stone.

At Surat, and to Agra and beyond, it never raines but one season of the yeere, which begins neere the time that the Sunne comes to the Northerne Tropicke, and so continues till his returne backe to the Line. These violent Raines are ushered in, and take their leave with most fearefull tempests of Thunder and Lightning, more terrible then I can expresse, yet seldome doe harme. The reason in Nature may be the subiltie of the Aire, wherein there are fewer Thunder-stones made, then in such Climates where the Aire is grosse, and cloudy. In those three moneths it raines every day more or lesse, sometimes one whole quarter of the Moone scarce with any intermission, which abundance of Raine with the heat of the Sunne doth so enrich the ground; (which they never force) as that like Egypt by the inundation of Nilus, it makes it fruitfull all the yeere after. But when this time of Raine is passed over, the Skie is so cleere, as that scarcely one Cloud is seene in their Hemisphere, the nine moneths after.

*Raines and
Thunders.*

And here the goodnesse of the soyle must not escape my Pen, most apparent in this, for when the ground hath beene destitute of Raine nine moneths, and lookes like to barren Sands, within seven dayes after the Raine begins to fall, it puts on a greene Coate. And further to confirme this, amongst many hundred acres of Corne I have beheld

*Soyle and
tillage.*

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in those Parts, I never saw any but came up as thicke as the Land could well beare it. They till their ground with Oxen, and foot-Ploughs. Their Seed-time is in May, and the beginning of June: their Harvest in November, and December, the most temperate moneths in all their yeere. Their ground is not enclosed unlesse it be neere Townes and Villages, which (though not expressed in the Map for want of their true names) stand very thicke. They mowe not their Grasse (as we) to make Hay, but cut it either greene or withered on the ground as they have occasion to use it. They sowe Tobacco in abundance, but know not how to cure and make it strong, as those in the Westerne India.

Townes and Villages thick.

Tobacco.

Woods and Trees.

The Countrey is beautified with many Woods and great varietie of faire goodly trees, but I never saw any there of those kinds which England affoord. Their Trees in generall are sappie, which I ascribe to the fatnesse of the soyle: some of them have Leaves as broad as Bucklers, others are parted small as Ferne, as the Tamarine trees which beare a sowre fruit that growes somewhat like our Beanes, most wholesome for to coole and cleanse the blood. There is one Tree amongst them of speciall observation, out of whose branches grow little sprigs downward till they take root, and so at length prove strong supporters unto the Armes that yeeld them, whence it comes to passe that these Trees in time grow unto a great height, and extend themselves to an incredible bredth. All the Trees in those Southerne parts of India still keepe on their greene Mantles. For their Flowres they rather delight the Eye then affect the Sense, in colour admirable, but few of them, unlesse Roses, and one or two kinds more, that are any whit fragrant.

[II. ix. 1470.]

Indian fig-tree, See of it my Pilg. l. 1. c. 3.

Flowers.

Rivers.

This Region is watered with many goodly Rivers, the two principall are Indus and Ganges, where this thing remarkable must not passe, that one pinte of the Water of Ganges weigheth lesse by an ounce, then any in the whole Kingdome, and therefore the Mogol wheresoever hee is, hath it brought to him that he may drinke it.

Ganges water lighter then others.

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*Wells and
Tanks.*

Besides their Rivers, they have store of Wells fed with Springs, upon which in many places they bestow great cost in stone-worke: to these they have many Ponds, which they call Tankes, some of them more then a mile or two in compasse, made round or square, girt about with faire stone-walls, within which are steps of well-squared stone which encompassse the water, for men every way to goe downe and take it. These Tankes are filled when that abundance of Raine falls, and keepe water to relieve the Inhabitants that dwell farre from Springs or Rivers, till that wet season come againe.

This ancient drinke of the World is the common drinke of India, it is more sweet and pleasant then ours, and in those hot Countries, agreeth better with mens bodies, then any other Liquor. Some small quantitie of Wine, but not common is made among them, they call it Rack, distilled from Sugar and a Spicie rinde of a Tree called Jagra. It is very wholsome if taken moderately. Many of the people who are strict in their Religion drinke no Wine at all. They use a Liquor more healthfull then pleasant, they call Cohha; a blacke seed boyled in water, which doth little alter the taste of the water. Notwithstanding, it is very good to helpe digestion, to quicken the spirits, and to clense the bloud. There is yet another helpe to comfort the stomacke for such as forbear Wine, an herbe called Beetle or Paune; it is in shape somewhat like an Ivie leafe but more tender; they chew it with an hard Nut some-what like a Nut-megge, and a little pure white Lime among the leaves, and when they have sucked out the Juyce, put forth the rest. It hath many rare qualities, for it preserves the teeth, comforts the braine, strengthens the stomacke, and cures or prevents a tainted breath.

*Racke and
Cohha.*

*Beetle or
Betele.*

Their buildings are generally base, except it be in their Cities, wherein I have observed many faire Piles. Many of their houses are built high and flat on the toppe, from whence in the coole seasons of the day they take in fresh ayre. They have no Chimnies to their houses, for they

*Houses and
streets.*

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No Glasse.

never use fire but to dresse their meate. In their upper roomes they have many lights and doores to let in the Ayre, but use no Glasse. The materials of their best buildings are bricke or stone, well squared and compassed, which I have observed in Amadavar (that one instance may stand for all) which is a most spacious and rich Citie, entred by twelve faire Gates, and compassed about with a firme stone wall. Both in their Villages and Cities, are usually many faire Trees among their houses, which are a great defence against the violence of the Sunne. They commonly stand so thicke that if a man behold a Citie or Towne from some conspicuous place, it will seeme a Wood rather then a Citie.

*Indico and
cotton. Of
Indico, see
in Finches
Journal.*

The Staple Commodities of this Kingdome are Indico and Cotton-wooll. For Cotton-wooll they plant seedes which grow up into shrubs like unto our Rose-bushes. It blowes first into a yellow blossome, which falling off, there remaynes a cod about the bignesse of a mans thumbe, in which the substance is moyst and yellow, but as it ripens, it swels bigger till it breake the covering, and so in short time becomes white as Snow, and then they gather it. These shrubs beare three or foure yeares ere they supplant them. Of this Wooll they make divers sorts of pure white cloth, some of which I have seene as fine, if not purer then our best Lawne. Some of the courser sort of it they dye into Colours, or else stayne in it varietie of curious Figures.

The ship that usually goeth from Surat to Moha, is of an exceeding great burthen. Some of them I beleeve at the least fourteene or sixteene hundred tunnes, but ill built, and though they have good Ordnance cannot well defend themselves. In these ships are yeerely abundance of Passengers: for instance in one ship returning thence, that yeere we left India, came seventeene hundred, the most of which number goe not for profit, but out of Devotion to visite the Sepulchre of Mahomet at Medina, neere Meche, about one hundred and fiftie leagues from Moha. Those which have beene there, are ever after

called Hoggeis, or holy Men. The ship bound from Surat to the Red Sea, beginnes her Voyage about the twentieth of March, and finisheth it towards the end of September following, the Voyage is but short, and might easily bee made in two moneths, but in the long season of raine, and a little before, and after it, the winds are commonly so violent, that there is no comming, but with great hazard into the Indian Sea. The ship returning, is usually worth two hundred thousand pounds sterling, most of it in Gold and Silver. Besides, for what quantitie of Monies comes out of Europe, by other meanes into India I cannot answere, this I am sure of, that many Silver streames runne thither as all Rivers to the Sea, and there stay, it being lawfull for any Nation to bring in Silver and fetch commodities, but a Crime not lesse then Capitall, to carry any great summe thence. The Coyne or Bullion brought thither is presently melted, and refined, and then the Mogols stampe (which is his Name and Title in Persian Letters) put upon it. This Coyne is more pure then any I know made of perfect Silver without any allay, so that in the Spanish Riall (the purest money of Europe) there is some losse.

*India the
centre of the
Worlds coyne.*

[II.ix.1471.]

They call their Pieces of Money Roopees, of which there are some of divers values, the meanest worth two shillings, and the best about two shillings and nine pence sterling. By these they account their Estates and Payments. There is a Coyne of inferiour value in Guzarat, called Mamoodies, about twelve pence sterling, both the former and these are made likewise in halfes and quarters, so that three pence is the least piece of silver currant in the Countrey. That which passeth up and downe, for exchange under this rate is brasse money, which they call Pices, whereof three or thereabouts countervaile a Peny. They are made so massie, as that the Brasse in them put to other uses, is well worth the Silver they are rated at. Their Silver Coyne is made either round or square, but so thicke, that it never breakes nor weares out.

*Their coynes,
Roopees or
Rupias.*

Mamoodies.

Pices.

Now farther for commodities, the Countrey yeelds good

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Silke. store of Silke, which they weave curiously, sometimes mingled with Silver or Gold. They make Velvets, Sattins, and Taffataes, but not so rich as those of Italy. Many Drugs and Gummes are found amongst them, especially

Gum-lac. Gum-lac, with which they make their hard Wax. The earth yeelds good Minerals of Lead, Iron, Copper, and Brasse, and they say of Silver, which, if true, they neede not open, being so enriched by other Nations. The Spices they have come from other places, from the Ilands of Sumatra, Java, and the Moluccoes. For places of pleasure

Gardens. they have curious Gardens, planted with fruitfull Trees and delightfull Flowers, to which Nature daily lends such a supply as that they seeme never to fade. In these places they have pleasant Fountaynes to bathe in, and other delights by sundrie conveyances of water, whose silent murmure helps to lay their senses with the bonds of sleepe in the hot seasons of the day.

Discommodities of that COUNTRY. But lest this remote Countrey should seeme like an earthly Paradise without any discommodities: I must needes take notice there of many Lions, Tygres, Wolves, Jackals (which seeme to be wild Dogs) and many other harmefull beasts. In their Rivers are many Crocodiles, and on the Land over-growne Snakes, with other venomous and pernicious Creatures. In our houses there we often meete with Scorpions, whose stinging is most sensible and deadly, if the patient have not presently some Oyle that is made of them, to anoint the part affected, which is a present cure. The abundance of Flyes in those parts doe likewise much annoy us, for in the heate of the day their numberlesse number is such as that we can be quiet in no place for them, they are ready to cover our meate assoone as it is placed on the Table, and therefore wee have men that stand on purpose with Napkins to fright them away when as wee are eating: in the night likewise we are much disquieted with Musquatoes, like our Gnats, but somewhat lesse: and in their great Cities, there are such abundance of bigge hungrie Rats, that they often bite a man as he lyeth on his bed.

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*Monsons or
Winded.*

The Windes in those parts, which they call the Monson, blow constantly; altering but few Points, sixe moneths Southerly, the other sixe Northerly. The moneths of April and May, and the beginning of June till the Rayne fall, are so extreme hot, as that the Winde blowing but gently receives such heate from the parched ground, that it much offends those that receive the breath of it. But God doth so provide for those parts that most commonly he sends such a strong gale as well tempers the hot ayre. Sometimes the winde blowes very high in those hot and drie seasons, raysing up thick clouds of dust and sand, which appeare like darke clouds full of Rayne, they greatly annoy the people when they fall amongst them. But there is no Countrey without some discommodities, for therefore the wise Disposer of all things hath tempered bitter things with sweet, to teach man that there is no true and perfect content to be found in any Kingdom, but that of God.

*Horses and
Provender.*

But I will returne againe (whence I digressed) and looke farther into the qualitie of the Countrey, that affords very good Horses, which the Inhabitants know well to manage. Besides their owne, they have many of the Persian, Tartarian, and Arabian breede, which have the name to be the choise ones of the world: they are about the bignesse of ours, and valued among them as deare, if not at a higher rate then we usually esteeme ours. They are kept daintily, every good Horse being allowed a man to dresse and feede him. Their Provender a kind of graine, called Donna, somewhat like our Pease, which they boyle, and when it is cold give them mingled with course Sugar; and twice or thrise in the weeke Butter to scour their bodies. Here are likewise a great number of Camels, Dromedaries, Mules, Asses, and some Rhynocerots, which are large beasts as bigge as the fayrest Oxen England affords, their skins lye platted, or as it were in wrinkles upon their backs. They have many Elephants, the King for his owne particular being Master of fourteene thousand, and his Nobles and all men of Qualitie in the Countrey, have more or lesse of them, some to the number of one hundred.

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are adorned with bosses of Brasse, and some of them are made of massie Silver or Gold, having likewise divers Bells about them in which they delight. They have faire coverings either of Cloth, or Velvet, or Cloth of silver or gold, and for greater state, Banners of Silke carried before them in which is the Ensigne of their great King (a Lion in the Sunne) imprinted. These are allowed each three or foure men at the least, to waite upon them. Hee makes use of others to carrie himselfe or his women, who sit in pretie convenient receptacles fastned on their backes, which our Painters describe like to Castles, made of slight turn'd Pillars richly covered, that will hold foure sitters. Others he employes for carriage of his necessaries. Onely he hath one faire Elephant which is content to be fettered, but would never indure man or other burthen on his backe.

These vast beasts though the Countrey be very fruitfull and all provision cheape, yet by reason of their huge bulke are very chargeable in keeping, for such as are well fed, stand their Masters in foure or five shillings, each of them the day. They are kept without doores, where by a sollid Chaine upon one of their hind legges, they fasten them to a Tree or some strong post. As they stand in the Sunne the Flyes often vex them, wherefore with their feete they make dust, the ground being very dry, and with their Truncks cast it about their bodies to drive away the Flyes. Whenas they are mad (as usually the Males are once a yeare for their Females, when they are lustie, but in few dayes after, come againe in temper) they are so mischievous, that they will strike any thing but their Keeper that comes in their way, and their strength is such, as that they will beate an Horse or Camell dead with their Truncke at one blow. At these times to prevent mischief, they are kept apart from company, fettered with Chaines. But if by chance in their phrensie they get loose, they will make after every thing they see stirre, in which case there is no meanes to stop them in their violent course, but by lighting of wild-fire, prepared for that purpose, whose sparkling

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and cracking makes them stand still and tremble. The King allows every one of his great Elephants foure Females, which in their Language they call Wives, the Males Testicles lye about his fore-head, the Females Teates are betwixt her fore-legges. Shee carrieth her young one whole yeare ere she bring it forth. Thirtie yeares expire ere they come to their full growth, and they fulfill the accustomed age of man ere they dye. Notwithstanding, the great plentie of them, they are valued there at exceeding great rates, some of them prized at one thousand pounds sterling and more.

§. III.

Of the people of Indostan, their Stature, Colour, Habit, Dyet, Women, Language, Learning, Arts, Riding, Games, Markets, Armes, Valour, Mahometane Mesquits, Burials, Opinions, and Rites of Religion.

Now, for the Inhabitants of Indostan, they were anciently Gentiles, or notorious Idolaters, called in generall Hindoos, but ever since they were subdued by Tamberlaine, have beene mixed with Mahometans. There are besides many Persians and Tartars, many Abissines, and Armenians, and some few almost of every people in Asia, if not of Europe, that have residence here. Amongst them are some Jewes, but not beloved, for their very name is a Proverbe, or word of reproch. For the stature of these Easterne Indians, they are like us, but generally very streight, for I never beheld any in those parts crooked. They are of a tawnie or Olive colour, their haire blacke as a Raven, but not curl'd. They love not a man or woman, that is very white or faire, because that (as they say) is the colour of Lepers common amongst them. Most of the Mahometans, but the Moolaes (which are their Priests) or those that are very old and retyred, keepe their chinnes bare, but suffer the haire on their upper lip to grow as long as Nature will

Jewes hated.

White in bad estimation.

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feed it. They usually shave off all the haire from their heads, reserving onely a Locke on the Crowne for Mahomet, to pull them into Heaven. Both among the Mahometans and Gentiles are excellent Barbers. The people often wash their bodies, and anoint themselves with sweet Oyles.

Attire. The Habits both of the men and women are little different, made for the most part of white Cotton-cloth. For the fashion they are close, streight to the middle, hanging loose downward below the knee, they weare long Breches underneath, made close to their bodies that reach to their ankles, ruffling like boots on the smal of their legs. Their feet are bare in their shooes, which most commonly they weare like slippers, that they may the more readily put them off when they come into their houses, whose floores are covered with excellent Carpets (made in that Kingdom, good as any in Turkie or Persia) or somewhat else (according to the qualitie of the man) more base, upon which they sit, when as they conferre or eate like Taylors on their shop-boards. The mens heads are covered with a long thinne wreathe of Cloth, white or coloured, which goes many times about them, they call it a Shash. They uncover not their heads when as they doe reverence to their Superiours, but in stead of that bow their bodies, putting their right hands to the top of their heads, after that they have touched the Earth with them, as much as to say, the partie they salute, shall if he please tread upon them. Those that bee equals take one the other by the Chinne or Beard, as Joab did Amasa, 2. Sam. 20: but salute in Love, not Treacherie. They have good words to expresse their wel-wishes, as this, Greeb-a Nemoas, that is, I wish the Prayers of the Poore, and many other like these most significant.

Their women. The Mahometan women, except they bee dishonest or poore, come not abroad. They are very well favoured, though not faire, their heads covered with Veiles, their haire hangs downe behind them twisted with Silke. Those of qualitie are bedecked with many Jewels, about

their neckes and wrists, round about their Eares are holes made for Pendants, and every woman hath one of her Nostrils pierced, that there, when as shee please, shee may weare a Ring (it should seeme an ancient ornament, Es. 3. 21.)

The women in those parts have a great happinesse above all I know, in their easie bringing forth of Children, for it is a thing common there for women great with Childe, one day to ride carrying their Infants in their bodies; the next day to ride againe, carrying them in their armes.

*Easie
Childbirth.*

For the Language of this Empire, I meane the vulgar, it is called Indostan, a smooth tongue, and easie to be pronounced, which they write as wee to the right hand. The Learned Tongues are Persian and Arabian, which they write backward, as the Hebrewes to the left. There is little Learning among them, a reason whereof may be their penury of Bookes, which are but few, and they, Manuscripts: but doubtlesse, they are men of strong capacities; and were there literature among them, would be the Authors of many excellent Workes.

[II.ix.1474.]
*Language and
writing.*

They have heard of Aristotle, whom they call Aplis, and have some of his Bookes translated into Arabian, Avicenna, that noble Physician was borne in Samarcandia, the Countrey of Tamerlaine, in whose Science they have good skill. The common Diseases of the Countrey are bloudie Fluxes, hot Fevers and Calentures, in all which they prescribe fasting as a principall remedie: that filthy Disease the consequence of Incontinencie is common amongst them. The people in generall live about our Ages, but they have more old men. They delight much in Musicke, and have many stringed and wind Instruments, which never seemed in my eare to bee any thing but discord. They write many wittie Poems, and compose Stories or Annals of their owne Countrey; and professe themselves to have good skill in Astrologie, and in men of that Profession, the King puts so much confidence, that hee will not undertake a Journey, nor yet

*Aristotle and
Avicen.*

Diseases.

Age.

Musicke.

*Poems and
Annals.*

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doe any thing of the least consequence, unlesse his Wizards tell him tis a good and prosperous houre.

Their yeare.

The Gentiles beginne their yeare the first of March. The Mahometans theirs at the very instant (as the Astrologers ghesse) that the Sunne enters into Aries, from which time the King keepes a Feast called the Noocos, signifying nine dayes, which time it continues (like that Ahasuerus made in the third yeare of his Raigne, Ester the first) where all his Nobles assemble in their greatest pompe, presenting him with Gifts, hee repaying them againe with Princely Rewards, at which time being in his presence, I beheld most immense and incredible Riches to my amazement in Gold, Pearles, Precious Stones, Jewels, and many other glittering vanities.

*Of this see
before in Sir
T. Roe.*

This Feast I tooke notice of at Mandoa, where the Mogol hath a most spacious house larger then any I have seene, in which many excellent Arches and Vaults, speake for the exquisite skill of his Subjects in Architecture. At Agra hee hath a Palace, wherein two large Towers, the least ten foot square, are covered with plate of the purest Gold.

Hangings.

There are no Hangings on the walls of his houses, by reason of the heate; the wals are either painted or else beautified with a purer white Lime, then that we call Spanish. The floores paved with stone, or else made with Lime and Sand like our Playster of Paris, are spred with rich Carpets. There lodge none in the Kings house but his women and Eunuches, and some little Boyes which hee keepes about him for a wicked use. Hee alwayes eates in private among his women, upon great varietie of excellent Dishes, which dressed and proved by the Taster, are served in Vessels of Gold (as they say) covered and sealed up, and so by Eunuchs brought to the King. He hath meate ready at all houres, and calls for it at pleasure.

Kings house.

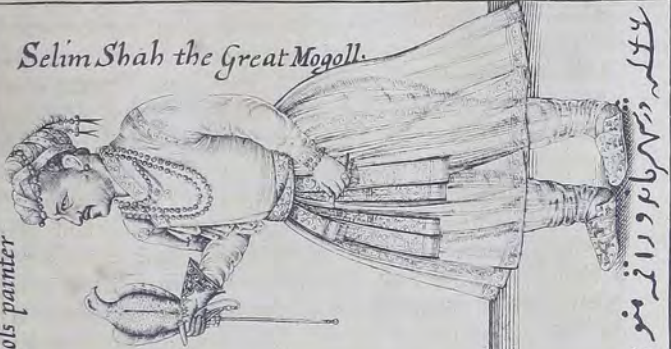
[II. ix. 1475.]

Their dyet.

They feede not freely on full dishes of Beeffe and Mutton (as we) but much on Rice boyled with pieces of flesh, or dressed many other wayes. They have not many roast or baked meats, but stew most of their flesh. Among

Pictures out of the Indian. Copies made by the Mogols painter

Selim Shah the Great Mogoll.



his woman slave



Sultan Coroan &

لاله دهر باد و رانده منور در کن حاکم سلاطین

many Dishes of this kinde, Ile take notice but of one they call Deu Pario, made of Venison cut in slices, to which they put Onions and Herbs, some Rootes with a little Spice, and Butter, the most savorie meate I ever tasted, and doe almost thinke it that very Dish which Jacob made ready for his Father, when he got the blessing.

In this Kingdome there are no Innes to entertaine Strangers, onely in great Townes and Cities are faire houses built for their receipt, which they call Sarray, not inhabited, where any Passengers may have roome freely, but must bring with him his Bedding, his Cooke, and other necessaries wherein to dresse his meate, which are usually carried on Camels, or else in Carts drawne with Oxen, wherein they have Tents to pitch when they meete with no Sarras. *Innes.*

The inferiour sort of people ride on Oxen, Horses, Mules, Camels, or Dromedaries; the women like the men, or else in slight Coaches with two Wheelles, covered on the top, and backe, but the fore-part and sides open, unlesse they carrie women. They will conveniently hold two persons, beside the Driver, they are drawne by Oxen, one yoake in a Coach, suted for colour, but many of them are white, not very large: they are guided with Cords, which goe through the parting of their Nostrils, and so twixt their Hornes into the Coach-mens hand. They dresse and keepe them clothed as their Horses. They are naturally nimble, to which use makes them so fitting to performe that labour, as that they will goe twentie miles a day, or more with good speed. The better sort ride on Elephants, or else are carried upon mens shoulders alone, in a slight thing they call a Palankee, which is like a Couch, or standing Pallat, but covered with a Cannopie: This should seeme an ancient effeminacie sometimes used in Rome, Juvenal thus describing a fat Lawyer that fil'd one of them: Causidici nova cum veniat lectica Mathonis Plena ipso—

For Pastimes they delight in Hawking, hunting of *Pastimes.*

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Slie Fowling.

Hares, Deere, or wilde Beasts: their Dogs for Chase are made somewhat like our Gray-hounds, but much lesse, they open not in the pursuite of the game. They hunt likewise with Leopards, which by leaping sease on that they pursue. They have a cunning device to take wildfowle, where a fellow goes into the water with a Fowle of that kinde he desires to catch, whose skinne is stuffed so artificially, as that it appeares alive: He keeps all his body but the face under water, on which he layes this Counterfeit: thus comming among them, plucks them by the legs under water. They shoote for pastime much in Bowes, which are made curiously in the Countrey of Buffeloes hornes, glewed together, to which they have Arrowes made of little Canes, excellently headed and feathered; in these they are so skilfull, that they will kill Birds flying. Others take delight in managing their Horses on which they ride, or else are otherwise carried though they have not one quarter of a mile to goe, the men of qualitie holding it dishonorable to goe on foote.

Shooting.

*Chesse,
Tables,
Cardes.*

*Mounte-
bankes.*

In their houses they play much at that most ingenious game we call Chesse, or else at Tables. They have Cardes, but quite different from ours. Sometimes they make themselves merry with cunning Jugglers, or Mountebankes, who will suffer Snakes they keepe in Baskets, to bite them and presently cure the swelling with Powders; or else they see the trickes of Apes and Monkeyes.

Large Apes.

*Cunning
Birdes.*

In the Southerne parts of Indostan, are great store of large white Apes, some I dare boldly say, as tall as our biggest Gray-hounds: They are fearefull as it should seeme to Birds that make their Nests in Trees, wherefore nature hath taught them this subtilltie to secure themselves, by building their little houses on the twigs of the utmost boughs, there hanging like Purse-nets, to which the Apes cannot possibly come.

*Markets twice
a day.*

Every great Towne or Citie of India, hath Markets twice a day, in the coole season presently after the Sunne is risen, and a little before his setting. They sell almost every thing by weight. In the heate of the day they

keepe their houses, where the men of better fashion lying on Couches, or sitting on their Carpets, have servants stand about them, who beating the Ayre with broade Fannes of stiffe Leather, or the like, make winde to coole them: And taking thus their ease, they often call their Barbers, who tenderly gripe and smite their Armes and other parts of their bodies, in stead of exercise, to stirre the bloud. It is a pleasing wantonnesse, and much used in those hot Climes.

I must needes commend the Mahumetans, and Gentiles, *Fidelitie.* for their good and faithfull Service, amongst whom a stranger may travell alone with a great charge of money or goods, quite through the Countrey, and take them for his guard, yet never bee neglected or injured by them. They follow their Masters on foote, carrying swords and Bucklers, or Bowes and Arrowes for their defence: and by reason of great plentie of Provision in that Kingdome, a man may hire them upon easie conditions, for they will not desire above five shillings the Moone, paide the next day after the change, *Quibus hinc toga, calceus hinc est, Et panis, fumusque domi.*—to provide themselves all necessaries, and for it doe most diligent service. Such is their Pietie to their parents, that those which have no greater meanes, will impart halfe of it, at the least, to relieve their necessities, choosing rather for to famish themselves, then to see them want. [II. ix. 1476.]

There are both among the Mahumetans and Gentiles, *Courage of some.* men of undaunted courage, those of note among the Mahumetans are called Baloches, inhabiting Hajacan, adjoyning to the Kingdome of Persia, or else Patans, taking their denomination from a Province in the Kingdome of Bengala. These will looke an enimie boldly in the face, and maintaine with their lives their reputation of valour. Among the many sects of Gentiles, there is but one race of Fighters called Rashbootes, a number of which live by spoyle, who in troopes surprize poore Passengers, cruelly butchering those they get under their power, those excepted; all the rest in the Countrey are

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in generall Pusilanimous, and had rather quarrell then fight, having such poore spirits in respect of us Christians, that the Mogol is pleased often to use this Proverbe, that one Portugal will beate three of them, and one Englishman three Portugals.

*Munition.
Vertoman tels
of Portugal
fugitives,
which at the
Portugals first
comming, ran
to the Indians,
and taught
them this Art.*

Touching their Munition for the warre, they have good Ordnance, made (for ought I could gather) very anciently in those parts. Iron Peeces carried upon Elephants, before described, and lesser Gunnes made for Foot-men, who are somewhat long in taking their ayme, but come as neere the marke as any I ever saw. They fire all their Peeces with Match, as for Gun-powder they make very good. They use Lances, and Swords, and Targets, Bowes and Arrowes. Their Swords are made crooked like a Faulchion, very sharpe, but for want of skill in those that temper them, will breake rather then bend, and therefore wee often sell our Sword-blades at high prices that will bow, and become streight againe. I have seene Horsemen there, who have carried whole Armories about them thus appointed; at their sides good Swords, under them Sheves of Arrowes, on their shoulders Bucklers, and upon their backs Guns fastned with Belts, at the left side Bowes hanging in Cases, and Lances about two yards and a halfe long, having excellent Steele heads, which they carrie in their hands: yet for all this Harnesse, the most of them dare not resist a man of courage, though he have for his defence but the worst of those weapons. The Armies in those Easterne warres, oftentimes consist of incredible multitudes, they talke of some which have exceeded that mightie Host which Zerah King of Ethiopia, brought against Asa, 2. Chron. 14. The musicke they have when they goe to battell, is from Kittle-drums, and long winde Instruments. The Armies on both sides usually beginne with most furious onsets, but in short time, for want of good Discipline, one side is routed, and the Controversie not without much slaughter decided.

Mesquits.

The Mahometans have faire Churches, which they call Mesquits, built of stone, the broad side towards the West

is made up close like a Wall; that towards the East is erected on Pillars, so that the length of them is North and South, which way they burie their dead: At the corners of their great Churches which stand in Cities are high Pinacles, to whose tops the Moolaas ascend certaine times of the day, and proclaime their Prophet Mahomet thus in Arabian: La Alla, illa Alla, Mahomet Resul-Alla: that is, No God but one God, and Mahomet the Ambassadour of God. This in stead of Bells (which they endure not in their Temples) put the most religious in minde of their devotion. Which words Master Coryat often hearing in Agra, upon a certaine time got up into a Turret, over against the Priest, and contradicted him thus in a loude voyce: La Alla, illa Alla, Hazaret-Eesa Ebn-Alla, No God but one God, and Christ the Sonne of God; and further added, that Mahomet was an Impostor, which bold attempt in many other places of Asia, where Mahomet is more zealously professed, had forfeited his life with as much torture as Tyrannie could invent. But here every man hath libertie to professe his owne Religion freely, and for any restriction I ever observed, to dispute against theirs with impunitie.

*Coryats
Crueltie.*

Now concerning their burials: every Mahometan of Qualitie in his life time, provides a faire Sepulcher for himselfe and kindred, encompassing with a firme wall a good circuit of ground, neere some Tanke (about which they delight for to burie their dead) or else in a place nigh Springs of Water, that may make pleasant Fountaynes, neere which hee erects a Tombe round or square, vaulted upon Pillars, or else made close, to be entred with Doores, under which are the bodies of the dead interred. The rest of the ground they plant with Trees and Flowers, as if they would make Elysian fields, such as the Poets dreamed of, wherein their soules might take their repose. They burie not within their Churches. There are many goodly Monuments of this kinde richly adorned, built to the memorie of such as they have esteemed Saints, of which they have a large Kalender. In these are Lamps continu-

*Burials neere
Tankes.*

*Saints
Kalender.*

*Of this see
before in other
Journals,
Finch &c.*

ally burning, whither men transported with blinde devotion daily resort, there to contemplate the happines these Pieres (for so they call them) enjoy. But among many faire Piles there dedicated to this use, the most excellent is at Secandra, a Village three miles from Agra. It was beganne by Achabar-sha, this Kings Father, who there lyes buried, and finished by this present King, who meanes to lye beside him.

*Moolaas or
Priests.*

Their Moolaas imploy much of their time like Scriveners, to doe businesse for others, they have libertie to marrie as well as the people, from whom they are not distinguished in habite. Some live retyred, that spend their dayes in Meditation, or else in giving good morall Precepts unto others, there are of high esteeme, and so are another sort called Seayds, who derive themselves from Mahomet. The Priests doe neither reade nor preach in

Religious.

[II.ix.1477.]
*Prayer in un-
known tongue.*

their Churches, but there is a set forme of prayer in the Arabian tongue, not understood by most of the common people, yet repeated by them as well as by the Moolaas. They likewise rehearse the Names of God and Mahomet

Beades.

certayne times every day upon Beads, like the misse-led Papist, who seemes to regard the number, rather then the weight of Prayers. Before they goe into their Churches they wash their feete, and entring in put off their shooes.

*Gesture of
prayer.*

As they beginne their devotions they stop their Eares and fixe their Eyes, that nothing may divert their Thoughts; then in a soft and still voyce they utter their prayers, wherein are many words, most significantly expressing the Omnipotencie, Greatnesse, Eternitie, and other attributes of God. Many words full of humiliation, confessing with divers submissive gestures their owne unworthinesse: when they pray casting themselves low upon their faces sundrie times, and then acknowledge that they are Burthens to the Earth, and Poison to the Aire, and the like, and therefore dare not so much as looke up to heaven, but at last comfort themselves in the Mercies of God through the mediation of Mahomet; and many amongst them, to the shame of us Christians, what impediment soever they

have either by pleasure or profit, pray five times every day, at six, nine, twelve, three and six of the clock. But by the way, they distinguish their time in a different manner from us, dividing the day into foure, and the night into as many parts, which they call Pores, these are againe subdivided each into eight parts, which they call Grees, measured according to the ancient custome by water dropping out of one little vessell into another, by which there alwayes stand servants appointed for that purpose, smiting with a hammer a Concave piece of pure metall, like the inner part of an ordinarie platter, hanging by the brim on a wyre, the number of Grees and Pores as they passe. For the temperance of many both among the Mahometans and Gentiles, it is such, as that they will rather die, like the Mother and her seven sonnes, 2. Mac. 7. then eate or drinke any thing their Law forbids. Such meate and drinke as their Law allows they use onely to satisfie Nature, not Appetite; hating Gluttonie, and esteeming Drunkenesse (as indeed it is) a second Madnesse, and therefore have but one word in their language (Mest) for a Drunkard and a Mad-man.

*Clepsydra
clocks.*

Temperance.

Mest.

Fast and feast.

They keepe a solemne Lent, which they call the Ram-Jan, about the moneth of August, which continues one whole Moone; during which time, those that bee strict in their Religion forbear their women, and will take neither meate nor drinke so long as the Sunne is above their Horizon, but after He is set, eate at pleasure. Towards the end of this Lent they consecrate a day of Mourning, to the memorie of their dead friends, when I have beheld divers of the meaner sort make bitter lamentation. (Beside this common sadnesse, there are many foolish women who often in the yeere, so long as they survive, moysten the graves of their husbands or children, with affectionate teares.) But when the Night begins to cover the Day of generall mourning, they fire an innumerable companie of Lamps and Lights, which they set on the sides and tops of their houses, and all other most conspicuous places, and when these are extinguished, take foode. The Ram-Jan

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fully ended, the most devout Mahometans assemble to some famous Misquit, where by a Moola, some part of the Alcoran (which they will not touch without reverence) is publikely read. They keepe a Feast in November, called Buccaree, signifying the Ram-feast, when they solemnly kill a Ram, and roast him in memorie of that Ram which redeemed Ishmael (as they say) when Abraham was readie to make him a sacrifice. Many other feasts they have in memorie of Mahomet and their Pieres.

Bookes. They have the bookes of Moses, whom they call Moosa Carym-Alla, Moses the righteous of God. Ibrahim Calim-Alla, Abraham the faithfull of God. So Ishmael, the true sacrifice of God. Dahood, David the Prophet of God. Selimon, Salomon the wisdom of God, all expressed as the former in short Arabian words; to whose particular remembrances they daily sing Ditties: and moreover, there is not a man amongst them, but those of the ruder sort, that at any time mentions the Name of our blessed Saviour, called there Hazaret-Eesa, the Lord Christ, without reverence and respect, saying, that he was a good man and a just, lived without sinne, did greater miracles then ever any before or since him; Nay farther, they call him Rhahow-Alla, the breath of God, but how he should be the Sonne of God cannot conceive, and therefore will not beleve. Notwithstanding this, the Mahometans in generall thinke us Christians so uncleane, they will not eate with us, nor yet of any thing is dressed in our vessels.

The Maronite which translated the Arab Geographer, alleadge this reason, that he was a Christian, because he calls Christ Lord: which yet you see the Mahometans doe. Dervises and their severer strict Rites.

Among the Mahometans are many called Dervises, which relinquish the World, and spend their dayes in solitude, expecting a recompence in a better life; whose sharpe and strict penances they voluntarily under-take, farre exceede all those the Romanists boast of. For instance, there are some that live alone upon the tops of Hills remote from companie, there passing their time in contemplation, and will rather famish then move from these retyred Cells, wherefore the people that dwell nearest to them, out of devotion releve them. Some

again, impose long times of fasting upon themselves til nature be almost quite decayed. There are many other among them they call religious men, who weare nothing about them but to hide their shame, and these like the Mendicant Friars begge for all they eate. Usually they live in the Suburbs of great Cities or Townes, and are like the Man our blessed Saviour mentions, about the Citie of the Gadarens, which had Devils, and ware no clothes, neither abode in any house but in the Tombes. They make little fires in the day, sleeping at night in the warme ashes, with which they besmeare their bodies. These Ashmen suffer not the Razor at any time to come upon their heads, and some of them let their nayles grow like Birds claws, as it is written of Nabuchadnezzar, when hee was driven out from the societie of men. And there are a sort among them, called Mendee, who like the Priests of Baal, often cut their flesh with Knives and Launcers. Others I have seene who out of devotion put such massie Fetters of Iron upon their Legs, as that they can scarce stirre with them, and so as fast as they are able, goe many miles in pilgrimage barefoote upon the parching ground, to visit the Sepulchres of their deluding Saints, thus taking more paines to goe to Hell (*Tantum Relligio potuit suadere malorum*) then any Christian I know doth to goe to Heaven. These marry not, such as doe, Mahomet allowes foure wives, besides they take libertie to keepe as many women as they are able, only the Priests content themselves with one.

Notwithstanding this Polygamie, the hot jealousies of the lustfull Mahometans are such, that they will scarce endure the Brothers or Fathers of their beloved Wives or Women, to have speech with them, except in their presence: and Time, by this restraint, hath made it odious for such Women as have the reputation of honestie, to be seene at any time by strangers. But if they dishonour their Husbands beds, or being unmarried are found incontinent professing chastitie, rather then they shall want punishment, their owne Brothers will bee their Execu-

*Luk. 8. 27.**[II.ix.1478.]**Dan. 4.**1. King. 18.**Adulterie
punished.*

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tioners, who for such unnaturall acts shall be commended, rather then questioned. Yet there is toleration for impudent Harlots, who are as little ashamed to entertayne, as others, openly to frequent their houses. The Women of better fashion have Eunuchs in stead of men, to wait upon them, who in their minoritie are deprived of all that may provoke jealousy.

Their Marriages are solemnized in great pompe, for after the Moola hath joyned their hands with some other Ceremonie and Words of Benediction, the first watch of the night they begin their jollitie, the Man on horse-backe be he poore or rich, with his friends about him, many Cresset lightly before him, with Drums and wind Instruments and other pastimes: the Woman followes with her friends in Coaches covered, and after they have thus passed the most eminent places of the Citie or Towne they live in, returne home and there part with a Banquet, the men and women separated. They marry for the most part at the ages of twelve or thirteene, their Mothers most commonly making the matches.

§. III.

Of the Gentiles, Sects, Opinions, Rites; Priests, and other observations of Religion and State in those parts.

Now more particularly of the Gentiles, which are there distracted in fourscore and foure severall Sects, all differing mainly in opinion, which had oftentimes filld me with wonder, but that I know Satan (the father of division) to be the Seducer of them all. Their illiterate Priests are called Bramins, who for ought I could ever gather, are so sottish and inconstant in their grounds, that they scarce know what they hold. They have little Churches, which they call Pagodes, built round, in which are Images for worship made in monstrous shapes. Some of them dreame of Elysian fields, to which their soules must passe over a Styx or Acharon, and there take new

Stewes.

Eunuchs.

Marriages.

*Gentiles,
eighty and
foure sects.*

*Those I suppose which
our stories call
Brachmanes.
Pagodes.
Opinions.*

bodies. Others hold, that ere long the World shall have a period, after which they shall live here againe on a new Earth. Some Bramins have told me how that they acknowledge one God, whom they describe with a thousand hands, with a thousand feete, and as many eyes, thereby expressing his power. They talke of foure books, which about six thousand yeeres since were sent them from God by their Prophet Ram, whereof two were sealed up and might not be opened; the other to be read onely by themselves. They say that there are seven Orbes, above which is the Seate of God; that God knowes not petie things, or if he doe regards them not. They circumscribe God unto Place, saying, that he may be seene, but as in a Mist afarre off, not neere. They beleeve that there are Devils, but so bound in chaines that they cannot hurt them. They call a man Adam, from our first father Adam, whose wife tempted with the forbidden fruit, tooke it as they say and eate it downe, but as her husband swallowed it, the Hand of God stopped it in his throat, whence man hath a Bunch there, which women have not, called by them Adams Apple. As anciently among the Jewes, their Priesthood is hereditarie; for every Bramins sonne is a Priest, and marries a Bramins daughter; and so among all the Gentiles, the men take the daughters of those to bee their wives which are of their Fathers Tribe, Sect, and Occupation. For instance, a Merchants sonne marries a Merchants daughter. And every mans sonne that lives by his labour, marries the daughter of him that is of his owne profession, by which meanes they never advance themselves. These Gentiles take but one wife, of which they are not so fearefull as the Mahometans of their multitude, for they suffer them to goe abroad. They are married yong, at six or seven yeeres old (their Parents making the Contracts) and about twelve come together. Their Nuptials, as those of the Mahometans, are performed with much pompe and jollitie.

*Tradition of
Adam.*

*Marrying in
the same Tribe
and Trade.*

For their Habit it differs little from the Mahometans, [II.ix.1479.]
but many of the women weare Rings upon their Toes, *Their habit.*

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and therefore goe barefoote. They have likewise broad Rings of brasse (or better Metall according to the qualitie of the woman) about the small of the legges to take off and on, haply such as the Prophet meant by the tinkling ornaments about the feete, or the ornaments of the legs, which the Jewish women were wont to put on, Esay 3. And such as these they have about their armes. The flaps or nether part of their eares are boared, when they are yong, which hole daily stretched and made wider by things kept in it for that purpose, at last becomes so large, that it will hold a Ring (I dare boldly say, as large as a little Sawcer) made hollow on the sides for the flesh to rest in. Both men and women wash their bodies every day before they eate, which done, they keepe off their clothes but the covering of modestie, till they have fed. This outward washing appertaines, as they thinke, to their clensing from sinne, not unlike the Pharisies, who would not eate with unwashen hands, Mar. 7. Hence they ascribe a certaine Divinitie to Rivers, but above all, to Ganges, daily flocking thither in Troopes, and there throw in pieces of gold, or silver, according to their devotion and abilitie, after which they wash their bodies. Both men and women paint on their fore-heads or other parts of their faces red or yellow spots.

*Eares and
Eare-rings.*

Washing.

Spots.

Burning.

Widowes.

*Manner of
wives burning
with their
husbands.*

Now farther for their grosse opinions, they beleieve not the resurrection of flesh, and therefore burne the bodies of their dead neere some River, if they may with conveniencie, wherein they sowe the Ashes. Their Widowes marrie not, but after the losse of their Husbands, cut their haire, and spend all their life following, as neglected Creatures, whence to bee free from shame. Many yong women are ambitious to die with honor (as they esteeme it) when their fiery love brings them to the flames, as they thinke, of Martyrdome, most willingly: Following their dead Husbands unto the fire, and there imbracing are burnt with them; but this they doe voluntary, not compelled. The parents and friends of those women will most joyfully accompanie them, and when the wood is fitted

for this hellish Sacrifice, and begins to burne, all the people assembled shoute and make a noyse, that the screeches of this tortured creature may not bee heard. Not much unlike the custome of the Ammonites, who when they made their children passe through the fire to Moloch, caused certaine Tabret, or Drums to sound, that their cry might not be heard, whence the place was called Tophet, a Tabret, 2. Kings 23. 10. There is one sect among the Gentiles, which neither burne nor interre their dead (they are called Parcees) who incircle pieces of ground with high stone walls, remote from houses or Roade-wayes, and therein lay their Carkasses wrapped in Sheetes, thus having no other Tombes but the gorges of ravenous Fowles.

Parcees.

*Gentiles
industrie, and
idlenes of
Moore.*

The Gentiles for the most part are very industrious: They till the ground or else spend their time otherwaies diligently in their vocations. There are amongst them most curious Artificers, who are the best Apes for imitation in the world, for they will make any new thing by patterne. The Mahometans are generally idle, who are all for to morrow (a word common in their mouthes) they live upon the labours of the Gentiles. Some of which poore seduced Infidels, will eate of nothing that hath life, and these live upon Herbs, and Milke, and Butter, and Cheese, and Sweet-meates, of which they make divers kindes, whereof the most wholsome is greene Ginger, as well preserved there as in any part of the world. Others will eate Fish, and no living thing else. The Rashbootes eate Swines-flesh, most hatefull to the Mahometans. Some will eate of one kinde of flesh, some of another; but all the Gentiles abstaine from Beefe, out of the excellent esteeme they have of Kine, and therefore give the King yeerly (beside his other exactions) great summes of money as a ransome for those Creatures. Whence among other good provision, we meete there but with little Beefe.

*Beefe not
eaten.*

Banians.

Those most tender hearted Idolaters are called Banians, who hold Pithagoras his *μετεμψύχωσις*, as a prime Article of their Faith. They thinke that the soules of the best men and women, when their bodies let them out of Prison,

PURCHAS HIS PILGRIMES

take their repose in Kine, which in their opinion are the best of all Creatures. So the soules of the wicked goe into viler beasts, as the soules of Gluttons and Drunkards into Swine; the soules of the voluptuous and incontinent into Monkees, and Apes; the soules of the furious, cruell, and revengefull, into Lyons, Tygers, and Wolves; the soules of the envious, into Serpents; and so into other Creatures according to their qualitie and disposition, successively from one to another of the same kinde, ad infinitum; by consequence, beleiving the immortalitie of the world. So that there is not a silly Flie, but if they may bee credited, carries about some soules (haply they thinke of light women) and will not be perswaded out of these grosse opinions, so incorrigible are their sottish errors. And therefore will not deprive the most offensive creatures of their life, not Snakes that will kill them, saying, it is their nature to doe harme, how that they have reason to shunne, not libertie to destroy them.

For their workes of Charitie, many rich men build Sarraas, or make Wells, or Tankes neere to High-ways that are much travelled, where passengers may drinke, or else allow Pensions unto poore men, that they may sit by the High-way sides and offer water unto those that passe.

Their day of rest is * Thursday, as the Mahometans Friday. Many Festivals they have which they keepe solemne, and Pilgrimages whereof the most famous are specified in the briefe descriptions of Negracut and Cyba, where people out of devotion cut off part of their tongues, which (if Master Coryat who strictly observed it, may be beleevd) in a few daies became whole againe. It were easie to enlarge, but I will not cast away Inke and Paper in a farther description of their stupid Idolatries, the summe is, that both Mahometans and Gentiles ground their opinions upon Tradition, not Reason, and are content to perish with their Fore-fathers, out of a preposterous zeale, and loving perversenesse never ruminating on that they maintayne, like to uncleane beasts which chew not the Cud.

*Foolish pittie,
Charitable
workes.*

**Thursday
Sabbath:
Munday to
Peguans,
Thursday in
Guinea,
Friday to
Moors, Satur-
day to Jews,
Sunday to
Christians. In
Java that day
whereon they
have begun
some great
worke.*

[II. ix. 1480.]

EDWARD TERRY

A.D.
1616.

Now both these Mahometans and Gentiles are under the subjection of the Great Mogoll, whose name signifieth a circumcised man, and therefore he is called the Great Mogoll, as much to say, the Chiefe of the Circumcision. He in lineally descended by the Father from that famous Conquerour of the East, called in our Stories Tamberlaine, in theirs Temar, who towards his end by an unhappie fall from his Horse, which made him halt to his Grave, was called Temar-lang,* or Temar the lame. The present King is the ninth in a direct Line from that his great Ancestors.

**Lang, in the Persian signifieth Lame.*

The Emperour stiles himselfe, The King of Justice, the light of the Law of Mahomet, the Conquerour of the World. Himselfe moderates in all matters of consequence which happen neere his Court, for the most part judging, secundum allegata & probata. Tryals are quicke and so are Executions, hangings, beheading, impaling, killing with Dogges, by Elephants, Serpents, and other like according to the nature of the Fact. The execution is commonly done in the Market place. The Governours in Cities and Provinces proceed in like forme of Justice. I could never heare of Law written amongst them: the King and his Substitutes will is Law. His Vice-gerents continue not long in a place, but to prevent popularitie receive usually a remooove yearly. They receive his Letters with great respect: They looke for Presents from all which have occasion to use them; and if they be not often visited will aske for them; yea, send them backe for better exchange. The Cadee will imprison Debtors and Sureties, bound with hand and Seale: and men of power for payment will sell their persons, wives, and children, which the custome of the Land will warrant.

Courts of Justice.

Bribes.

Debts.

The King shewes himselfe thrice a day; first at Sun-rising at a Bay-window toward the East, many being there assembled to give him the Salam, and crying, Padsha Salament, that is, Live, O King: At noone he sees his Elephants fight or other pastimes. A little before Sun-set, he shewes himselfe at a window to the West, and the

The Durbar.

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Sunne being set, returneth in with Drums and wind Instruments, the peoples acclamations adding to the consort. At any of these three times, any Sutor holding up his Petition to be seene, shall be heard. Betwixt seven and nine he sits privately attended with his Nobles.

No Inheritance.

No Subject in this Empire hath Land of Inheritance, nor have other title but the Kings will, which makes some of the Grandes to live at the height of their meanes; Merchants also to conceale their Riches lest they should be made Spunges. Some meane meanes the King allowes the Children of those great Ones, which they exceed not, except they happily succeed in their fathers favours. His Pensions are reckoned by Horse, of which hee payeth a Million in his Empire, for every Horse allowing five and twentie pound yearely, raised from Lands thereunto designed. There are some twentie in his Court which have pay of five thousand Horse, others of foure thousand or three thousand, and so downward. Hee which hath pay of five thousand, is bound to have two thousand at command, and so in like proportion others. This absolute dependance makes them dissolute Parasites. When he giveth advancement, he addeth a new name, as Pharao did to Joseph, and those pithily significant, as Mahobet Chan, the beloved Lord; Chan Jahaun, the Lord of my Heart; Chan Allau, the Lord of the World, &c.

The Kings Pensions. See before in Captaine Hawkins.

Gen. 41.

Principall Officers.

The Chiefe Officers of State are his Treasurer, the Master of his Eunuches (who is Steward and Comptroller of his House) his Secretarie, the Master of his Elephants, the Tent-master, and Keeper of his Wardrobe. These are subordinate Titles of Honour, as Chan, Mirza, Umbra, or Captaine, Haddee (a Souldier or Horseman.) Gorgeous Apparell is prohibited by the Sunnes heate, the King himselfe being commonly vested with a Garment, as before described, of pure white Calico Lawne. Blue may not be worne in his presence (the colour of Mourners) nor the name of death sounded in his eares; but such casually is mollified by tearmes to this purpose; Such an one hath

Blue, mournfull colour.

made himselfe a Sacrifice at your Majesties feet. That heate of the Countrey makes little sale for English cloth, most used there for coverings of Elephants, Horses, Coaches. Yet may this King be thought to exceed any other in glorious Thrones and rich Jewels. Hee hath a Throne in his Palace at Agra, ascended by degrees, on the top whereof are foure Lions made of massie Silver, gilded, set with Precious Stones, supporting a Canopie of massie Gold. By the way I may mention, a tame Lion living in his Court while I was there, going up and downe without hurt like a Dogge. His Jewels wherewith hee is daily adorned about his head, necke, wrists, and hilts of his Sword and Dagger, are invaluable. He is on his Birth-day the first of September, (now sixtie times renewed) yearely weighed, and account kept thereof by his Physicians, thereby gheasing at his bodily estate. Part of two Letters to his Majestie (one you have before) is here translated out of Persian, sent by Sir Thomas Roe, but written, one a yeare before the other.

*English cloth.**Tame Lion.**Borne 1562.
See of this and
other things
therefore here
omitted, Sir T.
Roes Journall.*

WHEN your Majestie shall open this Letter, let your Royall heart be as fresh, as a sweet Garden; let all people make reverence at your Gate; let your Throne be advanced higher amongst the greatnesse of Kings of the Prophet Jesus; let your Majestie be the greatest of all Monarches, who may derive their counsell and wisdom from your brest as from a Fountayne, that the Law of the Majestie of Jesus may revive and flourish under your protection. The Letters of Love and Friendship which you sent me, and the Presents (tokens of your good affection toward mee) I have received by the hands of your Embassadour Sir Thomas Roe, who well deserveth to be your trusted Servant; delivered to me in an acceptable and happie houre. Upon which mine eyes were so fixed, that I could not easily remoove them to any other Object, and have accepted them with great joy, &c. The last Letter hath this beginning.

*[II. ix. 1481.]
Mogols Letters
to his Majesty.*

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PURCHAS HIS PILGRIMES

HOw gracious is your Majestie, whose greatnesse God preserve? As upon a Rose in a Garden, so are mine eyes fixed upon you. God maintayne your Estate, that your Monarchie may prosper and be augmented, and that you may obtayne all your desires, worthy the greatnesse of your Renowme. And as your heart is noble and upright, so let God give you a glorious Raigne, because you strongly defend the Majestie of Jesus, which God yet made more flourishing, because it was confirmed by Miracles, &c.

That which followeth in both Letters, is to testifie his care and love toward the English. These Letters being written, their Copies were sent to the Lord Embassadour, and the originals rolled up and covered with cloth of Gold, and sealed up at both ends; which is the Letter-fashion of those parts.

*Sealing
Letters.*

*King's Pro-
gresse and
Campe.*

We travelled two yeares with the Great Mogoll in progresse, in the temperate moneths twixt October and April, there being no lesse then two hundred thousand men, women, and children in this Leskar, or Campe (I am hereof confident) besides Elephants, Horses, and other beasts that eat Corne: all which notwithstanding, wee never felt want of any provision, no not in our nineteene dayes travell from Mandoa to Amadavar, thorow a Wildernesse, the Road being cut for us in the mayne Woods. The Tents were of divers colours, and represented a spacious and specious Citie: The Kings Tents red, reared on poles very high, and placed in the midst of the Campe, covering a large compasse, incircled with Canats (made of red Calico stiffened with Canes at every breadth, standing upright about nine foot high) guarded round every night with Souldiers. He remooved ten or twelve miles a day more or lesse according to the convenience of water. His

His Tents.

His women.

Wives and Women of all sorts (which are one thousand at least, provided for in his Tents) are carryed in Palankas, or upon Elephants, or else in Cradles, hanging on the sides of Dromedaries, covered close and attended by

Eunuches. In wiving, he respects fancie more then honour, not seeking affinitie with Neighbour Princes, but to please his eye at home. Noore-Mahal (the name of his best Beloved) signifieth the Light of the Court: Shee hath much advanced her friends, before meane, and in manner commands the Commander of that Empire by engrossing his affections. The King and his Great men maintayne their women, but little affect them after thirtie yeares of their age.

This multitude of women notwithstanding, the Mogoll hath but sixe Children, five Sonnes and a Daughter. All his Sonnes are called Sultans, or Princes, the eldest Sultan Cursero, the second, Sultan Parneis, Sultan Caroon the third, Sultan Shahar the fourth, the last is Sultan Taut, which word in the Persian signifieth, A Throne: so named by the King, who the first houre of his quiet possessing the Throne, had newes of his birth, about nineteene yeares since. The first Sonne by any of his marryed Wives, by prerogative of birth inherits: the elder Brother beeing there called the Great Brother. Although the younger be not put to death, as with the Turkes, yet it is observed, that they survive not long their Father, employed commonly in some dangerous expedition. Achabar-sha had threatned to dis-herit the present King for abuse of Anar-kalee, (that is, Pomegranate kernell) his most beloved Wife, but on his death-bed repealed it. This Achabars death is thus reported. He was wont upon displeasure to give Pils to his Grandes, to purge their soules from their bodies; which intending against One, and having another Cordiall Pill for himselfe, whiles hee entertayned the other with faire flatteries, by a happie-unhappie mistake hee tooke the Poyson himselfe, which with a mortall Fluxe of bloud in few dayes killed him: Neque enim lex justior ulla est. Quàm necis artifices arte perire suâ.

His children.

Achabars death.

This Kings disposition seemes composed of extreames, very cruell, and otherwhiles very milde; often overcome with Wine, but severely punishing that fault in others.

The Mogolls disposition.

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His Subjects know not to disobey, Nature forgetting her private bonds twixt Father and Sonne to fulfill that publike. He daily relieves many poore, and will in pietie helpe to carrie sometimes his Mother in a Palanka on his shoulders. He speakes respectively of our Saviour, but is offended at his Crosse and povertie, thinking them incompetible to such Majestie, though told that his humilitie was to subdue the Worlds pride.

*Respect to
Priests.*

*Jesuits and
Converts.*

[II. ix. 1482.]

*Jesuite-Agent.
Vaine
Bragges.*

All Religions are tolerated, and their Priests in good esteeme. My selfe often received from the Mogoll himselfe, the appellation of Father, with other many gracious words, with place amongst his best Nobles. The Jesuites have not only admittance into his presence, but encouragements from him by many gifts, with libertie of converting to them; and to the subject, to be without losse of favour converted. He made tryall of one Convert with many threats to deterre him from his new profession, and finding him undauntedly resolute, he assayed by flatteries and promises to re-gaine him, but therein also failing, hee bade him continue, and with a Reward discharged him; having told him, that if he could have frayed or brought him from his Religion, he would have made him an example for all Waverers. The chiefe Jesuite was Franciscus Corsi a Florentine by birth, living at the Mogolls Court, Agent for the Portugals, I would I were able to confirme the Reports of their Conversions. The truth is, they have spilt the water of Baptisme upon some faces working on the necessities of poore men, who for want of meanes, which they give them, are content to weare Crucifixes; but for want of instruction are only in name Christians. (I observed that of the poore there, five have begged in the name of Marie, for one in the Name of Christ) I also desired to put my hand to this holy Worke, but found it difficult, both by Mahumetane libertie for women, and the debauched lives of some Christian-unchristian men amongst them, Per quorum latera patitur Evangelium. Hee which hath the Key of

David, open their eyes, and in his good time send Labourers into this Vineyard. Amen.

Because you have the transcripts of Letters from the Great Mogoll, I have added here part of a Letter from the Great Turke, to his Majestic, that the Reader may delight himselfe with the strangenesse of the stile.

Sultan Achmet Chan, Sonne unto the Sultan
Mehemet Chan most invincible.

TO the most glorious of the great Lords that follow Jesus, elected by the great and mightie of the Christian Faith: Corrector of the things of all the Nations of the Nazaritanes; endued with the brightnesse of Lordship, Honour, Majestic, and Glorie, King James of the Kingdome of England, &c. whose end be with all happinesse and felicitie.

At the comming of this our Imperiall Letter to your Majesties hands, with our Imperiall signe, you shall understand of the arrivall at our Port (which Port is indeed the refuge of Justice, and the Gate of Honourable succour, yea, the principall place of all the Kings of the World) of one of your Majesties Honourable and acceptable Gentlemen, Thomas Glover, with your Majesties most friendly and most sincere Letter; the tenour whereof is, That by the good will and pleasure of the sole Creator of the World, your Majestic hath not only taken in possession the Kingdom of England, but also as heretofore the deceased Queene of England hath beene in sincere and mutuall Friendship and Peace with our sublime and most happie Port; so your Majestic also consequently vouchsafeth to manifest and approve the same. Moreover, your Majestic hath given us to understand, that your will and pleasure is, that the Subjects of your Majesties Countries, in manner as heretofore they were wont, should come and traffique in these our guarded Dominions, and so to the end accordingly at their pleasures might continue in the same. Finally, all those things that were by it certified unto our Imperiall Great-

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PURCHAS HIS PILGRIMES

nesse, we have sufficiently comprehended and understood. Now your Majestie shall understand, that it being from the time of our Father and Grand-father, of most happie Memories, alwaies the custome and use, and most excellent order, to hold our most high and sublime Port open, now also in conformitie thereof, especially we being by the Divine grace and favour seated in the Throne of Justice, it is not any way prohibited nor forbidden to any person to enter, and to depart from the same. Especially the Queene of England of good Memorie, being in friendship, from the time of our Father and Grand-father of most happie Memorie, it hath beene alwaies the use and custome to shew unto her Subjects, who trade and traffique within our Musulmanicall guarded Dominions, all extraordinary favour, grace, and aide. Now by the great favour of the Omnipotent God, we being come and established with honour, felicitie, prosperitie and greatnesse in the Seate and Throne of happinesse, in conformitie of the above said favours, before it was on your Majesties behalfe requested for the renovation of the peace and entercourse, which is betwixt us, wee have not only caused to renew the Capitulations for the securitie of the traffique of the Merchants, giving the same into the hands of your Majesties Ambassadour, but also, &c.

Written the last day of the Moone, called Giemasillene, and of the Moones of the yeare of the transmigration of our Prophet, on whom the grace and peace of the highest God continue. 1013.

In the Residence of our Excelse Kingdome of
Constantinople guarded.

Chap. VII.

[II. ix. 1483.]

The Travels of Lewis Bartheima or Vertoman into Egypt, Syria, Arabia, Persia, and India, heretofore published in English by R. Eden, and here corrected according to Ramusios Copie, and contracted.

§. I.

His Travell thorow the Desarts of Medina and Mecha, and their profane Holies.



Departing from Venice with prosperous winds, in few dayes wee arrived at the Citie of Alexandria in Egypt: where the desire wee had to know things more strange and further off, would not permit us to tarrie long. And therefore departing from thence, and sayling up the River of Nilus, we came to the Citie of new Babylon, commonly called, Cayro. It seemed to mee much inferiour to the report and fame that was thereof: for the greatnesse thereof seemed nothing agreeable to the bruit, and appeared no more in circuit then the Citie of Rome, although much more peopled, and better inhabited. But the large fields of the Suburbs have deceived many, being dispersed with in manner innumerable Villages, which some have thought to have beene part of the Citie, which is nothing so. For those Villages and dispersed houses, are two or three miles from the Citie, and round about it on every side.

Cayro.

Departing from Babylon, and returning to Alexandria, where we againe entred into our Sea, we came to Barutti, a Citie on the Sea-coast of Syria. From hence wee sayled to Tripoli. From thence we came to Aleppo. Departing from thence, we came to Damasco, in ten dayes journey. *Damasco.*

It is in manner incredible, and passeth all beliefe, to

A.D.
1503.

PURCHAS HIS PILGRIMES

*Christians
Greekes.
A strange
manner to
demand a
subsidie.*

thinke how faire the Citie of Damasco is, and how fertile is the soyle. And therefore allured by the marvellous beautie of the Citie, I remayned there many dayes, that learning their Language, I might know the manners of the People. The Inhabitants are Mahumetans, and Mamalukes, with many Christians, living after the manner of the Greekes. When it pleaseth the Sultan to extort a certaine summe of Gold of his Noblemen or Merchants (for they use great robberies and murthers (for the Moores are under the Mamalukes, as Lambs to the Wolfe) he sends two Letters to the Captaine of the Castle. In the one is containd, that with an Oration he invite to the Castle such as pleaseth him. In the other is declared the minde of the Soldan, what hee demandeth of his Subjects. When the Letters bee read, with all expedition they accomplish his commandement, bee it right or wrong, without respect. This meanes the Soldan invented to extort money. Yet sometimes it commeth to passe, that the Noblemen are of such strength, that they will not come when they are commanded, knowing that the Tyrant will offer them violence. And therefore oftentimes when they know that the Captaine of the Castle will call them, they flee into the Dominions of the Turke. This have we gathered as touching their manners; wee have also observed, that the Watchmen in the Towers, doe not give warning to the Guard with lively voyce, but with Drummes, the one answering the other by course. But if any of the Watchmen be so sleepeie, that in a Pater noster while he answer not to the sound of the watch, hee is immediatly committed to prison for one whole yeere. In every house are seene Fountaines of curious worke embossed and graven. Their houses outwardly are not beautifull, but inwardly marvelously adorned with variable workes of Marble and Porphyr. Within the Towne are many Temples or Churches, which they call, Moscheas. But that which is most beautifull of all other, is builded after the manner of Saint Peters Church in Rome, if you respect the greatnesse,

*Their
Churches.*

excepting this, that in the middle is no rooffe or coverture, but is all open: but about the rest of the Temple, it is altogether vaulted. There they observe religiously the bodie of the holy Prophet Zacharie. The Temple hath also foure great double gates of metall, very faire, and many goodly Fountaines within it.

*The bodie of
the Prophet
Zacharias.*

The Mamalukes are that kind of men, which have forsaken our Faith, and as slaves are bought by the Governour. They are very active, and brought up both in learning and warlike discipline, untill they come to great perfection. As well the little as the great, without respect, receive stipend of the Governour: which for every moneth amounteth to six of those pieces of Gold which they call Saraphos, beside the meat and drinke for himselfe and his servant, and also provision for his Horse. And the more expert they be, and of greater activitie, they have the greater wages. They walke not in the Citie but by two or three together, for it is counted dishonour for any of them to walke without a companion. And if by the way they chance to meet with two or three women (for they lay waite to tarrie for them about such houses whither they know the women resort) licence is granted them, as they by chance first meet with them, to bring them into certaine Tavernes, where they abuse them. When the Mamalukes attempt to discover their faces (for they goe with their faces covered) they strive with them, because they will not be knowne: but when the Mamalukes persist wantonly to discover them, they say thus unto them, Is it not enough for you, that you have abused our bodies as pleaseth you, but that you will also discover our faces? Then the Mamalukes suffer them to depart. But sometime it chanceth, that when they thinke to prostitute the daughter of some Gentlemen or Noblemen, they commit the fact with their owne wives: which thing chanced whilest I was there. The women beautifie and garnish themselves as much as any. They use silken apparell, and cover them with cloth of Gossampine, in maner as fine as Silke. They weare white

*The Mama-
lukes.
See Baumgar-
ten in the end
of the former
Booke.*

[II.ix.1484.]
*How the Ma-
malukes abuse
women.*

*The women of
Damasco.*

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PURCHAS HIS PILGRIMES

Buskins, and Shooes of red or purple colour. They garnish their heads with many Jewels and Eare-rings, and wear Rings and Bracelets. They marrie as often as them listeth: for when they are wearie of their first marriage, they goe to the Cady, and make request to him to bee divorced from their first marriage. Some thinke, that the Mahumetans have five or sixe wives together, which I have not observed: but as farre as I could perceive, they have but two or three. They eat openly, especially in their Marts or Faires, and there dresse they all their meates. They eat Horses, Camels, Buffels, Goats, and such other beasts. They have great abundance of fresh Cheese. They that sell Milke, drive about with them, fortie or fiftie Goats, which they bring into the houses of them that will buy milke, even up into their chambers, although they bee three roofes high, and there milke them, to have it fresh and new. These Goats have their eares a span long, many udders or paps, and are very fruitfull. There is great abundance of Mushroms, for sometimes there are seene, twentie or thirtie Camels laden with Mushroms, and yet in the space of three dayes they are all sold. They are brought from the Mountaines of Armenia, and from Asia the lesse, which is now called, Turkia or Natolia, or Anatolia.

The Mahumetans wives.

Goats milke.

Mushroms.

Asia the lesse, now named Natolia, or Turkia.

Christians of Damasco.

The journey from Damasco to Mecha, and of the manners of the Arabians.

The Mahumetans use long Vestures and loose, both of Silke and Cloth. The most part use Hose of Gossamine cloth, and white Shooes. When any of the Mahumetans by chance meeteth with any of the Mamelukes, although the Mahumetan be the worthier person, yet giveth he place and reverence to the Mamaluke, who otherwise would give him the Bastonado, and beat him with a staffe. The Christians also keepe there many Ware-houses of Merchandise, where they have divers sorts of Silkes and Velvet: but the Christians are there evill entreated.

In the yeere of our Lord 1503. the eighth day of the moneth of Aprill, the Caravan being readie to goe to Mecha, I entred familiaritie and friendship with a certaine

LEWIS BARTHEMA

A.D.
1503.

Captaine Mamaluke, of them that had forsaken our Faith, with whom being agreed of the price, hee prepared me apparell like unto that which the Mamalukes use to weare, and giving me also a good Horse, accompanied me with the other Mamalukes. This (as I have said) I obtayned with great cost, and many gifts which I gave him. Thus entring to the journey, after the space of three dayes, we came to a certaine place named Mezerick, where we remayned three dayes, that the Merchants which were in our companie might provide things necessarie, as specially Camels, and divers other things. There is a certaine Prince whom they call Zambei, of great power in the Countrey of Arabia: he had three brethren, and foure children. He nourisheth fortie thousand Horses, ten thousand Mares, and foure thousand Camels. The Countrey where he keepeth the herds of these beasts, is large, of two dayes journey. This Prince Zambei, is of so great power, that he keepeth warre with the Soltan of Babylon, the Governours of Damasco, and of Jerusalem. In the time of Harvest & gathering of fruits, hee is given wholly to prey and robbing, and with great subtiltie deceiveth the Arabians: for, when they thinke him to bee a mile or two off, hee is with them suddenly betimes in the morning: and invading their Lands, carrieth away their fruits, Wheat, and Barley, even as hee findeth it in the sakes: and so liveth continually day and night with such incursions. When his Mares bee wearied with continuall running, hee resteth a while: and to refresh them, giveth them Camels Milke to drinke, to coole them after their great labour. Those Mares are of such marvellous swiftnesse, that when I presently saw them, they seemed rather to flye then to runne. Note also, that these Arabians ride on Horses without Saddles, and weare none other vesture then onely an inward Coat, or Peticcoat, except some chiefe men; for weapon, they use a certaine long Dart of Reeds, of the length of ten or twelve cubits, pointed with Iron (after the manner of Javelins) and fringed with Silke. When they attempt any incursions,

Mezerick.

*The Prince
Zambei in
Arabia.*

*The Prince of
Jerusalem.*

*A Prince a
Theefe.*

Mares.

*The Arabians
live by
robberie.*

PURCHAS HIS PILGRIMES

they march in such order, that they seeme to goe in troupes: they are of despicable and little stature, and of colour betweene yellow and blacke. They have the voyces of women, and the haire of their head long and blacke, and laid out at large. They are of greater multitude then a man would beleewe, and are among themselves at continuall strife and warre. They inhabite the Mountaines, and have certaine times appointed to robberie: for this purpose they observe especially the time, when they are certaine of the passage of the Pilgrims, and other that journey that way to Mecha, then like Theeves they lie in the way and robbe them. When they make these theevish invasions, they bring with them their Wives, Children, Families, and all the goods they have. Their Houses they put upon the Camels: for other Houses have they none, but live onely in Tents and Pavilions, as doe our Souldiers.

[II. ix. 1485.]

*Houses borne
on Camels
backes.*

*Tents and
Pavilions.*

*This for feare
of the
Arabians.*

*From Damasco
to Mecha.*

*Perhaps with
the sound of a
Horne or
Trumpet.*

Such Tabernacles are made of blacke wooll, and that rough and filthie. But to returne to our Voyage. The eleventh day of Aprill, departed from Mezaribe the companie of Camels (which they call the Caravan) to the number of five and thirtie thousand, with fortie thousand men. But wee were no more then threescore Mamalukes, which had taken the charge to guide and guard the Caravan; which was divided into three parts, some in the front, other in the midst of the Armie, and other in the reare. Damasco is from Mecha fortie dayes and fortie nights journey. Departing therefore from Mezaribe, we continued our journey that day, untill the two and twentieth houre of the day. Then our Captaine, after hee had given the watch-word and signe, commanded that every man should rest and remayne in the place where the signe should be given them. Therefore as soone as they heard the signe, by the sound of a Trumpet, they stayed, and after they had unburdened their Camels, spent there two houres to victuall themselves and their beasts: then the Captaine giving a new signe, charging their Camels againe, they departed speedily from thence.

Every Camell hath at one feeding five Barley loaves, raw and not baked, as big as a Pomgranate. Taking horse, they continued that journey the day and night following, untill two and twentie houres of the day, and at that houre they observe the order which we have spoken off here before. Every eighth day they draw water by digging the ground or sand: by the way neverthesse somewhere are found Wells and Cisternes. After every eighth day, they rest their Camels one or two dayes to recover their strength. The Camels are laden with incredible burdens, and double charge: that is to meane, the burden of two great Mules. They drinke but once in three dayes. They give them to eat five Barley loaves as big as a Pomgranate.

*Water.**The burden of
the Camels.*

When they tarrie and rest them at the waters aforesaid, they are ever enforced to conflict with a great multitude of the Arabians: but the battell is for the most part without bloodshed: for although we have oftentimes fought with them, yet was there onely one man slaine on our part; for these Arabians are so weake and feeble, that threescore Mamalukes, have often put to the worst, fortie or fiftie thousand Arabians. For no Pagans are in strength or force of Armes to be compared to the Mamalukes, of whose activitie I have seene great experience: among the which this is one. A certaine Mamaluke layed an Apple upon the head of his servant, and at the distance of about twelve or fourteene paces, strooke it off from his head. I saw likewise another, who riding on a saddled Horse with full course (for they use Saddles as we doe) tooke off the Saddle from the Horse still running, and for a space bearing it on his head, put it againe on the Horse still continuing in his full course.

*The feeble-
nesse of the
Arabians.**Pagans.
The activitie
of the
Mamalukes.*

Passing the journey of twelve dayes, we came to the Valley of Sodoma and Gomorrha, where we found it to be true, that is written in holy Scripture: for there is yet to be seene, how they were destroyed by Miracle. I affirme that there are three Cities. There is yet seene, I wot not what, like Bloud, or rather like red Waxe mixt

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*A conceit of
Manna con-
trarie to
Scripture.*

with Earth, three or foure yards deepe. It is easie to beleeve that those men were infected with most horrible vices, as testifieth the barren Region, utterly without water. Those people were once fed with Manna: but when they abused the gift of God, they were sore plagued. Departing twentie miles from these Cities, about thirtie of our companie perished of thirst, and divers other were buried in the sand, not yet fully dead. Going somewhat further forward, wee found a little Mountaine, at the foot whereof we found water, and therefore made our abode there. The day following early in the morning, came unto us foure and twentie thousand Arabians, asking money for the water which wee had taken. Wee answered, that wee would pay nothing, because it was given us by the goodnesse of God. Immediatly we came to hand-strokes. Wee gathering our selves together on the said Mountaine, as in the safest place, used our Camels in the stead of a Bulwarke, and placed the Merchants in the midst of the Armie (that is) in the midst of the Camels, while we fought manfully on every side. The battell continued so long, that water fayled both us and our Enemies in the space of two dayes. The Arabians compassed about the Mountaine, crying and threatning that they would breake in among the Camels: at the length, to make an end of the conflict, our Captaine assembling the Merchants, commanded a thousand and two hundred pieces of Gold to be given to the Arabians: who when they had received the money, said, that the summe of ten thousand pieces of Gold should not satisfie them for the water which we had drawne. Whereby we perceived that they began further to quarrell with us, and to demand some other thing then money. Whereupon incontinent our Captaine gave commandement, that whosoever in all our companie were able to beare Armes, should not mount upon the Camels, but should with all expedition prepare themselves to fight. The day following in the morning, sending the Camels before, and enclosing our Armie, being about three hundred in

number, we met with the Enemies, and gave the onset. In this conflict, we lost onely a man and a woman, and had none other damage: we slue of the Arabians a thousand and five hundred. Whereof you need not marvel, if you consider that they are unarmed, and weare only a thin loose vesture, and are beside almost naked: their Horses also being as evill furnished, and without Saddles, or other furniture.

In the space of eight dayes, wee came to a Mountayne [II.ix.1486.] which containeth in circuit ten or twelve miles. This is inhabited with Jewes, to the number of five thousand, or thereabout. They are of very little stature, as of the height of five or sixe spannes, and some much lesse. They have small voyces like women, and of blacke colour, yet some blacker then other: They feede of none other meate then Mutton. They are circumcised, and deny not themselves to be Jewes. If by chance any Mahumetan come into their hands, they flay him alive. At the foote of the Mountayne, we found a certaine hole, wherein the Raine water was received. By finding this opportunitie, we laded sixteene thousand Camels, which thing greatly offended the Jewes. They wandred in that Mountayne, scattered like wilde Goates or Prickets, yet durst they not come downe, partly for feare, and partly for hatred against the Mahumetans. Beneath the Mountayne are seene seven or eight Thorne trees, very faire, and in them wee found a paire of Turtle Doves, which seemed to us in manner a miracle, having before journied fifteen dayes and nights, and saw neither Beast nor Fowle. Then proceeding two dayes journey, wee came to a certaine Citie named Medina Talnabi: foure miles from the said Citie, we found a Well. And remaying here one day, we washed our selves, and changed our Shirts, the more freshly to enter into the Citie: it is well peopled, and containeth about three hundred houses, the Walls are like Bulwarkes of earth, and the houses both of stone and bricke. The soyle about the Citie is cursed of God, and is utterly barren, except that about two stones cast from

Jewes Pigmei.

*Medina
Talnabi, that
is, the Citie of
the Prophet.*

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the Citie, are seene about fiftie or sixtie Palme trees that beare Dates. There, by a certaine Garden, runneth a course of water, falling into a lower Plaine, where also passengers are accustomed to water their Camels. And here opportunitie now serveth to confute the opinion of them which thinke that the Arke or Tombe of wicked Mahumet in Mecha, to hang in the Ayre, not borne up with any thing. I affirme this neither to be true, nor to have any likenesse of truth, I presently beheld these things, and saw the place where Mahumet is buried, in the said Citie of Medina Talnabi: for we tarryed there three daies, to come to the true knowledge of all these things. When we were desirous to enter into their Temple, wee could not be suffered to enter, without a companion, little or great, of those Moores. They taking us by the hand, brought us to the place where, they say, Mahumet is buried.

*The Tombe or
Sepulchre of
Mahumet.
Mahumet was
not buried in
Mecha.*

*The Sepulchre
of Mahumet
and his
fellowes.*

His Temple is square, and is a hundred Paces in length, and fourescore in breadth; the entrie into it, is by two Gates; from the sides it is covered with three Vaults, it is borne up with foure hundred Columnes, or Pillars of white Bricke, there are seene hanging Lampes about the number of three thousand. From the other part of the Temple, in the first place of the Meschita, is seene a Tower of the circuit of five Paces, vaulted on every side, and covered with a cloth of silke, and is borne up with a grate of Copper, curiously wrought, and distant from it two Paces: and of them that goe thither, is seene, as it were, through a Lettice. Toward the left hand, is the way to the Tower, and when you come thither, you must enter by a narrower Gate. On every side of those Gates or Doores, are seene many bookes, in manner of a Librarie, on the one side twentie, and on the other side five and twentie, which are of Mahumet and his fellowes: within the said Gate is seene a Sepulchre, that is, a grave under the earth, where Mahumet was buried. There are also his two sonnes in law, Hali and Othman; Hali was his brothers sonne, and tooke to wife Fatina, the daughter.

*Mahumets
Librarie.*

of Mahumet. There are also his two fathers in law, Bubecher and Homer. These foure were chiefe Captaines of the Armie of Mahumet. Every of these have their proper bookes of their facts and traditions. And hereof proceedeth the great dissention and discord of Religion and manners among this kind of filthie men, while some confirme one Doctrine, and some another, by reason of their divers sects of Patrons, Doctors, and Saints, as they call them. By this meanes are they marvellously divided among themselves, and like beasts kill themselves, for such quarrels of divers opinions, and all false.

For declaration of the sect of Mahumet, understand that in the highest part of the Tower aforesaid, is an open round * place. Now shall you understand what craft they used to deceive our Caravan. The first Evening that we came thither, our Captaine sent for the chiefe Priest of the Temple, to come to him: and bid him shew him the body of Nabi, that is, the Prophet, and that he would give three thousand Seraphins of gold. Also that hee had no Parents, neither Brothers, Sisters, Kinsfolke, Children, or Wives, neither that he came thither to buy Merchandize, as Spices, or any manner of precious Jewels: but onely for very zeale of Religion, and salvation of his soule, and was therefore greatly desirous to see the bodie of the Prophet. To whom the Priest of the Temple, with proude countenance, made answer in this manner: Darest thou with those eyes with the which thou hast committed so many horrible sinnes, desire to see him by whose sight God hath created Heaven and Earth? To whom againe our Captaine answered, thus: My Lord, you have said truly; neverthelesse I pray you that I may finde so much favour with you, that I may see the Prophet: whom when I have seene, I will immediately thrust out mine eyes. The Side answered: O Sir, I will open all things unto thee. So it is, that no man can denie but that our Prophet dyed here, who if he would, might have dyed at Mecha: But to shew in himselfe a token of humilitie, and thereby to give us example to follow him,

*Cupola.

*The Devill he
was.*

[II. ix. 1487.]

Old men.

*False miracles
to confirme
false Religion.*

he was willing rather here then elsewhere to depart out of this world, and was incontinent of Angels borne into Heaven, and abides in the presence of God. Then our Captaine said to him: Where is Jesus Christ the Sonne of Marie? To whom the Side answered: At the feet of Mahumet. Then said our Captaine againe: It sufficeth, it sufficeth, I will know no more. After this, our Captaine comming out of the Temple, and turning him to us, said: See (I pray you) for what goodly stuffe I would have paide three thousand Seraphs of gold? The same day at Evening, at almost three a clocke of the night, ten or twelve of the Elders of that Sect of Mahumet, entred into our Caravan, which remained not past a stones cast from the Gate of the Citie. These ran hither and thither crying like mad men, with these words, Mahumet the messenger of God shall rise againe. O Prophet, O God, have mercie on us. Our Captaine and wee all raised with this crie, tooke weapon with all expedition, suspecting that the Arabians were come to rob our Caravan: We asked what was the cause of that exclamation, and what they cryed? for they cried as doe the Christians, when suddenly any marvellous thing chanceth. The Elders answered: Saw you not the lightning which shone out of the Sepulchre of the Prophet Mahumet. Our Captaine answered, that he saw nothing; and we also being demanded, answered in like manner. Then said one of the old men, Are yee slaves? that is to say, bought men: meaning thereby Mamalukes. Then said our Captaine, We are indeed Mamalukes. Then againe the old man said, You my Lords, cannot see heavenly things, as being not yet confirmed in our Religion. To this our Captaine answered againe, O yee mad and insensate beasts, I had thought to have given you three thousand pieces of gold, but now, O you Dogs, and progenie of Dogs, I will give you nothing. It is therefore to be understood, that none other shining came out of the Sepulchre, then a certaine flame which the Priests caused to come out of the open place of the Tower spoken of here before, whereby they

would have deceived us. And therefore our Captaine commanded that thereafter none of us should enter into the Temple. Of this also we have most true experience, and most certainly assure you, that there is neither Iron or Steele, or the Magnes stone that should so make the Tombe of Mahumet to hang in the Ayre, as some have falsely imagined: neither is there any Mountayne neerer then foure miles: we remayned here three dayes to refresh our companie. To this Citie victuals and all kind of Corne is brought from Arabia Fœlix, and Babylon, or Alcayr, and also from Ethiopia, by the Red Sea, which is from this Citie but foure daies journey.

The fable that Mahomets Tombe hangeth in the Ayre.

After that we were wearied with the trumperies of the Religion of Mahumet, we determined to goe forward on our journey: and that by guiding of a Pilot, who directed our course with the Mariners Box, or Compasse and Card, even as is used in sayling on the Sea. And thus bending our journey by the South, wee found a very faire Well or Fountayne, from the which flowed abundance of water. The Inhabitants affirme that Saint Marke the Evangelist was the Author of this Fountaine, by a miracle of God, when that Region was in manner burned with incredible drinesse. Here wee and our Beasts were satisfied with drinke. I may not here omit to speake of the Sea of Sand, and of the dangers thereof. This was found of us before we came to the Mountayne of the Jewes. In this Sea of Sand we travelled the journey of five daies, and five nights: this is a great broad Plaine, all covered with white Sand, in manner as small as Floure: If the winde had blowne from the South (as it came to us from the North) we had beene all over-whelmed with Sand. And although wee had prosperous winde, yet wee could scarcely see the one the other ten Paces off. And therefore the Inhabitants travelling this way, are inclosed in Cages of wood, borne with Camels, and live in them, so passing the journey, guided by Pilots with Mariners Compasse and Card, even as on the Sea, as we have said. In this journey also many perish for thirst, and many by

The journey to Mecha.

Journey on the land by Card and Compasse as on the Sea.

The Sea of Sand.

Momia.

drinking too much, when they find such good waters. In these Sands is found *Momia*, which is the flesh of such men as are drowned in these Sands, and there dried by the heate of the Sunne: So that those bodies are preserved from putrifaction by the drinesse of the Sand: and therefore that dry flesh is esteemed medicinable. When the wind bloweth from the North, then the Sand riseth, and is driven against a certaine Mountayne, which is an arme of the Mount Sinai. There we found certaine Pillars artificially wrought. On the left hand of the said Mountayne, in the top or ridge thereof is a Den, and the entrie into it is by an Iron Gate. Some faine that in that place Mahumet lived in contemplation. Here wee heard a certaine horrible noyse and crye: for passing the said Mountayne, wee were in so great danger, that we thought never to have escaped. Departing therefore from the Fountayne, we continued our journey for the space of ten dayes: And twice in the way fought with fiftie thousand Arabians, and so at the length came to the Citie of Mecha, where all things were troubled by reason of the warres betweene two brethren, contending which of them should possesse the Lordship of Mecha.

*Mount Sinai.**The den where Mahumet lived in contemplation.**Of Mecha, and why the Mahumetans resort thither.*

Now the time requireth to speake somewhat of the famous Citie of Mecha, or Mecca, what it is, how it is situate, and by whom it is governed. The Citie is very faire, and well inhabited, and contayneth in Compasse six thousand houses, as well builded as ours, and some that cost three or foure thousand Ducats of gold: it hath no walls. About two furlongs from the Citie is a Mount, where the way is cut out, which leadeth to a Plaine beneath. It is on every side fortified with Mountaynes in the stead of walls or Bulwarkes, and hath foure entries. The Governour is a Sultan, and one of the foure brethren of the Progenie of Mahumet, and is subject to the Sultan of Babylon, of whom we have spoken before: his other three brethren bee at continuall warre with him. The eighteenth day of May, we entred into the Citie by the North side: then by a declining way, we came into a Plaine.

The Sultan of Mecha.

[II. ix. 1488.]

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On the South side are two Mountaynes, the one very neere the other, distant onely by a little Valley, which is the way that leadeth to the Gate of Mecha. On the East side, is an open place betweene two Mountaynes, like unto a Vally, and is the way to the Mountayne where they sacrifice to the Patriarkes Abroham and Isaac. This Mountayne is from the Citie about eight or ten miles, and of the height of three stones cast: it is of stone as hard as Marble, yet no Marble. In the top of the Mountayne, is a Temple or Meschita, made after their fashion, and hath three wayes to enter into it. At the foot of the Mountayne are two Cisternes, which conserve waters without corruption: of these, the one is reserved to minister water to the Camels of the Caravan of Babylon, or Alcayr; and the other, for them of Damasco. It is raine water, and is derived farre off.

*Sacrifice to
Abraham and
Isaac.*

But to returne to speake of the Citie: for as touching the manner of sacrifice, which they use at the foote of the Mountayne, we will speake hereafter. Entiring therefore into the Citie, we found there the Caravan of Cayro, which prevented us eight daies, and came not the way that we came. This Caravan contained threescore and foure thousand Camels, and a hundred Mamalucks to guide them. And here ought you to consider, that by the opinion of all men, this Citie is greatly cursed of God, as appeareth by the great barrennesse thereof, for it is destitute of all manner of Fruits and Corne. It is scorched with drynesse for lacke of water, and therefore the water is there growne to such price, that you cannot for foure Quatrini buy as much water as will satisfie your thirst for one day. Now therefore, I will declare what provision they have for victuals. The most part is brought them from the Citie of Cayros; There is brought by the Red Sea, from a certaine Port, named Ziden, distant from Mecha fortie miles. The rest of their provisions, is brought from Arabia Fœlix (that is) the happy or blessed Arabia: so named for the fruitfulness thereof, in respect of the other two Arabiaes, called Petrea, and

*Mecha cursed
of God.*

*Water very
deare.*

Ziden.

Arabia Fœlix.

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PURCHAS HIS PILGRIMES

Deserta, that is, Stonie and Desart. They have also much Corne from Ethiopia. Here we found a marvellous number of strangers, and Peregrines or Pilgrims: Of the which, some came from Syria, some from Persia, some from Ethiopia, and other from both the East Indies, the greater and the lesser. I never saw in any place greater aboundance and frequentation of people, forasmuch as I could perceiue by tarrying there the space of twentie daies. These people resort thither for diuers causes, as some for Merchandize, some to observe their vow of Pilgrimage, and other to have pardon for their sinnes: as touching the which, wee will speake more hereafter.

Many Pilgrims and Strangers at Mecha.

Why so many Nations resort to Mecha.

The Temple of Mecha. This Temple and the build-ings are altered since by Soliman. See hereof, and of these Meccan rites, inf. c. 9.

In the midst of the Citie is a Temple, in fashion like unto the Colossus of Rome, the Amphitheatrum I meane, like unto a Stage, yet not of Marble or hewed stones, but of burnt Bricks: For this Temple, like unto an Amphitheater, hath fourescore and ten or an hundred Gates, and is vaulted. The entrance is by a discent of twelve stayres or degrees on every part, in the Church porch are sold onely Jewels and precious stones. When you are past the entrance it is close above, and the gilded walls shine on every side with incomparable splendour. In the lower part of the Temple (that is under the vaulted places) is seene a marvellous multitude of men: for there are five or six thousand men that sell none other thing then sweet Ointments, and especially a certaine odoriferous and most sweet Powder, wherewith dead bodies are embalmed. And from hence, all manner of sweet savours are carried in manner, into the Countries of all the Mahumetans. It passeth all beliefe to thinke of the exceeding sweetness of the savours, farre surmounting the shops of the Apothecaries. The three and twentieth day of May, the Pardons began to be granted in the Temple, and in what manner, we will now declare. The Temple in the midst is open, without any inclosing, and in the midst also thereof there is a Turret, of the largenesse of six paces in circuit, and involved or hanged with cloth or Tapestry of silke, and passeth not the height of a man. They enter

Mecca-Pardons.

A Turret in the Temple of Mecha.

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into the Turret by a Gate of Silver, and is on every side beset with vessels full of Balme. On the day of Pentecost, license is granted to all men to see these things. The Inhabitants affirme that Balme or Balsam, to bee part of the treasure of the Sultan, that is Lord of Mecha. At every Vault of the Turret, are fastned grates of Iron, to let in light. The three and twentieth day of May, a great multitude of people began early in the morning before day, seven times to walke about the Turret, kissing every corner thereof, oftentimes feeling and handling them. From this Turret about ten or twelve paces, is another Turret, like a Chappell, builded after our manner. This hath three or foure entries: in the middest thereof is a Well of threescore and ten Cubites deepe: the water of this Well is infected with salt Peter. Eight men are thereunto appointed to draw water for all the people: and when a multitude of people have seven times gone round about the first Turret, they come to this Well; and touching the mouth or brim thereof, they say thus: Be it in the honor of God, God pardon me, and forgive me my sinnes. When these words are said, they that draw the water, powre three Buckets of water on the heads of every one of them that stand neere about the Well, and wash them all wet from the head to the foot, although they be apparelled with silke. Then the doting fooles dreame that they are cleane from all their sinnes, and that their sinnes are forgiven them. They say furthermore, that the first Turret, whereof we have spoken, was the first house that ever Abraham builded: and therefore, while they are yet all wet of the said washing, they goe to the Mountaine, where (as we have said before) they are accustomed to sacrifice to Abraham. And remaining there two daies, they make the said Sacrifice to Abraham at the foot of the Mountaine. When they intend to sacrifice, some of them kill three sheepe, some foure, and some ten: So that the Butcherie sometime so floweth with bloud, that in one day are slaine above thirtie thousand sheepe. They are slaine toward the rising of

*A Gate of
Silver.
Balsam or
Balme.*

*A Chappell
with a Well
in it, in the
Temple.*

*A strange
baptisme for
remission of
sinns.*

[II. ix. 1489.]
*The house of
Abraham.
Sacrifice to
Abraham.
The manner of
sacrificing at
Mecha.
Sacrifice of
sheepe.*

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the Sunne, and shortly after are distributed to the poore for Gods sake: for I saw there of poore people, to the number of thirtie or fortie thousand. These make many and long Ditches in the Fields, where they keepe fire with Camels dung, and roast or seethe the flesh that is given them, and eat it even there. I beleeve that these poore people come thither rather for hunger then for devotion: which I thinke by this conjecture, that great abundance of Cucumbers are brought thither from Arabia Fœlix, which they eat, casting away the parings without their Houses or Tabernacles, where a multitude of the said poore people gather them even out of the mire and sand, and eat them, and are so greedie of these parings, that they fight who may gather most. The day following, their Cadi (which are in place with them as with us the Preachers of Gods Word) ascended into a high Mountaine, to preach to the people that remayned beneath: and preached to them in their Language the space of an houre. The summe of his Sermon was, that with teares they should bewaile their sinnes, and beate their brests with sighes and lamentation. And the Preacher himselfe with loud voyce, spake these words, O Abraham beloved of God, O Isaac chosen of God, and his Friend, pray to God for the people of Nabi. When these words were said, suddenly were heard lamenting voices. When the Sermon was done, a rumour was spred that a great Armie of Arabians, to the number of twentie thousand, were comming. With which newes, they that kept the Caravans being greatly feared, with all speed, like mad men, fled into the Citie of Mecha, and we againe hearing newes of the Arabians approach, fled also into the Citie. But while wee were in the mid-way betweene the Mountaine and Mecha, we came by a despicable wall, of the breadth of foure Cubits: The people passing by this wall, had covered the way with stones, the cause whereof, they say to be this: When Abraham was commanded to sacrifice his Sonne, he willed his Sonne Isaac to follow him to the place where he should execute the commandement of God.

*Religion for
povertie.*

*Cadi, a
Preacher.
A goodly
Sermon.*

*Souldiers
trouble the
Word of God.*

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As Isaac went to follow his Father, there appeared to him in the way a Devill, in likenesse of a faire and friendly person, not farre from the said wall, and asked him friendly whether he went. Isaac answered, that he went to his Father who tarried for him. To this the Enemie of Mankind answered, that it was best for him to tarrie, and if that he went any further, his Father would sacrifice him. But Isaac nothing fearing this advertisement of the Devill, went forward, that his Father on him might execute the commandement of God: and with this answer (as they say) the Devill departed. Yet as Isaac went forward, the Devill appeared to him againe in the likenesse of another friendly person, and forbade him as before. Then Isaac taking up a stone in that place, hurld it at the Devill, and wounded him in the fore-head: In witnesse and remembrance whereof, the people passing that way, when they come neere the wall, are accustomed to cast stones against it, and from thence goe into the Citie. As we went this way, the Aire was in manner darkened with a multitude of stocke Doves. They say that these Doves, are of the Progenie of the Dove that spake in the eare of Mahumet, in likenesse of the Holy Ghost. These are seene every where, as in the Villages, Houses, Tavernes, and Graniers of Corne and Rice, and are so tame, that one can scarcely drive them away. To take them or kill them, is esteemed a thing worthy death: and therefore a certaine Pension is given to nourish them in the Temple.

The Devill appeareth to Isaac, or rather to Ismael, after their Legend.

Isaac wounded the Devill in the fore-head.

Stocke Doves of the Progeny of the Dove which spake in Mahumets eare.

The only report that I have found in any credible Author of Unicornes: neither in 120. yeares which have passed since, have I found one Relation to second it. Some mention Unicornes, but understand the Rhinoceros.

§. II.

Two Unicornes. His passage by the Red Sea to Aden. Imprisonment and counterfeiting himselfe madde. Escape and visiting other parts of Arabia, Zeila, Cambaia.



IN the other part of the Temple are Parkes or places inclosed, where are seene two Unicornes, and are there shewed to the people for a wonder. The one of them, which is much higher then the other, yet not

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much unlike to a Colt of thirtie moneths of age; in the fore-head groweth only one Horne, in manner right forth, of the length of three Cubits.* The other is much younger, and like a young Colt: of the age of one yeare; the horne of this, is of the length of foure spannes. This beast is of the colour of a Horse of Weesell colour, and hath the head like an Hart, but no long necke, a thinne mane hanging only on the one side: their legs are thinne and slender, like a Fawne or Hind: the hoofes of the fore-feet are divided in two, much like the feet of a Goat, the outward part of the hinder feet is very full of haire. This beast doubtlesse seemeth wild and fierce, yet tempereth that fiercenesse with a certaine comelinesse. These Unicornes one gave to the Sultan of Mecha, as a most precious and rare gift. They were sent him out of Ethiopia by a King of that Countrey, who desired by that present to gratifie the Sultan of Mecha.

**Braccia.*

[II.ix.1490.]

Whereas my Captaine gave me charge to buy certaine things, as I was in the Market place, a certaine Mamaluke knew me to be a Christian. And therefore in his owne Language, spake unto me these words, Inte mename: That is, whence art thou? To whom I answered that I was a Mahumetan. But he said, Thou sayest not truly. I said againe, By the head of Mahumet, I am a Mahumetan. Then he said againe, Come home to my house. I followed him willingly. When we were there, he began to speake to me in the Italian Tongue, and asked me againe from whence I was, affirming that he knew me, and that I was no Mahumetan: Also that he had bin sometime in Genua and Venice. And that his words might be the better beleaved, rehearsed many things which testified that he said truth. When I understood this, I confessed freely that I was a Romane, but professed to the Faith of Mahumet in the Citie of Babylon, and there made one of the Mamalukes. Whereof he seemed greatly to rejoyce, and therefore used me honourably. But because my desire was yet to goe further, I asked the Mahumetan whether that Citie of Mecha was so famous as all the

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World spake of it: and inquired of him where was the great abundance of Pearles, Precious Stones, Spices, and other rich Merchandise that the bruit went of to be in that Citie. Then he began with more attentive minde, in order to declare unto me the cause why that Mart was not so greatly frequented as it had beene before, and laid the only fault thereof on the King of Portugall. When I was well instructed in all things, I spake unto him friendly these words in the Mahumets Language, Menaha Menal-habi: That is to say, I pray you assist me. He asked me wherein. To helpe mee (said I) how I may secretly depart hence to those Kings that were most enemies to the Christians: Affirming furthermore, that I would give place to no man in making of all manner of Gunnes and Artillerie. Then said hee, Praysed be Mahumet who sent thee hither, to doe him and his Moores good service: and willed me to remayne secretly in his house with his wife, and required mee earnestly to obtayne leave of our Captaine, that under his name hee might leade from Mecha fifteene Camels laden with Spices, without paying any custome: for they ordinarily pay to the Sultan thirtie Saraphes of Gold, for transporting of such Merchandises for the charge of so many Camels. I put him in good hope of his request, although he would aske for a hundred, affirming that that might easily be obtayned by the Priviledges of the Mamalukes and therefore desired him that I might safely remayne in his house. Then nothing doubting to obtayne his request, hee greatly rejoyced, and talking with me yet more freely, gave me further instructions, and counselled me to repaire to a certaine King of the greater India, in the Kingdome and Realme of Dechan. Therefore the day before the Caravan departed from Mecha, he willed me to lye hid in the most secret part of his house. The day following, early in the morning, the Trumpetter of the Caravan gave warning to all the Mamalukes to make readie their Horses, to direct their journey toward Syria, with Proclamation of death to all that should refuse so to doe. When I heard the sound

*Why Mecha
is not so much
frequented as
in time past.*

*Paying of
custome to the
Sultan.*

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of the Trumpet, and was advertized of the streight commandement, I was marvellously troubled in minde, and with heavie countenance desired the Mahumetans wife not to bewray mee, and committed my selfe to the mercie of God. On the Tuesday following, our Caravan departed from Mecha, and I remayned in the Mahumetans house with his wife, but he followed the Caravan. Yet before he departed, he gave commandement to his wife to bring mee to the Caravan, which should depart from Ziden the Port of Mecha, to goe into India. This Port is distant from Mecha fortie miles. Whilest I lay thus hid in the Mahumetans house, I cannot expresse how friendly his wife used mee. This also furthered my good entertainment that there was in the house a faire young Maide, the Niece of the Mahumetan, who was greatly in love with me. But at that time, in the midst of those troubles and feares, the fire of Venus was almost extinct in me: and therefore with dalliance of faire words and promises, I still kept my selfe in her favour. Therefore the Friday following, about noon-tyde I departed, following the Caravan of India. And about mid-night, we came to a certaine Village of the Arabians, and there remayned the rest of that night, and the next day till noone.

*The Citie
Ziden.*

From hence we went forward on our journey toward Ziden, and came thither in the silence of the night. This Citie hath no walls, yet faire houses, some-what after the building of Italie. Heere is great abundance of all kind of Merchandises, by reason of resort in manner of all Nations thither, except Jewes and Christians, to whom it is not lawfull to come thither. Assoone as I entred into the Citie, I went to their Temple, or Meschita, where I saw a great multitude of poore people, about the number of five and twentie thousand, attending a certaine Pilot who should bring them into their Countrey. Here I suffered much trouble and affliction, being enforced to hide my selfe among these poore folkes, faining my selfe very sicke, to the end that none should be inquisitive what I was, whence I came, or whither I would. The

*Poore Pilgrims
that came from
Mecha.*

Lord of this Citie is the Sultan of Babylon, Brother to the Sultan of Mecha, who are subject to the great Soldin of Cairo. The Inhabitants are Mahumetans. The soyle is unfruitfull, and lacketh fresh water. The Sea beateth against the Towne. There is neverthesse abundance of all things: but brought thither from other places, as from Cairo, Arabia Fœlix, and divers other places. The heate is here so great, that men are in manner dryed up therewith. And therefore there is ever a great number of sicke folkes. This Citie contayneth about five hundred houses.

After fifteene dayes were past, I covenanted with a Pilot, who was ready to depart from thence into Persia, and agreed on the price, to goe with him. There lay at Anchor in the Haven almost a hundred Brigantines and Foysts, with divers Boates and Barkes of sundry sorts, both with Oares and without Oares. Therefore after three dayes, giving wind to our sayles, we sailed in the Red Sea.

[II. ix. 1491.]
*From Arabia
to Persia.*

After sixe dayes sayling, we came to a Citie named Gezan. It hath a commodious Port, and very faire, where we found about forty five Brigantines and Foysts of divers Regions. The Citie is hard by the Sea-side, and the Prince thereof, is a Mahumetan. The soyle is fruitfull, like unto Italie: It beareth Pomegranates, Quinces, Peaches, Apples of Assyria, Pepons, Melons, Oranges, Gourds, and divers other Fruits: Also Roses, and sundry sorts of Flowers, the fairest that ever I saw: It seemeth an earthly Paradise. The most part of the Inhabitants goe naked. In other things, they live after the manner of the Mahumetans. There is also great abundance of Flesh, Wheate, Barley, and Graine of white Millet or Hirse (which they call Dora) whereof they make very sweet Bread. Departing from the Citie of Gezan, the space of five dayes, sayling toward the left hand, having ever the Coast of the Land in sight, wee came to the sight of certayne houses, where about fourteene of us went a-land, hoping to have had some victuals of the Inhabi-

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tants. But we lost our labour, for in the stead of victuals, they cast stones at us with Slings. They were about a hundred that fought with our men for the space of an houre. Of them were slaine foure and twenty. The rest were driven to flight, they were naked, and had none other Weapons then Slings. After their flight, we brought away with us certayne Hennes and Calves very good. Shortly after, a great multitude of the Inhabitants shewed themselves to the number of five or sixe hundred: but we departed with our prey, and returned to the ships.

The same day sayling forward, we came to an Iland named Camaran, which containeth ten miles in circuit. In it is a Towne of two hundred houses, the Inhabitants are Mahumetans: it hath abundance of fresh water and flesh, and the fairest Salt that ever I saw. The Port is eight miles from the Continent, it is subject to the Sultan of Arabia Fœlix. After wee had remayned here two dayes, we tooke our way toward the mouth of the Red Sea in the space of two dayes sayling.

The day after our arriving at Aden, the Mahumetans took me, and put shackles on my legs, which came by occasion of a certayn Idolater who cryed after me, saying, O Christian Dog, borne of Dogs. When the Mahumetans heard the name of a Christian, incontinent they layd hands on mee, and brought me to the Lieutenant of the Sultan of that place, who assembling his Councel, asked their opinion if I should be put to death as a Spye of the Christians. The Sultan himselfe was out of the Citie, and therefore his Lieutenant, who had yet never adjudged any man to death, thought it not good to give sentence against me, before the Sultan should bee advertized hereof. And therefore I escaped this present danger, and remayned in custodie fiftie and five dayes, with an Iron of eightene pound weight hanging at my feet. The second day after I was taken, many Mahumetans in great rage resorted to him, whose Office was to make Inquisition of Treason. These a few dayes before, by swimming hardly escaped the hands of the Portugals, with the losse of their Foysts

*The Author
taken and put
in Prison.*

and Barkes, and therefore desired greatly to bee revenged of the Christians: affirming, with outrageous cry, that I was a Spye of the Portugals. But God fayled not to assist me. For the Master of the Prison perceiving the outrage of the Mahumetans, and fearing that they would offer me violence, made fast the gates of the Prison. After that five and fiftie dayes were past, the Sultan commanded that I should be brought before him: and so set upon a Camell with my shackles, I came in eight dayes journey to the place where the Sultan lay, and was brought to his presence in a Citie named Rhada: for there the Sultan had assembled an Armie of thirtie thousand men, to make warre against the Sultan of the Citie of Sana, which is three dayes journey from Rhada, and situate partly on the declining of a Hill, and partly in a Plaine, very faire to be seene, well peopled, and having plentie of all things. When I came before the Sultan, he began to aske me what I was. I answered that I was a Romane, professed a Mamaluke in Babylon of Alcayr, and that of Religious minde to discharge my conscience of a Vow which I had made, I came to the Citie of Medinathalhabi, where Nabi (or the Prophet) is buried and after to Mecca. And that in all Cities and Countries by the way, I heard honourable report of his greatnesse, wisdom, and singular vertue, and therefore ceased not untill I entred his Dominions, most desirous to see his face, yeelding thanks to God and Nabi, that it was now my chance to be presented before him: trusting that the equitie of his wisdom, would thereby consider that I was no Spye of the Christians, but a true Mahumetan, and his servant and slave. Then said the Sultan, Say Leila illala Mahumet resullala: which words I could never well pronounce, eyther that it pleased not God, or that for feare and scruple of conscience, I durst not. Therefore when he saw me hold my peace, he committed me againe to Prison, commanding that I should be straightly looked unto, where sixteene men of the Citie were appointed, every day foure, to watch me by course. So that for the space of three

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[II.ix.1492.]

*Souldiers
Horsemen of
Christian
Ethiopians.*

moneths, I had not the fruition of Heaven, during which miserable time, my Dyet was every day a Loafe of Millet, so little that seven of them would not have satisfied my hunger for one day: But if I might have had my fill of water, I would have thought my selfe happy. Within three dayes after the Sultan marched with his Armie, in which were foure thousand Horsemen, to besiege the Citie of Sana. These Horsemen were borne of Christian Parents, and blacke like the Ethiopians, and while they were yet very young, were bought in the Kingdome of Prester John, at eight or nine yeares old. They are brought up in Discipline of Warre. This Sultan hath them in great estimation, for they are the guard of his owne person, and are more valued then foure score thousand of the other; they cover their body with a sindon, like unto a cloke or cape, putting out onely one arme, and are beside naked without any other apparell. In the Warres they use round Targets made of Buffels Hydes, with certayne little barres of Iron to strengthen them. These Targets are painted very faire with sundry colours, and very commodious to resist Darts, and are in largenesse as much as the mouth of a Barrell: the handle is made of wood, as bigge as they may well hold in their hands, and made fast with nayles. They use Darts and short broad Swords. At other times, they use also Vestures of Linnen cloth of sundry colours. In the Warres every man beareth with him a Sling, which he casteth, first shaking it often about his head. When they come to forty or fifty yeares of age, they make them hornes, by wreathing the haire of their heads, so bearing two hornes like young Goates. When they proceed to the Warres, five thousand Camels follow the Army, all laden with Ropes of Bombasine.

Hard by the Prison was a long entry in manner of a Cloyster, where sometime we were permitted to walke. Yee shall further understand, that in the Sultans place remayned one of his three Wives, with twelve young Maids to waite upon her, very faire and comely, after

*Counterfeite
madnesse.*

their manner, and of colour inclining to blacke. The favour that they bore me, helped me very much: for I with two other, being in the same Prison, agreed that one of us should counterfeit himselfe to be mad, that by this device, one of us might helpe an other. In fine, it was my lot to take upon me the mad mans part, and therefore it stood me in hand to doe such follies as pertayne to madnesse. Also the opinion which they have of mad folkes, made greatly for my purpose: for they take mad men to be holy, and therefore suffered me to runne more at large, untill the Eremites had given judgement whether I were holy, or raging mad, as appeareth hereafter. But the first three dayes in which I began to shew my madnesse, wearied mee so much, that I was never so tyred with labour or grieved with paine, for the Boyes and Rascall people sometime to the number of fortie or fiftie, hurled stones at me almost without ceasing, while in the meane time againe I paid some of them home with like wages. The Boyes cryed ever after me, calling mee mad man. And to shew it the more, I carryed alwayes stones with mee in my shirt, for other apparell had I none. The Queene hearing of my follies, looked oftentimes out of the windowes to see me, more for a secret love she bore me, then for the pleasure she tooke in my follies, as afterward appeared.

Therefore on a time, when some of them, much madder then I, played the Knaves with me in the sight of the Queene (whose secret favour towards mee I somewhat perceived) that my madnesse might seeme more manifest, I cast off my shirt, and went to the place before the windowes, where the Queene might see me all naked: wherein I perceived she tooke great pleasure. For she ever found some occasion that I might not goe out of her sight: and would sometimes, with all her Damosels wayting on her, spend almost the whole day in beholding me: and in the meane season divers times sent me secretly much good meate by her Maidens, and when she saw the Boyes or other doe me any hurt, she bad me kill

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*Sheepe with
exceeding
great tayles.
A sheepe made
a Mahumetan.*

them, and spare not, reviling them also, and calling them dogges and beasts. In the Palace was nourished a great fat sheepe: whose taylor weighed fortie pound weight. Under the colour of madnesse, I laid hand on this sheepe, saying, *Leila illala Mahumet resullala*: which words the Sultan before, when I was brought to his presence, willed me to say, to proove whether I were a Mahumetan, or a professed Mamaluke. But the beast answering nothing, I asked him if he were a Mahumetan, Jew, or Christian. And willing to make him a Mahumetan, I rehearsed againe the said words, *Leila illala Mahumet resullala* (that is to say) there is one God, and Mahumet his chiefe Prophet: which are the words which they speake in professing their Faith. But when the beast yet answered nothing, I broke his legges with a staffe. The Queene tooke great pleasure in these my mad follies, and commanded the flesh of the sheepe to bee given mee to eate: I never ate meate with more pleasure, or better appetite. Also three dayes after, I likewise killed an Asse, that was wont to bring water into the Palace, because he refused to be a Mahumetan, and to say those words. The same time also I handled a Jew so evill, that I had almost killed him, one in the meane time calling mee Christian Dogge, Dogge borne. With which words beeing very angry, I cast many stones at him: but he againe hurling at me, gave me a stroke on the brest, and an other on the side, which grieved me very sore.

And because I could not follow him by reason of my shackles, I returned to the Prison, and stopped the doore with a heape of stones, and there lived in great paine for the space of two dayes without meate or drinke: And therefore the Queene and other thought me to be dead, but the doore was opened by the Queenes Commandement. Then these Dogges deriding me, gave me stones in the stead of bread, and pieces of white Marble, saying, that it was Sugar: other gave me clusters of Grapes full of sand. But partly, that they should not suspect that I counterfeited madnesse, I ate the Grapes as they gave me

[II.ix.1493.]

them. When the bruit was spread that I lived two dayes and nights without meate and drinke: some beganne to suspect that I was a holy man, and some that I was starke mad. And thus beeing divided into divers opinions, they consulted to send for certaine men, of whom they have such opinion of holinesse, as wee have of Heremites: these dwell in the Mountaynes, and lead a contemplative life. When they came unto me, to give their judgement what manner of man I was, certaine Merchants asked them if I were a holy man, or a mad man. These were also of divers opinions, some affirming one thing, and some another. While they were yet debating this matter, for the space of an houre, I pissed in my hands, and hurld it in their faces: whereby they agreed that I was no Saint, but a madde man. The Queene seeing all this at the window, laughed well thereat among her Maidens, and said thus to them, By the goodnesse of God, and by the head of Mahumet, this is a good man. The day following, when in the morning I found him asleepe that had so sore hurt mee with stones, I tooke him by the haire of the head with both hands, and with my knee so punched him on the stomacke, and battered his face, that I left him all bloudie, and halfe dead. Which thing the Queene seeing, cryed unto me, saying, kill the Beast, kill the Dogge: whereupon, hee ranne his way, and came no more in sight. When the President of the Citie heard that the Queene favoured me, and tooke pleasure in my mad sport, thinking also that I was not madde, commanded that I should goe at libertie within the Palace, only wearing my shackles: Yet every night was I put in another Prison in the lower part of the Palace, and so remayned still in the Court for the space of twentie dayes. In the meane time, the Queene willed mee to goe a hunting with her, which I refused not, and at my returne, I fained me to be sicke for wearinesse. So continuing for the space of eight dayes, under the colour of sicknesse, the Queene often sent to me to know how I did. After this, finding oportunitie, I declared to the Queene that I had made a Vow to God

*Madness
taken for
holinesse.*

*Heremites.
Mahumetans.*

A holy Vow.

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A holy Saint.

and Mahumet, to visit a certaine holy man in the Citie of Aden, and desired her to give me leave to goe thither. Whereunto she consented: and commanded immediately a Camell and twentie five Sarraphes of Gold to be delivered me. Therefore the day following, I tooke my journey, and in the space of eight dayes, came to the Citie of Aden: and shortly after my comming, visited the man of whom was so great report of holinesse, and whom the people honoured for a Saint. And this onely, because he had ever lived in great povertie, and without the company of women. When I had performed my Vow, I fained that I had recovered health by miracle of that holy man, and certified the Queene thereof, desiring that I might tarrie ther a while, to visit likewise certaine other men in that Countrey, of whom was the like fame of holinesse: which excuse I devised, because the fleet of India would not yet depart from thence for the space of a moneth. In the meane time, I secretly agreed with a certaine Captaine of that Navie to goe with him into India, and made him many faire promises to reward him largely. Hee answered, that hee would not goe into India, before hee had first beene in Persia: whereunto I agreed.

The fleet of India.

The day following, mounting upon a Camell, and making a journey of five and twentie miles, I came to a certaine Citie named Lagi, situate in a great Plaine, well peopled, having abundance of Olives, and flesh, with also great plentie of Corne, after our manner: but no Vines, great scarcenesse of wood. The Inhabitants are uncivill and rusticall people of the Nation of Vagabond and field Arabians, and therefore but poore. Departing from hence one dayes journey, I came to another Citie named Ajaz, situate upon two hils, with a great Plaine betweene them, and hath in it an notable Fountayne, and therefore divers Nations resort thither as to a famous Mart. The Inhabitants are Mahumetans, and yet greatly differing in opinion of their Religion: insomuch that therefore they bee at great enmitie one against the other, and keepe sore warre. The cause whereof they say to be this: That the

Strife and hatred for Religion, and all worth nought.

people of the North Mountayne, maintayne the Faith and Sect of Mahumet and his fellowes, of whom we have spoken before: but the other of the South Mountayne affirme, that Faith should be given onely to Mahumet Haly, saying, the other to be false Prophets.

*Mortus Raly,
as the Persians
cal him.*

I departed hence to Dante, from thence to Almacharan, where the Aire is marvellous temperate and holesome, and the Citie second to none in all respects: the colour of the Inhabitants is rather inclining to white, then any other colour. And to speake that I have seene, the Sultan reserveth here as much Gold as will lade a hundred Camels.

Reame is distant two dayes journey from Almacaran. The colour of the Inhabitants is inclining to blacke: and they are great Merchants. The soyle is fruitfull of all things saving wood: it contayneth in the circuit two thousand houses: on the one side is a Mountayne having on it a very strong Fortresse. Here I saw a certaine kind of sheepe having their tailes of fortie and foure pound weight, and are without hornes, and also so marvellous fat, that they can scarcely goe for fatnesse. There be likewise certaine Grapes without Graines, the sweetest that ever I eate, and all manner of such Fruits, as I have spoken of before. It is of marvellous temperatenesse, as witnesseth the long life of men, for I have spoken with many of them that have passed the age of a hundred five and twentie yeares, and yet verie lustie and well complexioned. They goe for the most part naked, wearing only shirts, or other loose and thinne apparell, like Mantles, putting out one arme all bare. Almost all the Arabians make them hornes with wreathing of their owne haire, and that they thinke very comely.

*Grapes without
graines.*

*Men of long
life in temperate
Aire.*

[II.ix.1494.]

Departing from thence three dayes journey, I came to a Citie named Sana,* situate upon a very high Mountayne, verie strong by Art and Nature. The Sultan besieged this, with a great Armie of fourescore thousand men for the space of three moneths, but could never win it. Yet it was at the last rendred by composition. The

**See the next
Chap.
An Armie of
80000. men.*

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Strong walls.

wals are of eightheene cubits height, and twentie in bredth, insomuch that eight Camels in order may well march upon them. The Region is very fruitfull and much like unto ours, and hath plentie of water. A Sultan is Lord of the Citie: hee hath twelve Sonnes, of the which one is named Mahumet, who by a certaine naturall tyrannie and madnesse, delighteth to eate mans flesh, and therefore secretly killeth many to eate them. He is of large and strong bodie of foure Cubits high, and of the colour inclining to ashes. The soyle beareth certayne Spices not farre from the Citie. It contayneth about foure thousand houses. The houses are of faire building, and give no place to ours. The Citie is so large, that it contayneth within the wals, Fields, Gardens, and Medowes.

Taessa.

After three daies journey, I came to a Citie named Taessa, situate upon a Mountaine, and very faire to sight: it hath plentie of all delices, and especially of marvellous faire

Roses.

Roses, whereof they make Rose-water. It is an ancient Citie, and hath in it a Temple built after the fashion of Sancta Maria Rotunda in Rome. The houses are very faire, and shew yet the Monuments of antiquitie: innumerable Merchants resort hither for the trafficke of sundrie Merchandize. In apparell they are like unto other, and of darkish Ashe colour of skinne, enclining to blacke. Three daies journey from thence, I came to another Citie named Zibith, very faire and good, distant from the Red Sea onely halfe a daies journey: there is great abundance of Merchandize, by reason of the neernesse of the Sea. It aboundeth with many goodly things,

Sugar.

and especially with most white Sugar, and sundry kindes of pleasant fruits. It is situate in a very large Plaine within two Mountaynes: it lacketh walls, and is one of the chiefest Marts for all sorts of Spices. The Inhabitants are of the colour of them aforesaid. From hence in one daies journey, I came to the Citie of Damar: It is a fruitfull soyle, and hath great exercise of Merchandize. The Inhabitants are Mahumetans, in apparel and colour like unto the other.

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These Cities whereof we have spoken here a little before, are subject to a Sultan of Arabia Fœlix, named Sechamir: Secha (by interpretation) signifieth Holy, and Amir, a Prince, named the holy Prince, because he abhorreth shedding of mans bloud. At the time of my being there in Prison, hee nourished sixteene thousand poore men and Captives in Prison condemned to death, allowing to every of them daily for their diet, sixe of their pence of the smallest valure, and at home in his Palace entertayneth as many blacke slaves.

*The Sultan of
Arabia Fœlix*

*A pitifull
Pagan.*

*A great
familie.*

Departing from hence, I returned to the Citie of Aden in three dayes journey: in the midway, I found an exceeding high and large Mountaine, where is great plentie of wilde beasts, and especially of Monkeyes, which runne about the Mountaine every where. There are also many Lions, very noysome to men: and therefore it is not safe to journey that way, but when a multitude of men goe together, at the least, to the number of a hundred. I passed this way with a great companie, and yet were we in danger of the Lions, and other wilde beasts which followed us: for we were sometimes constrayned to fight with them with Darts, Slings, and Bowes, using also the helpe of Dogs, and yet escaped hardly. When I came to the Citie, I fayned my selfe sicke: and in the day time lurked in the Temple, and went forth onely in the night to speake with the Pilot of the ship (of whom I have made mention before) and obtayned of him a Foist or Barke to depart thence secretly.

*Monkeyes and
Lions.*

*Danger of
wilde beasts.*

Committing our selves to the Sea, we were by inconstant fortune and sundry tempests, deterred from that Voyage: for whereas we were now sixe dayes sayling on our way to Persia, a sudden contrary tempest drove us out of our way, and cast us on the coast of Ethiope. Our Barkes were laden with Rubricke (that is, a certaine red earth) which is used to dye Cloth: for yeerely from the Citie of Aden, depart fifteene or twentie ships laden with Rubricke, which is brought out of Arabia Fœlix. Being therefore thus tossed with stormes, we were driven into

Tempest.

*The Voyage
to Persia.*

*Ethiope.
Rubricke.*

Gold.
Ivorie.
Black slaves.

Presbyter
Johannes,
King of
Jacobins and
Abyssins.
Justice and
good lawes.
Sheepe with
great tayles.
Palearia.

[II. ix. 1495.]
Kine with
Harts hornes.

Kine with
onely one
horne.

PURCHAS HIS PILGRIMES

a Port, named Zeila: where we remayned five dayes to see the Citie, and tarried untill the Sea were more quiet.

In this Citie is great frequentation of Merchandise, as in a most famous Mart. There is marvellous abundance of Gold and Ivorie, and an innumerable number of blacke Slaves, sold for a small price: these are taken in Warre by the Mahumetan Moores, out of Ethiopia, of the Kingdome of Presbyter Johannes. In this Citie Justice and good Lawes are observed: the soyle beareth Wheat, and hath abundance of Flesh, and divers other commodious things. It hath also Oyle, not of Olives but of some other thing, I know not what. There is also plentie of Honey and Waxe: there are likewise certaine Sheepe, having their tayles of the weight of sixteene pound, and exceeding fat; the head and necke are blacke, and all the rest white. There are also Sheepe altogether white, having tayles of a cubit long, hanging downe like a cluster of Grapes: and have also great laps of skin hanging from their throats, as have Bulls and Oxen, hanging downe almost to the ground. There are also certaine Kine with hornes like unto Harts hornes, these are wilde: and when they be taken, are given to the Sultan of that Citie as a Kingly present. I saw there also certaine Kine, having onely one horne in the midst of the forehead, about a span and halfe of length, but the horne bendeth backward: they are of bright-shining red colour. But they that have Harts hornes, are enclining to blacke colour. Coney is there good cheape. The Citie hath an innumerable multitude of Merchants: the Walls are greatly decayed, and the Haven rude and despicable. The King or Sultan of the Citie is a Mahumetan, and entertayneth in wages a great multitude of Foot-men and Horse-men. They are greatly given to warres, and weare onely one loose single vesture, as wee have said before of other. They are of darke ashie colour, enclining to blacke. In the warres, they are unarmed: and are of the Sect of Mahumet.

After that the tempests were appeased, we gave wind to

our Sayles, and in short time arrived at the Iland named Barbara, the Prince whereof is a Mahumetan. The Iland is not great, but fruitfull, and well peopled: it hath abundance of flesh. The Inhabitants are of colour enclining to blacke. All their riches is in herds of Cattell. Wee remayned here but one day, and departing from hence, sayled into Persia: and thence to Cambaia.

The Sultan of Cambaia, at my being there, was named Macamut, and had raigned fortie yeers, after he had expulsed the King of Guzerat. They thinke it not lawfull to kill any living beast to eate, or to eate flesh. They are no Mahumetans, neither Idolaters. As touching their apparel, some of them goe naked, and other cover onely their privities. On their heads they weare fillets of purple colour. They themselves are of darke yellow colour, commonly called Leonell colour. This Sultan maintayneth an Armie of twentie thousand Horse-men. Every morning resort to his Palace, fiftie men, sitting on Elephants. Their office is, with all reverence to salute the King or Sultan, the Elephants also kneeling downe. In the morning assoone as the King waketh, is heard a great noyse of Drummes, Tambarts, Timbrels, Waits, and also Trumpets, with divers other Musicall Instruments, in rejoycing that the King liveth. The like doe they while he is at dinner: & then also the men sitting on the Elephants, make him the like reverence as before. Wee will in due place speake of the wit, customes, and docilitie of these beasts. The Sultan of this Citie, hath his Mustachos so long that he beareth them up with a fillet, as women doe the haire of their heads: his beard is white and long, even unto the navell. He is so accustomed to poyson from his infancy, that he daily eateth some to keepe it in use. And although he himselfe feele no hurt thereof by reason of custome, yet doth hee thereby so impoyson himselfe, that he is poyson to other: for when he is disposed to put any of his Noblemen to death, he causeth him to be brought to his presence, and to stand naked before him. Incontinent hee eateth certaine fruits

Banians.

They may seeme the successors of Darius and Porus. The great pompe of the King of Cambaia. Elephants.

A strange Historie of a King accustomed to eate poyson.

A. D.
1503.

PURCHAS HIS PILGRIMES

*A venomous
King.*

(which they call Chofolos) like unto Nutmegs : and eateth also the leaves of herbes, which they call Tambolos, adding also thereto the powder of beaten Oyster shells. And a while chawing all these together in his mouth, he spitteth it upon him whom he desireth to kill, who being sparkled therewith, dieth by force of the poyson within the space of halfe an houre. He entertayneth about foure thousand Concubines : for whensoever he hath lyen with any of them, shee with whom hee hath lyen, is dead in the morning. And when hee changeth his shirt or other apparell, no man dare weare it : and for this cause he hath great change of apparell. My companion enquired diligently of the Merchants, by what meanes hee was of so venomous nature? They answered, that the Sultan his father brought him so up of a child with poyson by little and little, with preservatives so accustoming him thereto.

But wee will follow our Author no further into India, having entertayned him for an Arabian guide : But for our Readers satisfaction will adde this little of Arabia, taken from an Author which lived long since, and was in those parts better travelled : to which wee will adde Collections out of Arabike Authors, for more full understanding of their unholy Holies.

Chap. VIII.

Collections of Asia, especially of Arabia, gathered out of an Arabike Booke of Geographie, written by a Nubian, foure hundred and seventie yeeres agoe, and translated into Latine by Gabriel Sionita, and Johannes Hesronita, Maronites of Mount Libanus, the one Professor, and both Interpreters to the French King, of the Arabike, and Syriake Tongues.

THIS Author is unknowne : by some passages of his Booke esteemed by the Translators a Nubian and a Christian ; by learned Casaubon thought to be an Egyptian

and Mahometan, to which later opinion I should rather subscribe, by reason of his weaker Relations of Nubia, and the next Westerne parts of Africa, (erring in the course of Nilus it selfe) then of others: and though he calls Christ Lord; and the Blessed Virgin, Ladie, yet his phrase and stile-devotion is after the Mahumetan manner, and his Geographie best in those parts, where was then no safe travell for Christians, as in Arabia, Spaine, &c. His method is by the Climats. This which we have translated, is out of the first, second, and third Climate. The Mahumetans also call Christ, Lord; (Nazaret Eesa) as is observed before in Master Terry. [II.ix.1496.]

Praise be to God the Lord of the Creatures.



He Aloe of Socotra exceedeth in goodnesse that which is gathered in Hadhramut of the Land of Jaman, in Seger, or any where else. This Iland is reckoned amongst the Regions of Jaman,^a and belongs to it. Over against it are Melinda, and Monbasa. Alexander having conquered the Indians, returned by the Indian Sea to the Sea of Jaman, and overcoming those Ilands, came to Socotra, and wrote to Aristotle his Master thereof, who advised him to people it with Grecians. Thus (according to the Moores Tradition) were the Natives removed, and Greekes there planted, which is the reason (in our Authors conceit) that the then Inhabitants were for the most part Christians.

The Iles Chartan and Martan are in Giun Alhascisc (herbæ Sinu, the weedy or grassy Bay) over against the Land of Seger, in which Frankincense groweth. In both these live a People of Arabs, which speake a Language unknowne to the Moderne. Of the Regions of Jaman is the Castle Alherda, the Inhabitants whereof live a hard life. From hence to the Castle Galafeca are foure stations^b by land. It is neere the Haven Zabid, fiftie miles distant. That Citie^c Zabid is great and rich,

^a *Jamon is South or Hap- pie Arabia.*

^b *Stations are dayes journeys or such places where Travellers and Caravans made stay.*
^c *Zabid.*

PURCHAS HIS PILGRIMES

A.D.

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frequented by Merchants of Hagiāz, Habascia, and Metsr (or Egypt) which passe by the ships of Giōdda. The Æthiōpians bring thither their Merchandises, and thence carrie Spices, and China Dishes. It is situate neere a small River, distant one hundred thirtie two miles from the Citie Sanaa, by the way which goeth to the Land of Jaman. From Zabid to Gilan is sixe and thirtie miles; thence to Alhan, two and fortie; to Alholf, thirtie; and then to Sanaa, foure and twentie. Those are small Villages and Castles, but populous. Sanaa is rich, stored with buildings, and in all the Land of Jaman, the most ancient, large, and populous; temperate and fertile. Thence to Dhamar a small Citie, is eight and fortie miles; to Aden from Sanaa is foure and twentie miles; by the way which leads to Dajar-Dahes.^e Aden^f is a small Citie, yet of note as a Port of both Seas; from whence the ships of Sinda, India, and China set forth, and thither are brought (Vasa Sinica) the China Dishes.

From Aden to Mahgem^g is eight Stations: this is a small populous Citie, the border twixt the Government of Tahama and Jaman, and is from Sanaa seven stations. From Mahen to Habran are foure stations. From Habran to Saada are eight and fortie miles. From Aden to Abin are twelve miles Eastward alongst the shoare; the Inhabitants are famous Magicians. It is distant from Laasa, a day and nights sayling. Betwixt Laasa and Sciorama (two dayes sayling by the shoare distant) is a great Towne, and therein a medicinable hot Bath. These two Cities are in the Land of Hadhramut: in it are Sciabam and Tarim, and Mareb now ruined, which was Saba,^h whence was Belcquis the wife of Salomon sonne of David. From Hadhramut to Saada are two hundred and fortie miles. Hadhramut is Eastward from Aden five stations. In it are wide fields of Sands, called Ahcaf. In Saba dwell the People of Jaman and Oman; and there was that famous wall of the Arabians, before they were dispersed thence. From Sciorama to the Citie Merbat are sixe dayes sayling. Betwixt them is Ghobbo-Icamar. In the Hills of Merbatⁱ

^d Sanaa, haply that which is now the Metropolis Sinan or Zenan, where Sir H. Mid. was.

^e Dajar-Dahes now Taies.

^f Aden.

^g Mahgem, now perhaps Moha: for the pronounciation of letters especially gutters, cause much alteration.

^h Saba, I suppose he meaneth the queen of Saba, 1. Reg. 10.

ⁱ Merbat and Frankincense.

grow Trees of Frankincense, which is thence carried to the East and West. Merbat is foure dayes journey by Land from Hasec (and two by Sea) against which are Chartan and Martan.

I am loth to follow our Author, as he followeth his Climate into the Indian Sea, called Harchend, where he findeth the famous Iland Sarandib (which I take to be that which is now called Zeilan,) fourescore leagues long, and as much broad, with a high Hill, called Rahon, where are many precious stones and Spices, and in the shoares fishing for Pearles; the King whereof hath sixteene Counsellors, foure of that Nation, foure Christians, foure Muslemans or Mahumetans, and foure Jewes, to which all of those professions resort for justice. Thence to the Iland Alrami, is three daies saile, which is said to be seven hundred leagues in length. (This seemeth Sumatra) But I will not by Moorish and now obsolete names lose my selfe in these Indian Seas, better knowne to our English Sailers, then this unknowne Geographer. Yet in Arabia we will ascend with him more Northerly in that part of Arabia, placed in his Second Climate. He reckoneth on the Red Sea Adhab, whereto adjoyneth the Desart, travelled by the course of the Sunne and Starres: the Red Sea with many Ilands inhabited, and Desart; and chiefe Ports Serrain, Soquia, Giodda, Giohfa, and Algjar: the Mid-land Regions, Sanacan, and Mecca, Taief, Codaid, Medina, and Adhab. The Mount Mocatta extends from Metser by Sahra, that is, the Desart, to Asuan: Adhab is at the top of the Desart by the Sea, from whence they goe to Gidda. Adhab is victualled by the Governour under the King of Egypt, and by another under the King of Bega, out of Habascia, which two divide the Revenues thereof betwixt them. In our time they there exact tributes of the Pilgrims Moslemans, which come from the West, of each Poll eight pence weight of gold. Nor may any passe over to Giodda, without this payment, or else the Shipmaster which sets him over shall pay for him. They therefore shew to the Master this their tribute before hee

Sarandib.

*Metser is
Cairo or
Egypt.*

[II. ix. 1497.]

*Mosleman is a
right Ortho-
dox beleever,
so the Maho-
metans call
themselves.*

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c. 1155.

PURCHAS HIS PILGRIMES

admits them. This tribute goeth to Alhasemi, the Lord of Mecca. This Sea is full of Sholds and Rocks, and some Ilands thereof in winter are desolate. Neaman is the greatest in this part. Sameri is inhabited by Samaritan Jewes, whose word is Lamesas, if they have offended any, by which they are knowne to descend of Samer,* the author of the Calfe in the time of Moses, to whom bee peace. On the East side of this Sea is the Tower of Hali, a little Citie whence are two short stations to the Citie Sancar. Five daies from Hali, is Serrain on the shoare: three stations from Serrain in the Port of Socquia, and as farre from Socquia to Giodda. This is one of the Ports of Mecca, and fortie miles distant from it.

**This is but Mahumetan ignorance, for the Samaritans, or Cutheans are another sect: of which see my Pilg. l. 2. c. 8.*

Medina.

From Mecca to Medina, that is, the Citie (the name of it is Jathreb) in the right way are ten stations: from Mecca, to Batn-Marri, a certaine Inne or Cane, in which is a Spring of water, environed with Palme trees sixteene miles: thence to Offan thirtie, to Codaid foure and twentie: thence to Gioffa (a station of the Pilgrims of Damasco) six and twentie: thence to Alabua seven and twentie: as many thence to Socquia, thence to Rovait-ham six and thirtie, to Sabala foure and thirtie, to Malal seventeene, to Sogera twelve, to Medina six. Hee expresseth another way from Mecca to Medina, by the Mountaines, which I omit. Medina is compassed with Palme trees, the Dates whereof sustaine the Inhabitants, wanting both Corne and Cattell. Their drinke is out of a small River which Omar brought thither from a great Spring. It is halfe as big as Mecca. Betwixt Medina and the Sea is three daies journey, and Algair is the Port thereof, a Towne well inhabited: one station from Medina to Chosciob, a second to Ghoraib, the third to Algair. From Algair to Giodda, is about ten daies journey by land neere the Coast: the wayes hidden by Sands moved by the winds.

On the East of Mecca sixtie miles distant is Taief, the way by Badid-almortafe, which is populous, and there are wandring Arabians, then to Carn-almanazel, thence to

COLLECTIONS OF ASIA

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**A chief
sectarie.***Arabia.*

Taief. This is the habitation of *Thacqifi: and is celebrated for Raisins, and most part of the fruits of Mecca are brought thence. Taief is seated on Mount Ghazuan, the coldest Mountaine in all Hagiari,* where water sometime freezeth in Summer. To Mecca belongs the Castles Naged-Altaiief, Nageran, Carnalmanazel, Acqis, Ocadz, Lia, Tarba, Maisa, Caisa, Gioras, and Sarat; and in Tehama, Sancan, Serain, Socqia, Ghasin, Bais, and Aac. The Castles of Medina, are Taima, Daumat-Algiandel, Alfere, Dhu-linorvat, Vadi-liqora, Madian, Chaibar, Fadac, Cqere-Arinæ, Vahida, Sajara, Rohba, Sajala, Sabana, Rahett, Adhab, Achhal, and Hamia. The way from Mecca to Sanaa, is to Serrain Carn-almanazel, then to Sofr, Caze, Rovaitha (a great Towne) Tabala, Baisat, Jactan, Giasda, Niab (a very great Towne frequented with people and Palmes) Singia, Cassa, Negem, Sedum, Rah. This is a great towne stored with Vineyards, whence Gioras is eight miles, a Towne as big as Nageran, and in them both are shops for dressing Skinnes: From Sadum also to Mahgera is as farre; there is a deepe Well, and a very great Tree, called Talhat-almalec, the border betwixt the jurisdictions of Mecca and Jaman. Thence to Adhia, then to Saada, where are dressed the best Pelts, carried to many places of Jaman and Hagian, and distant one hundred and eightie miles from Sanaa; thence to Amasia, to the Citie Gionva, where grow huge Grapes, which are dried, and carried to other parts farre and neere: seventie two miles from Sanaa (to the west hereof,) is the land of the Abadhites, well fortified and peopled, thence to Anafeth, to Rabda encompassed with Vineyards, Fields, and Fountaynes; the Inhabitants of which possesse Drovers and Camels. This hath a deepe Well, and that strong house or Temple memorable amongst writers: and is one station from Sanaa. The whole journey is made by Caravans in twentie stations. The way from Mecca to Dhi-Sohaim of the land of Chaulan, is first to Maleca, then to Jalamla, to Caina, to Darca, and Olbob, to Habascia, to Canona, to Baisat-Haran, to Hali upon the Sea, to the

PURCHAS HIS PILGRIMES

River Sancan, to Baisat-Jartan, to Haran-Alcarin, and then to Chaulan-Dhi-sohaim. All these Regions are in the Land of Tehama (which is a portion of Jaman) the limits of which are the Red Sea on the West, Mountaynes on the East which runne from the North to the South, on which East side are Saada, Haus, and Nagera: On the North Mecca, and Giodda. In Tehama are wandring Arabs of all families. Mecca is the Centre of all Arabia, betwixt the Seas. For from Mecca to Sanaa is twentie stations, as much to Sobaid, to Jaman twentie one, to Damascus thirtie, to Baharain* from Mecca five and twentie.

*i. the two
Seas.

The Regions and Provinces of note in the sixt part of the second Climate, are Gioras and Baisa, Tabala, Ocadh, Nagera, Olu-Jahseb, Tehafar, Mareb, Seger, Sofl-Jahseb, Sceba, Hadhramut, Sur, Calhat, Mascat, Sohar, Ofor, Soal, Manea, Sorooman, Bathrun, Hogera, Hadhrama, Caria-tain, Vagera, Verema, Maaden, Alnocra, Salamia, Barca, Assheh, Hagiär, Barman, Hobal, and Giloffar. And on the part of the Persian Sea, the Iles Abron, Heber, Kis, Ben-Caüan, and Dordur; and two Mountaynes, Cosair, and Oüair. In this part also are of the Land of Kerman, Senaüain, and the Mountaynes Mascan. Betwixt Gioras and Honüa are foure stations, and sixe twixt Honüa and Nagera. Tabala is foure stations from Mecca. From Tabala to Ocadh are three: here are Faires every Sunday of divers Merchandizes. Td afar is the cheefe Citie Jahseb: from whence to Dhamar, are sixe and thirtie miles, and fortie from Dhamar to Sanaa: from Choud to Sanaa, one hundred and fortie: from Td afar to Mareb, three stations. In this Towne is Salomons Tower, the Sonne of David, to whom bee peace, called Servah, now nothing but ruines. In the same Mareb, is the Tower Cascib, which was the Tower of Belcqis, the Wife of Salomon, to whom be health. There was also the Fortresse famous amongst all people, called Aarem. The Inhabitants of Mareb were a certaine Sect of the Hamaraite Arabians, very proud; they had a strong defence against the course

[II. ix. 1498.]

*Servah, built
as they fable
by Spirits, for
Belcqis Wife
of Sal.*

of the water of admirable structure, and each Family had their Conduit pipes for their fields and houses; but God sent a great floud while they were asleepe, which overthrew that building (hanging over the Citie as a Mountaine) and carried away the whole Citie and Suburbe with the people.

Gods Judgment.

In Hadhramut are Teria, and Sceba foure stations from Mareb, a strong Tower on the descent of Mount Sceba, a steepe hill, whereon you shall see many habitations, fields, and water-courses. Eastward is the Land of Seger, from the furthest end whereof to Aden, are three hundred miles. To the North of Seger is Oman, in which are two Cities, Tsur, and a station thence is Cquelhat, situate on the Persian Sea. Betwixt Tsur and the Promontorie Almahgiame, is fifteene daies by Land, two courses (or fortie eight houres) sayling. Neere to that Promontorie they fish for Pearles. From Cquelhat to Sahar, are two hundred miles: neere it is Dhamar. From Maschatt to Sohar, are foure hundred and fiftie miles. Sohar is the ancientest Citie of Oman, on the Persian Sea, sometime the Port for the China Ships: which now is ceased, because in the midst of the Persian Sea lyeth the Iland Kis, of square forme twelve miles over, two courses from Sohar, and on the Kerman shoare Tairuset is over against it. Two daies from Sohar, is Soal and Ofor, two small Cities, made Ports by the River Falg. Halfe a daies journey thence is Mang, at the foote of Mount Sciorum, from whence west-ward to Sorooman, are two stations. Falg hath on it many Townes, and runneth into the Sea neere Gioloffar. Most of the Inhabitants of the Region Oman are Schismatickes. Betwixt Naged and Oman, are great Desarts. From Sohar to Bahrain, are about twentie stations. The way from Oman to Mecca, is very difficult, for often Desarts, and therefore they goe by Sea to Aden. Like difficulties are in the way thence to Albahrain North-wards, for the invasions of Arabs. North-west to Oman, confineth the Land Jamama, Cities whereof are Hagiari, (now ruined) and Barca and Salamia. The way from Jamama to Mecca,

Kis.

Tairuset.

A.D.

c. 1155.

**The River
Astan, on
which River
are seated
Monsarecha,
Vabara,
Cafa, Abra,
Baasa, Sal,
Ameria,
Nisan, Barcat-
Dhahec,
Salamia,
Taudheh,
Merca,
Megiara.*

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is to * Aardh, to Chodaia, to Thania, to Sofra, to Soda, to Cariatain, to Dama, to Tangia, to Sarfa, to Giadila, to Falcha, to Rocaiba, to Coba, to Maran, to Vagera, to Autas, to Dhaterc, each a station, to Benamer, and thence to Mecca another station. Maaden-alcocra is a great Towne, where the families of Basra and Cufa meete, when they goe on Pilgrimage to Mecca. The Persian Sea is annexed to the Indians, and on the shoare of Jaman hath two Mountaines, Cosair and Oüair, against which is Dordur, where the Sea is called Ghazera. Dordur is a whirlepoole which swalloweth ships, on the South of the Ile Ben-Caüan, which is from Kis fiftie two miles. The length of Ben-Caüan is fiftie two miles, the breadth nine, the Inhabitants schismaticall Abatdhite. Neere it is Dordur, a narrow place nigh to the Mountaines Cosair and Oüair, which are hidden with waters, but the waters breake on their tops. Three such whirlepooles are found, this, another not farre from the Iland Comar, the third in the end of Sin betwixt Siraff, and the Promontorie called Mascat Saif.

But to returne to the Red Sea, and the most Northerly parts thereof. In Calzem are made the flat bottomed ships, broad and shallow, fit for great burthen and the Sholds of that Sea. From Calzem to Faran-Ahron, are fortie miles; this is in the bottome of a Bay, whence they goe to Mount Tur, trending along by the Sea. That Mountaine is high, and is ascended by steps, and hath an Oratorie on the top, with a pit of Spring-water. From Tur to Masdaf, a pleasant place where they fish for pearles: from Masdaf to Sciarm-Albait, hence to Sciarm-Albir, thence to Cape Abi-Mohammed, three Ports without water: and here beginneth the ascent of Ayla, a small Citie of Arabs. Then to Aumed a watery Port, over against the Ile Noman, tenne miles from the Continent: thence to Tanna, to Atuf, to Haura, where they make Pots, transported farre and neere. Not farre thence on the South, is Mount Radhua, where grow the Whetstones hence carried East and West: thence to the faire Port and

River Tsaфра, then to Caüajaa, to Giar, to Giohfa, Codaid, Aasfan, Giotta. On the shoare of the Red Sea, is the Citie Madian, and the Well where Moses, to whom peace, watered the flocke of Scioaib: from Madian to Ayla, are five stations, from Ayla to Giar about twentie. From Madian to Tabuc by Land East-ward, sixe stations; it is seated betwixt Hagiär and the beginning of Damascus. Hagiär is from Vadialiqora, one station: they have houses in the Rockes. But the waies are difficult, and will leade us backe to the hatefull Mecca and Medina, I will therefore commiserate my Reader (such as are more studious, may resort to the Author) and having given you that face of Arabia, which no Christian (to my knowledge) doth so well, or almost at all, could to any purpose describe, we will stay and intertaine our selves with some more pleasing spectacle, the Actors being other Mahometans, produced on this stage by the Maronites our Translators.

Chap. IX.

[II.ix.1499.]

Collections out of divers Mahumetan Authors in their Arabicke Bookes, by the said Maronites, Gabriel and John, touching the most remarkable things in the East, especially of the Mosleman superstitions and rites, and the places of chiefe note.



Rabia hath not her name of I know not what Arabus, sonne of Apollo and Babilonia, but of the Region Araba, not farre from Medina, where Ismael Sonne of Abraham dwelt: and that of Jaarob, sonne of Cahhtan or Jectan, sonne of Heber (and not as Jusef Ben-Abdillatif saith, the great grand-child of Abel) who (as Mohamed Ben-Jacob Sirazita, Author of the Arabick Dictionarie affirmeth) was first Inventor of the Arabicke tongue; which Ismael after did bring to more elegance and perfection, and is therefore

*Of Arabia,
and the
Arabians.
Gen. 10. 25.
Jerah or
Jaarob first
Arabian: so
before Ben.
Tudel. calls the
sonnes of
Ghereb.*

A.D.

PURCHAS HIS PILGRIMES

c. 1155.

*Beduois or
Beduines
activity.*

called, the Father of Arabicke eloquence. Some of the Arabians dwell in Cities, some in the Desarts; those better civillized, and fit for Arts: these which inhabite the Desarts, are called Bedauyæ, or Beduois, that is, the people of the Desart; exceed in numbers, and wander without houses, using Tents made of Cotton Wooll, or of Goats and Camels haire, alway moving and removing, as water and pasture move them, carrying their Wives, Children, and Utensils on their Camels. Their Horses are leane, little, swift, laborious, bold; and the Horsemen active beyond beliefe, darting and catching with their hand the same Dart in the Horses swiftest race before it commeth at the ground; and avoiding a Dart throwne at them, by sleightie winding under the Horses sides or belly: also taking up Weapons lying on the ground whiles the Horse is running, & in like swift race hit the smallest marke with Arrow or sling. Their armes are arrowes, Javelings with Iron heads, Swords (which they use not to thrusts but strokes) Daggers, Slings, and use the same in adverse fight or in averse flight. They lye in waite for Caravans, pray upon Travellers, live on rapine and spoile, and often make themselves the great Turks Receivers and Treasurers, and raise new Imposts on all such as they can enforce, whether Travellers or Cities; obeying neither the Ottoman, nor any other Sovereigne, but being divided in innumerable families, obey the heads of their owne Families or Tribes. These Tribes are distinguished by the names of their first Parents, as Abi-helal, Abi-Risce, Abi-Zaid, and sixe hundred others, all esteemed and saluted Gentle, and equall in rights. Their food is browne Bread, new and sowre Milke, Cheese, Goats and Camels flesh, Pulse, Hony, Oyle and Butter. Rice is esteemed a great delicacie, by reason of their Tradition, that it came of Mahomets sweat. For, say they, when Mahomet compassed the Throne of God in Paradise, God turned and looked on him, which made the modest Prophet sweate, and wiping it off with his finger, sixe drops fell out of Paradise: one whereof produced the Rose; the second, Rice; the other

*Their Tribes
or Families.*

Their food.

*Foolish and
blasphemous
Traditions.*

four, his four Associates. They use a certaine Hodge-podge, or Frumentie of boyled Wheat, laid after a drying in the Sun, then beaten and boyled with fat flesh, till the flesh be consumed. This they call Herise, and say that Gabriel the Angell taught it Mahomet for strengthening his reines; whereby one night he fought against fortie men, and in another had fortie times carnall dealing with Women. These might seeme calumnies devised by some Mahumetan adversarie, if the former Author (both learned in, and zealous of the Law of Mohamed) had not related the same in a Chapter of the choise of meats. Mohamed or Mahomet, commended also the eating of Gourds, and of the Melongenæ, affirming, that he had seene this Plant in Paradise, and measured the quantitie of mens wits, by their eating store hereof. When he was once in prison (saith Ben-sidi Aali) the Angell Gabriel came downe from heaven, and carried him into Gennet Elenaam, or the Garden of pleasures, where amongst others he saw this shrub, and he asking why it grew there, the Angell answered, because it hath confessed the Unitie of God, and that thou art a true Prophet. Their garments are base, a Cotten shirt with very wide sleeves, an upper garment of Wooll, woven with white and blacke lines of Goats or Camels haire; their feet are bare. Their Nobler sort go better cloathed, and use shooes, a red leather girdle, a white Tulipan of Cotton or Linnen of few folds. Their Women go almost naked, in a blew smock of Cotton, Linnen head-tire, and face veiled. They use Eare-rings, Chaines, Brooches, and Rings of Glasse, or other base matter, and Dye or Paint with blew markes made with a needle, their cheekes, armes and lips. — Thus much of the Beduines.

*Melongenæ.**Their
apparell.*

*Baghdad or
Bagdat.
*The Devils
Jerusalem.
See my Pilg. l.
3. c. 2. §. 3.
The Tartarian
conquest is
here omitted.*

Baghdad (which is also called Dar-assalam, that is, The Citie of peace *) received that name of a Monke called Baghdad, who as Ben-Casen writeth, served a Church builded in that Medow. But Abu-Giaphar Almansur the second Abassæan Chalifa, who wanne it, A. Heg. 150. named it Dar-assalam. It is the Citie Royall of Mesopo-

tamia, now called Diarbectr, which the said Almansur, placed in a large Plaine upon Tigris, and divided by the River into two Cities, joyned by a Bridge of Boats. This Citie built in this place, Almansur ruled many yeeres, and after him other Chalifas till the 339. yeere of the Hegira, in which King Aadhd-eddaule and Saif-eddaule took it, who with their Successors enjoyed it till Solymus the Ottoman Emperour subdued, and is now ruled by a Bascia, with many Janizaries. But hereof Ahmad Abi Bacr of Baghdad, in his Annuals, will shew you more. This Citie is famous for Schooles of all Sciences, both in former and the present time. Here Ahmad Assalami a famous Poet wrote his Verses. Here Alpharabius the renowned Philosopher and Physician, borne at Farab in Turcomannia, professed these studies publicly with great applause, and leaving many of his Scholers in this Citie went to Harran of Mesopotamia, where finding Aristotles Booke, De Auditu, hee read it fortie times, and wrote upon the Booke, that hee was willing againe to reade it. Hence hee went to Damascus, and there died, A. H.* 339. Thus Ben-Casem in his Booke, De viridario Electorum.

[II. ix. 1500.]

*Aristotles
books of
Physicks
admired.
*This number
seemeth false.*

*Bochara the
Citie of
Avicenna:
some say in
Bochara neere
Samercand.*

*⁊ This seemed
to arise of their
opinion of
Fate.*

*Avicenna.
His dissimula-
tion.*

Bochara is an ancient Citie upon Euphrates, in a Village belonging whereto Honain Ali Bensina (whom the Latines call, Avicenna) was borne, A. H. 370. Hee gave himselfe to Physicke very young, and was the first which became Physician to Kings and Princes, who before in that Countrey used ⁊ no Physicians. He published neere an hundred books, many of Physick, some of Philosophie, a Dictionarie of Herbs and Stones, Verses of the Soule, &c. He lived eight and fiftie yeeres, and died in Hamadan. Hee had runne thorow all Arts, at eighteene. Thus Ben-Casem. But others affirme, that a certaine Physician flourishing of great note, upon whom no praying nor paying could fasten a Disciple, lest the secrets of his Art should bee made common: the mother of Avicenna offers her sonne to doe him service in decoctions, and other meaner offices, which he could not doe himselfe, nor was there feare of danger from him whom nature had made

deafe, and therefore dumbe. He made trials, and found Avicenna deafe, as he thought, and entertayned him, who watched his times, and transcribed his bookes and notes, sending them closely to his mother, which after his mothers death he published in his owne name.

Damascus is called of the Arabians, Sciam, and Demasc, of the Syrians Darmsuc. It is luxurious in fruits of all kinds, rich in Olives and Iron of excellent temper by nature, and so bettered by arte, that no Helme or Shield can withstand it. It is seated in a large Plaine at the roots of Libanus, there called Hermon, sixe miles in compasse, double walled, with a strong square Tower in the midst, built by a Florentine, beautified with Springs, Market places, Publike buildings, Meskits, Bathes, Canes, and all sorts of silke-weaving, and in all ancient times with learning and learned men. Here flourished Saint Damascen: and here Almotannabbi excelled in Arts and Armes, emulous of Mahomet, but not with like successe. He was called Nabion, that is, The Prophet; this Motannabbi, that is, Prophecyng: he wrote the Alcoran elegantly and eloquently; this excelled in Prose and Verse: both had Followers, but this mans Disciples after his death were disperst, which happened, A. H. 354. Ben-Casem also relates, that Mohamed Abi Abdillah professed Philosophie in this Citie, and to dispute with all commers, and wrote a huge Booke, De unitate existendi principiorum. He died there, A. H. 638.

*Damascus.**Comparison of
Mah. and
Almotannabhi.**M. Abi
Abdillah.*

Aleppo is called of the Inhabitants, Haleb, the chiefe Mart of all the East, frequented by Persians, Indians, Armenians, and all Europæans. The Port is Scanderone, called by the Inhabitants Escanderuneh. The soyle is very fertile, and nourisheth abundance of Silke-wormes. A. H. 922. Sultan Selim tooke it, and found therein infinite wealth. Sciarfeddin which wrote the Victories of the Othomans in two Tomes, sayth, that it had of Gold and silver coyned 1150000. and a mightie masse uncoyned; Vests of cloth of Gold, tissued or wrought with Gold, Silke, and Scarlet above 300000. besides abundance of

*Aleppo.**Sciarfeddin a
Turkish
Historian.*

A.D.
C. 1155.

PURCHAS HIS PILGRIMES

Gems and Pearles. And besides other wealth innumerable, it had eight Armories well furnished. It now flourisheth in the next place to Constantinople and Cairo, and may be called, *Queene of the East*: Here are store of Gems, Ambar, Bengeoin, Lignum Aloes, and Muske, which is taken from a little reddish beast, beaten with many blowes on one place that the blood may all come thither. Then is the skin so swolne and full of blood bound straight that the blood may not issue: and put into one or more bladders, is dried on a beasts backe till the bladder fall off of it selfe, and that blood after a moneth becomes excellent Muske. At Aleppo was borne that great Gram-
Muske how made.

Mount Libanus.

Libanus is called by the Arabians Lobnan, Lebnon by the Syrians, so called of the Syriake word Lbunto, which signifieth, Frankincense. It contayneth about sixe hundred miles compasse, rich in Soyle, Waters, Groves, Vines (the Wine whereof is very wholesome, not windie; and here in a Village, called Sardania, they say, Noa planted a Vineyard) and hence runne Pharphar, Abana, and the River of Tripolis. On this Mountaine grow Cypresses, Pines, Boxes, and other trees plentie: especially Cedars; the forme whereof from our owne eyes wee will here relate. It groweth on the top of the Mount, higher then the Pine, so thicke as foure or five men can joyntly fadome: the boughs not elevated upwards, but stretched out acrossse largely diffused and striking on each other, thickly enfolded as it were by wonderfull Art, insomuch as we have seene many both sit and lie along on the boughs. The leaves are thicke and frequent, narrow and hard, prickly and alway greene. The wood is knotty and somewhat wreathed, hard, incorruptible and sweet-smelling. The fruit like the Cones of Cypresse, gummie and marvellous fragrant. On this Mountaine dwell the Maronites, derived from Saint Maron the holy Abbot, and his Disciples, or as others thinke from the Land Maronia: uncertaine whether, but

Cedar described.

Maronites.

most certaine, from no Heretike so called, as some will have it. These possesse all the Mountaine, and besides other ordinary tributes, pay great summes yeerely to the Lord of the Land, that no man of other Religion be permitted to dwell with them, and that no tribute children (as amongst the Greekes) be taken from them. They onely use Bells, which are prohibited other Nations, because in the beginning of Mahumetisme, by the sound of a Bell, the Christians had assembled and done the Moslemans great mischief. The Patriarch of the Maronites (which is also of Antiochia) is much revered of the people, and with his Clergie acknowledgeth the Roman Bishop. Their Liturgie is in the Syriake Tongue. [II. ix. 1501.]

Bells why forbidden to all Christians under the Mahumetans. The Patriarch.

Mecca chiefe Citie of Arabia Deserta, is called also in the Alcoran, Becca, the holy Citie of the Moslemans, both for Mahomed's revelations there had; and for the Temple especially, called by them Kabe, or, The square House, which they fable, was first built by Angels, and often visited by Adam himselfe: and lest it should be destroyed by the Floud, was lifted up to the sixth Heaven, called Dar-assalam (The habitation of peace) after the Floud Abraham built another house like to the former, by the shadow thereof sent from heaven to him. *Mecca and the Temple.*

Thus writeth Jaacub Ben-Sidi Aali. This is a Chappell, not very large, of square figure, open with foure Gates, by one of which the Ministers have accesse; the other are opened but once in the yeere. It glittereth all with Gold, and is covered with vests of Gold, and encompassed with elegant Iron-worke to keepe off neere commers. No man may enter it but certaine Elders, which have long beards to their breasts, and remayne there night and day. Neere to this Chapell is a large marble Floore adorned about with eight huge Lights, and sixe and thirtie Lamps of Gold, perpetually burning. Three pathes leade thereto whereon men and women goe bare-foot to the Chapell, which they compasse seven times with great reverence, mumbling their devotions; kisse the corners, sigh and implore the ayde of Abraham and Mohamed. *Kabe like to the House at Loretto in Angel-legends.* Round about all this space is

PURCHAS HIS PILGRIMES

a stately building of very elegant structure, as it were a wall; in which are numbred sixteene principall Gates to goe in and out, where hang innumerable Lamps and Lights of incredible greatnesse. Within this space betwixt the rowes of Pillars are shops of Sellers of Gemmes, Spices, Silkes, in incredible store from India, Arabia, Æthiopia: that it seemes rather the Mart of the World then a Temple, Here doe men kisse and embrace with great zeale a certaine stone which they call Hagiard Alasuad, or, The blacke stone, which they say, is a Margarite of Paradise, the light whereof gave lustre to all the Territorie of Mecca. Before this, sayth Jacob Ben-Sidi Aali, Mohamed commanded to weepe, to aske God pardon for sinnes, and to crie with sighs and teares for ayde against their enemies. After they have visited that Chappell and the stone, they goe to another large Chappell within the Temple, where is the Well, called Zam Zam; which is (sayth the said Author) the Well which flowed from the feet of Ismael when he was thirstie and wept: which Hagar first seeing, cried out Zam Zam, in the Coptite or old Egyptian Tongue; that is, Stay, stay. There are many which draw water thence and give to the Pilgrims, who are commanded to wash therewith their bodie and head three times, to drinke thereof, and if they can, to carrie some of it with them, and to pray God for health and pardon of sinnes. To this building is added a Noble Schoole or Universitie, A. H. 949. by Solyman who adorned it by his costs by marvellous structure, and endowed it with revenues.

After these visitations, all the Pilgrims goe to a certaine Temple on a Hill, ten miles from the Citie, and flocking in great numbers buy according to their abilitie, one or more Rammes for sacrifice. And because some are of opinion, that the Mohamedans have no sacrifices, we will relate what Jacob Ben-Sidi Aali hath written of their Ceremonies. Dhahhia (so the Arabs call a Sacrifice) is a killing of beasts in the worship, and for the offering of God, and they are Lambs of sixe or seven moneths at least; Camels of five yeeres, Bullockes of two yeeres. The males are to be

*The blacke
stone.*

*Zam Zam,
Ismaels Well.*

*Mahumetan
Sacrifices.*

chosen before females, and those cleane, white, infected by no naturall or violent defect, fat, corpulent, horned. Every man must kill his owne Sacrifices, and rippe them with his owne hands, except in urgent necessities, and then he may substitute others to doe it for him. For every one before they eat any thing, are bound to eat some piece of the Sâcrifices; the rest, if they can, to give cheerfully to the poore. They which are admitted to these Oblations, let them offer one Ramme for themselves, another for the soules of the Dead, another for Mohamed, that in the day of Judgement he deliver them from calamities. These Sacrifices are offered to God in imitation of Abraham, which would have offered his sonne Ismael to God; who going out of the Citie with him to a certaine Hill, called Mena, where he would have offered him to God: but when the sword could not cut his necke, a white Ramme appeared betwixt his hands, fat, and horned, which he sacrificed to God in stead of his sonne.

*Lying
Tradition.*

Whiles the Pilgrims are here busied in their sacrifices, Beduine Arabs assault the Caravans, and robbing them, flee to the Hills, and inaccessible refuges, so swift as if they did flie. And although all armes are forbidden in the territorie of Mecca (which containeth on the East six miles, on the North twelve, on the West eighteene, on the South foure and twentie, in which respect Mecca and Medina are called Atharamain) yet they cease not to infest, and Pilgrims are here often forced to armes. This Territorie is barren for want of water, and raine, hath very few Herbs and Plants, or other pleasures of Groves, Gardens, Vines, or greene objects; but is roasted with the Sunne, both land and people. And this haply is the cause that no man may breake a bough if they find any Tree. Onely the shrubs of Balsam, brought hither from Cairo thrive well, and are now so propagated, that all the sweet liquor of Balsam is carried onely from this Citie, thorow all Regions in great plentie. Here are store of Pigeons, which because they are of the stocke of that which came to Mohameds eare (as the Moslemans fable)

*Territorie of
Mecca.*

*Balsam
brought from
Gilead to
Cairo, thence
to Mecca.
[II.ix.1502.]*

A.D.

C. 1155.

*Scerif of
Mecca.*

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no man may take or scarre them. A certaine Scerif enjoyeth the dominion of this Citie, and all the Land of Medina by inheritance, called Alamam-Alhascemi, that is, the Captaine or chiefe Hascemee, descended of Hascem great Grandfather of Mohamed; Who were never deprived of their dominion by the Ottoman or Soldan. Yea, the Ottoman calls not himselfe the Lord of Mecca and Medina, but the humble servant. Yet this Scerif notwithstanding his revenues and gifts by Pilgrims and Princes, through the Beduines spoiles, and his kindreds quarrels seeking the Soveraigntie, is alway poore. Therefore doth the Ottoman bestow the third part of the revenues of Egypt, and to protect the Pilgrims from the invasions of the Arabs.

Medina.

*Mohameds
birth and life.*

Medina is called The Citie by Antonomasia, and Medinat Alnabi, that is, the Citie of the prophet: because Mohamed, when he was forced to forsake his Countrey Mecca, betooke himselfe to this Citie, then called Jathreb, and was made Lord thereof. It is an error that he was borne here, for he was borne and brought up at Mecca; and in the fortieth yeere of his age, and as Ben-Casem hath, in the nine hundred thirtie three of Alexander the Great, he began to utter his Doctrine, first privily, after that publicly; whereupon he was banished the Citie in the two and fiftieth of his life; or according to Abdilatif Ben-Jusof, the three and fiftieth, and fled to Jathreb, from which flight, which they stile Hegeraton or Hegera, which happened, An. Dom. 622. or thereabouts. And although this yeere 1623. be to them 1032. Yet because they reckon according to the yeeres of the Moone, which they say, consist of three hundred fiftie foure daies, the Moones course hath in this space exceeded that of the Sunne, some Moneths above one and thirtie yeers. Whereupon their Moneths are uncertaine. In this Citie by subtill hypocrisies, Mohamed became Politicall and Ecclesiasticall Prince; and began to procure the friendship of many, and to promulgate his Lawes by degrees. In the second yeere of his flight, he enacted his Lawes of fasting; in the third,

*Computation
of their
Hegira.*

*Not for
reconciliation
thereof, with
Christian
account.*

forbad Wine and Swines-flesh; and so proceeded with the rest, that within eight yeeres, he brought into subjection Mecca (whence hee had beene expelled) and Muna, and went forward with his Law and Conquest. As concerning his Wives, Ben-Casem saith, hee had foure: he is also reported to have many Harlots and Concubines: and in his Chapter, Suratolbaqra or de vacca, he bids them marry one, two, three, or foure wives a man, and to take as many Concubines as they are able to keepe. Ben-Sidi Aali saith, that he gloried that he had the power of ten Prophets in copulation given him by God: Yea, he ascribed all his villanies to God, by ministerie of the Angel Gabriel. His first wife was named Codaige, by whom he had two sonnes, and foure daughters, Zainab, Fatema, (whom Aali married) Om Kalthum the third, and Rakja the fourth (both which Abu-becr married.) His second wife was Aisce Daughter of Abu-Becr, the first Califa, which was but six yeeres old (Ben-Casem is our author) when Mohamed tooke her to wife: the Moslemans call her the mother of the faithfull: who besides the knowledge of tongues, perused diligently the Arabike Histories, loved exceedingly and alway praised Mohamed. The third was named Mary, which brought forth to Mohamed, Ebrahim, surnamed Casem (whence Mohamed is often called Abul-casem) though Ben-Abdilatif will have Ebrahim to be one, and Casem another; but Ben-Casem saith, he had but three sons, of which Ebrahim Casem dyed at eighteene moneths, and Taiheb and Taher his sonnes by Codaige, dyed both in their Cradles. Mohameds last wife was Zainab, whom also they call the mother of the faithfull, before the wife of Zaidi Ben-Harteb, Mohameds Master, who divorced her, whereupon Mohamed gladly tooke her to wife.

*Mahomeds
filthinesse.*

*His foure
wives and his
children.*

*Mother of the
Moslemans.*

He had foure Counsellors or Companions; the first, Abdollah, or Abu-Bacr, his sincerest and most inward friend, a man very rich and releever of Mohameds necessities, his successor after his death. He dyed the thirteenth yeere of the Hegira, and sixtie three of his age, and was

*His foure
Associates or
Counsellors.
Abi-Bacr.*

A. D.
C. 1155.

PURCHAS HIS PILGRIMES

Homar.

buried in the same grave with Mohamed. The second was Homar the sonne of Chattab, surnamed Faruq, who succeeded Abi-Bacr, and ruled ten yeeres and six moneths. He was the first which was called King of the faithfull, and writ the Annals of the Moslemans, and brought the Alcoran into a Volume, and caused the Ramadan Fast to be observed. He was slaine the three and twentieth of the Hegira, and buried by Abi-Bacr. The

Othman.

third was Othman, who in his twelve yeeres raigned subdued Cyprus, Naisabur, Maru, Sarchas, and Mauritania, and died A. H. 35. and was buried in the buriall place of the Citie. Aali was the fourth, who is called also Emir Elmumenin, that is, King of the faithfull; he was slaine A. H. 40. in the three and sixtieth of his age, and was buried in the Citie Kerbelai. He was his Uncles sonne, or Cousin-german to Mohamed and his sonne in law, and deare familiar from his youth, and received the Mosleman Law together with Mohamed; whereupon he was wont to say, I am the first Mosleman. And therefore the Persians detest the other three Chalifas, as Heretikes; burne their Writings wheresoever they finde them, and persecute their Followers, because forsooth they were so impudent, to preferre themselves before Aali, and spoyled him of the right due by Testament. Hence are Warres and hostile cruelties betwixt them and the Turkes, and Arabs.

Aali.

Mohamed the false Prophet, in the eleventh yeere after his Hegira or flight, and the three and sixtieth of his age, dyed at Medina and was buried there in the Grave of Aaisee his wife. Heere is a stately Temple and huge, erected with elegant and munificent structure, daily increased and adorned by the costs of the Othomans, and gifts of other Princes. Within this building is a Chappell not perfectly square, covered with a goodly Roofe, under which is the Urne of stone, called Hagiär Monaüär, sometimes belonging to Aaisee aforesaid. This is all covered with Gold and Silke, and compassed about with Iron grates gilded. Within this, which shineth with Gold and Gemmes, Mohameds carkasse was placed, and not

[II. ix. 1503.]
*Mohameds
death and
Sepulcher.*

lifted up by force of Load-stone or other Art; but that stone-Urne lyeth on the ground.

The Mosleman Pilgrimes after their returne from Mecca, visit this Temple, because Mohamed yet living was wont to say, that he would for him which should visit his Tombe, aswell as if he had visited him living, intercede with God for a life full of pleasures. Therefore doe they throng hither, and with great Veneration kisse and embrace the grates (for none have accesse to the Urne of stone) and many for love of this place leave their Countrey, yea, some madly put out their eyes to see no worldly thing after, and there spend the rest of their dayes.

The compasse of Medina is two miles, and is the circuit of the wall, which Aadhd Addaule King of Baghdad built, A. H. 364. The Territorie is barren scorched Sands, bringing forth nothing but a few Dates and Herbs.

Metsr is the name of Cairo, and all Egypt, so called of Mesraim the Sonne of Noa, as saith Mohamed Sarazita. This Citie is governed by a Bascia, and five and twentie thousand Spahies and Janizaries. It is rich in Cassia Trees, Sugar-canes and Corne, many Lands adjoyning yeelding Harvest twice a yeere, Hay foure times, Herbs and Pulse in manner alway greene. Adde store of Salt very white, the water of Nilus inclosed in Pits and by the only heate of the Sunne in three dayes beeing turned into it. In former times it was famous for Balsam Plants now remooved to Mecca by command of the Othomans; and none are found in all Egypt, but seven shrubs* in the Bassas Garden, kept with great diligence. The leaves are like to wild Marjoram, the juyce is taken by a little incision in the trunke or branch.

Abu-Chalil-Ben-Aali writes, that from the fifteenth to the two & twentieth of Rabii Athani (June) there fals a dew which leaves no token thereof in the earth, yet by vulgar* experience is found by weighing the sand or earth of Nilus bankes, and is an evident token of the increase of Nilus. The Aire also is then made more

Cairo.

Salt of Nilus.

Balsam.

*M. Sandys saith there is now but one, l. 6. c. 8. §. 2.

*Vid. sup. p. 897.

PURCHAS HIS PILGRIMES

**This is in
Syria and
ascribed to the
Suns entrance
into Leo.*

*Mescuites, or
Moschees, and
their Cere-
monies in them.*

wholsome; Plagues and Fevers cease, and those which were sicke * of them recover.

Touching the Easterne Customes. Bensidi Aali hath written of the structure of Mescuites. Before them is a large floore paved with Marble, in the midst is a square Laver, where they which come to pray use to wash themselves. After this is a great Hall without Images or Pictures, the Walls bare, not shining with Gold or Gemmes: the Pavement matted, on which the vulgar sit; the Rich use Carpets spread for them by their Slaves. From the Roofe hang many Lampes, which are lighted in Prayer time, and that beeing ended, are put out. These Churches are for the most part round and covered with lead; and have adjoynd high Towers which serve for Steeples with foure Windowes open to the foure winds; whereon the Priests at set-times ascend, and with a strong voyce call men to Prayers. Which being ended, and their Legall washing being done, all of them leaving their Shooes on a row at the threshold of the Gate or Porch, they enter with great silence. The Priest beginneth the Prayer and all follow, and whiles hee kneeleth they doe so, and rise when hee stands up, and imitate him in the elevation or depression of the voyce. None yanneth, cougheth, walketh or talketh, but in great silence after Prayers they resume their Shooes and depart. No women may come to the Mescuites at these set houres, if there bee any men, nor may have any societie of men except the Priest, which directeth and goeth before them with his voyce in their manner of praying, as saith the said Author.

*Mosleman
women
disrespected.
Hence some
ascribe to the
Turkes falsly,
that women
have no souls.
Easterne
attire.*

They are permitted, not to enter the Mescuites, but to stand at the doore, and must bee gone quickly before the men have done their Prayers. Hee addes that the womens Church is the inner part of their owne house. Such is their dis-respect of women, notwithstanding Mohameds promises in his Alcoran, that many say they enter not Paradise but may stand at the doore with Christians, and see the glorie of the men.

The Garments of the East are commonly long, some

slit on the right and left hand, some whole. The upper Garment hath wide sleeves. Their head-tire is a Tulipant but differing, of Princes white and fine, artificially wreathen, rather long then round: of their Cadies and Mufeis very large of fiftie or sixtie els of Calico round and wreathed; of Citizens lesse, of Serifs or Mohameds posteritie greene: of Souldiers and Servants long and white. Christians use not white nor round ones: the Maronite Patriarke and his Suffragan Bishops weare a huge Tulipant, round and blue, with a blacke hood under it: other Priests lesse and no hood. The women are pompous, but comming abroad weare a covering made of Horse-haire before their face, that they may see and not be knowne, not if their owne Husbands meete them; neither if they did know, would they salute, it being a shame for a woman to be seene speaking with a man. Their Chaines, Brooches and other Ornaments and Paintings of their eyes, browes, and fingers ends, I omit. [II. ix. 1504.] Both men and women are so addicted to neatnesse, that they are very carefull lest any drop of urine spot their clothes in making water or going to stoole, and would then thinke themselves uncleane. They therefore then sit downe (like women) and wash; or if no water may be had, wipe with three stones, or a three cornered stone, as Ben-Sidi Aali in his Chapter of washing warneth. They thinke it unlawfull to spit or pisse on a brute creature. In food they abstaine from strangled and bloud; and Moslemans, from Swines flesh. They love Junckets: they breake bread and cut it not. Their Table is a round piece of Leather, to which they come with washing and Prayers promised. They use not Forkes but Spooones of wood of divers colours, and where they need not them, three fingers as Ben-Sidi Aali warneth. Pewter and Porcelane is in much use, but other Vessels of plate or Gold, saith hee, Mohamed forbade, saying, the Devill used such, the common drinke is water; the better sort adde Sugar, sometimes Amber and Muske, &c.

*A note for
travellers in
these parts, not
to provoke
them with our
libertie in
urine, &c.,
a cause of
quarrell often
to Christians.*

There are in the East eight principall Languages, the

*Easterne
Languages.*

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Arabike, Persian, Turkish, Hebrew, Chaldee, Syriake (which little differs from Chaldees) Greeke, and Armenian. The Arabike is most noble and usuall, and is extended as farre as Mohameds name as their sacred Language, knowne to all Moslemans of better fashion. In this is their Alcoran and their publike Prayers, and most of their Lawes. Yea, saith Zaheri, the blessed in Paradise use it. In this also are written their Bookes of Physicke, Astrologie, Rhetorike. The Persian hath little but Poets and Historians, the Turkish almost nothing: the Chaldee and Syriake are nigh lost, as the Greeke. But Averroes, Algazeles, Abu-Becer, Alfarabius (called of the Moslemans the second Philosopher) Mohamed Ben-Isaac, and Mohamed Ben-Abdillah adorned the Arabike: besides very many Astrologers, Mathematicians, Physicians, and Historians. Ben-Sidi Aali reckons one hundred and fiftie, which have written on their Law; Ben-Casem, innumerable Grammarians and Rhetoricians.

*Arabike
Authours.*

*Moslemans
Creed.*

Now for the Moselmans Religion, Ben-Sidi Aali expreseth it to consist herein, that they beleeve all the speches made by Gabriel the Angell to our Prophet, when hee questioned him of the things to be beleevd and done: which are these, to beleeve in one God to whom none is equall (this against Christians) and that the Angels are the Servants of God, to beleeve in the Scripture sent to the Apostles, divided in their opinion into one hundred and foure Bookes, of which ten were sent to Adam, fiftie to Set, thirtie to Enoc (called Edris) ten to Abraham, the Law to Moses, the Psalmes to David, the Gospell to Isa, or Jesus Christ; lastly, the Alcoran to Mohamed. That they hold these sent for mens good; and beleeve in the Resurrection after death, and that some are predestined to fire, some to Paradise according to the will of God (for it is said in the Alcoran; there is none of you which hath not his place in Paradise, and a place determind in Hell) that they beleeve also the reward of the good and punishment of the bad; and the intercession of the Saints. Also this is of the things to bee holden, that they firmly

believe in the Divine Pen, which was created by the finger of God. This Pen was made of Pearles, of that length and space that a swift Horse could scarcely passe in five hundred yeares. It performeth that office, that it writes all things past, present and to come: the Inke with which it writes is of light; the tongue by which it writes none understandeth but the Archangell Seraphael. That they believe also the punishment of the Sepulchres; for the dead are used often to be punished in their Graves, as happened in a certaine Sepulcher betwixt Mecca and Medina.

The Precepts of the Moslemans are, first Circumcision, not on the eight day as to the Jewes, but at the eight, ninth, tenth, eleventh, twelfth yeare that they may know what they doe, and may professe their Faith with understanding. And although most hold women free therefrom, yet in Egypt they circumcise women at thirteene, fourteene, or fifteene yeares old (many of them till then goe starke naked) and Sidi-Ben Aali saith, that it was commanded to men, but is used to women for honour.

*Mosleman
Precepts are;
Circumcision.*

The second Commandement is Prayers hourelly, which in the Church, at home, or abroad, they are bound to perform, five times in the day and night: first at break of day; the second about noon; the third in the afternoon; the fourth after Sun-set, when the stars begin to appeare: the last in the first watch, or before mid-night (for after, it is unlawfull saith Ben-Sidi Aali) neither may any transgresse these houres without sinne; yea, saith hee, if one were cast into the Sea and knew the houre of Prayer, if he be able he ought to doe it; as also women in travell must hide the Infants head as they can and doe it. Travellers when they perceive that houre is come, goe out of the way and wash; or if they have no water; lightly digge the Earth and make shew of washing, and goe not thence till they have finished their Devotion. Thirdly Almes is also commanded; and they which are so poore that they cannot give to Orphans and the poore, must helpe in Hospitals,

*Five houres
Prayers.*

Almes.

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Fast. and high-wayes, by such service to satisfie God. Fourthly, Ramahdan Fast of thirtie dayes is commanded from morning to Sun-set and the Starres appearing: for then after evening Prayer they eate any food (except Wine) with Bacchanall cheere and tumults. *Pilgrimage.* Fiftly, Pilgrimage once in their lives to Mecca and Medina is also commended; and sixtly, to fight against the enemies of their Faith is no lesse commanded; not to preach by the Word and Meekenesse, as Christ, but by the Sword and Warre, to invade and revenge. And if by their persons and bloud they cannot, they must (saith our Author) by their purse and goods helpe the Prince herein. And if they die in Warre, the sensuall pleasures of Paradise, Rivers of Milke and Honey, beautifull women and the like are their present purchase. *Note.* Therefore doe they give to Apostataes, which become Moslemans, an Arrow borne up by their fore-finger; the Arrow signifying Warre, and that one Finger the Unitie of the Deitie. Their last Commandement is washing with water, which is three-fold, one before Prayers, handled in three Chapters by Ben-Sidi Aali, thus performed; the armes stripped naked to the elbow, they wash the right hand and arme, then the left, after the Nose, Eares, Face, Necke, Crowne, Feet to the joynts, if they be bare, or else their shooetops, lastly their Privities; mean-while mumbling their Devotions. These washings they thinke to wash away their Veniall and lighter sinnes; for their greater they use Bathes, and say all the bodie must be washed to wash away Crimes. The third washing is of their secrets by themselves or their Servants after the Offices of Nature, delivered by him in two Chapters, too foolish and filthy to be related. Adde the prohibition of Images painted or carved, Thefts, Homicides, Robberies, Adulteries, Swines flesh, Wine, strangled bloud, and things dying of themselves, and all uncleane Creatures.

Order of visiting the sick, of Wils, Restitutions, and Burials. Hee also instructs at large of their Testaments and Funerals. The Moslemans beeing sicke presently send for an Abed, Religious man or Santone to strengthen them in the Faith and propound heavenly things to him,

reciting somewhat out of the Alcoran. And if the Disease bee very dangerous, they wash and make their Testament; and are bound to restore all ill-gotten goods, giving the Creditors a Bill of their hand. And if they know not to whom to restore, they must bequeath a summe of money to publike uses, Hospitals, Mescuits, Bathes, the poore and Religious persons: yea, for that respect they set Captives at libertie, as is read that Avicenna did; some give Bookes to publike uses; some, other things. Ben-Sidi Aali saith, it is Mohameds precept that the third part of mens goods be bestowed on publike uses. And if a man die intestate, they say other dead men will chide him. When they are dead, the bodie is washed, the Nose, Eyes, Mouth, and Eares stopped with Cotton; better apparell is put on, white shirts and Tulipants. Then is the bodie carryed to the buriall place without the Citie with a great troupe; the Santones or Religious going before then the men promiscuously, after the Corps; followed by women howling, lamenting, shrieking, till they come to the Grave. There are those Garments taken away, and the Corps shrowded in a white sheet, and put into the Grave with the face to the South. After the covering with Earth, many Prayers are made, and much Almes is given to the poore to doe the same.

*Christians in
the East their
death &
burial.*

The Christians in those part in like case take the Sacrament, having before confessed and made their wils. The Priest ceaseth not to exort them to hopes of a better life by Faith in Christ. Being dead Perfumes are burned in the Chamber, the Corps is wrapped in a white sheet, and on a Herse carried by foure to the buriall place, men accompanying and women following. The neerer Kindred lament, cast ashes on their head and face, rent their Garments, pull off their haire, smite their cheekes, and lift up horrible cries to Heaven without ceasing. When they are comne to the Grave, they bury them with their faces to the East. But Priests and specially Bishops are attyred in their Priestly Habits, set in a Chaire, and the mouthes of the Sepulchers closed with a stone. Then

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c. 1155.

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upon the Graves they burne Frankincense and make many Prayers. After this the women goe round about the Grave in a ranke with mournfull laments, strikes, plaints, and piteous Songs in prayse of the dead partie. Service is after celebrated for the dead; which ended, the Priests, many Clerkes and Lay-men by the Heires are invited to Dinner. Whiles they are set, the neerest Kinsman often warnes them to pray for rest to the deceased, and they with a loud voice answer, God have mercy on him, for whose sake we eate these meates. After Dinner they comfort the Heires, and praying for rest to the deceased, depart.

As concerning the Moslemans Beliefe of God and Christ, the Reader may reade the Dialogue, published by my learned Friend Master Bedwell, called Mohameds imposture, as also my Pilgrimage and the quotations there, out of the Alcoran.

[II.ix.1506.]

Chap. X.

**Of this name
Meneses or
Menezes,
Frier John
Santos
reckoneth
foure Vice-
royes: two of
which were
Duartes or
Edwards. One
An. 1521.
This was
Earle of
Tarouca, and
sent into
India, An.
1584. and
ruled there
more then
foure yeares.
Note also, that
Don John de
Castro, whose
Rutter of the*

Don Duart* De Meneses the Vice-roy, his tractate of the Portugall Indies, containing the Lawes, Customes, Revenues, Expenses, and other matters remarkable therein: heere abbreviated.

§. I.

A Register or Collection of Uses, Lawes, and Customes of the Canarins, or Inhabitants of this Iland of Goa, and of the Townes thereunto belonging.



On John by the Grace of God, King of Portugall and of the Algarves, of this side and beyond the Seas, Lord of Guinea, and of the Conquest, Navigation, and Commerce or Trafficke of Æthiopia, Arabia, Persia, and India, &c. To all those that shall see this our Bill of Rites and Customes, given to the Governors, Farmers and

DON DUART DE MENESES

A.D.

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Inhabiters of the Townes and Ilands of our Citie of Goa, greeting. We let you understand, that by the good ordering, diligences, and examinations, which were to be done by Justification, and Declaration of that which the said Farmers were bound to pay unto us, and did pay unto the Kings and Lords of the Countrey before it was ours, of their inheritances, duties, rights, and other charges: and also the rights, uses and customes which they had, and we ought to command, should be kept unto them, and wee found by the Declaration of the said diligences, that they are bound to pay unto us that which is contained in this our other Bill of Customes of the said payments of duties. And also wee finde that they ought to use these uses, rights and customes, in manner and forme following.

Red Sea ye have in the seventh Booke, was Vice-roy of India, An. 1545. famous for arts and Armes, which I mention that the Reader may observe our care in forreine Authors to chuse the best.

It was found, that every Towne of the said Ilands have certaine Governors; some more, some lesse, according to their custome, and as the Ilands and the Townes are in bignesse, and that the said name Gançares is as much to say, as Governor, Ruler, or Benefactor, & it was thus ordained. In old time there went foure men to make profit of an Iland, and of another unprofitable waste place, the which they manured and fortified in such manner, and so well, that in processe of time it came to such increase, that it became very populous. And these Beginners, for their good government, rule and trafficke, were called Gançares; and afterward there came Lords and Conquerors upon them, which did make them for to pay tribute, and custome for to let them dwell quietly in their Lands or Inheritances and Customes, but I could not know the beginning of this.

In this Iland of Tisoare, where the Citie of Goa stands situated, there are two and thirtie Townes and Villages, as followeth. Nevra the great, Gancin, the old Goa, Cogin, Hella, A. Josin, Carambolin, Batin, Teleigaon, Bamolin, Curqua, Calapor, Morabrin the great, Talaulin, Galimola, Nevra the lesse, Corlin, Sirdaon, Dugnari, Murura, Morabrin the lesse, Chumbel, Pannelin, Solecer,

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Mandur, Murcundin, Agaçarın, Horar, Gaudalin, Renoari, Banganin, Foleiros.

The Townes or Villages of Choram, and of Juan, and of Divar, are these that follow: Choran, Cararin, Juan, the Pescadores, or Fishers of Dabarin, Malar, Navelin, Goltin, Diva.

And every one of the said Townes, is bound to pay unto us certaine rent, contained and declared in the said Register. Heretofore the said Governours of every Towne or Village, with the Notarie of the same, doth divide and ceasse upon the Farmers or persons, that within the bounds of every Towne hath Lands or Inheritance, and this according to the condition wherewith it is given them for their uses and customes: and the said are bound to levie, gather, and pay the said rent, whither it increase or decrease, and the losse or encrease shall remaine with them of the Towne, that the persons to whom it doth appertaine by their custome, may pay the losse, or take the increase, as here under it shall be declared, except the losse should chance to come by warre, for then they shall be quit of that which shall be by the meanes thereof lost.

The said increase or losse of every yeare, shall bee divided according to every ones substance equally, so that every one doe pay the rent of the Lands or Rice-grounds that he doth occupie.

Some Gardens and Palme-tree Groves, and Rice-grounds, are bound to pay every yeare certaine Tangas: and although they doe sustaine losses, there be in the said Ilands other Palme-tree Groves, and Rice-grounds, which doe not pay but a certaine custome; and besides, they are bound to a contribution of the losses when there be any. And there be other Lands or Inheritances which the said Governours may give gratis to any person or persons, whom they shall thinke good, without custome or Obligation, to pay any thing to the contribution of the losses.

*Which are 75.
Reys every
one, and two
pence farthing
English.*

[II.ix.1507.] If any Towne or Village be so decayed, that they cannot pay their custome and rent that appertaineth to us, the

Governors and Inhabiters of it, shall give intelligence of it to the chiefe Master of the Ports, and to the Notarie of the Iland, and they shall goe to see the said losse, and finding it for good truth that it hath such a losse; the said chiefe Master of the Ports shall command the chiefe Governours of the eight principall Townes above rehearsed, and then there may come to this other Governours, which soever they shall thinke good, although the matters of the Iland must be done by order with them of the eight principall Townes, and altogether with the said chiefe Master of the Ports, and the Notarie, the Inhabitants of the decayed towne may engage or morgage their Towne unto the Governours, because they are bound unto it: and they may also make sale of it in the presence of the said Officers, and it shall be delivered or surrendred to him that will give most for it, and that which is wanting of the rent and custome which it is bound to pay, in that which is given for the Towne, shall bee divided and levied of the eight principall Townes, or of all the Iland, upon those Lands which are bound to the contribution of the losses, in such sort, that we may have full payment of the Custome of the said Towne, and that the said Hirer or Hirers shall be bound to increase better, and profit the Towne or Village: and with this condition it shall be let or set unto them. And the said Hirers or Farmers of the said Towne, shall have the voyces of Governours during the time of their Lease or Farme.

The Governours of the Towne decayed, doe not lose their Offices by that which is spoken. And at all times that they shall aske, or demand, the Towne paying the whole rent or custome, it shall be delivered unto them, and the said Towne shall be no more of the Farmers, having ended their time or lease.

The Governours by authoritie of their Offices, and because they were Beginners, and also because the said Offices or charge doth come to them by descent, they doe not lose them, to wit, the Governours every one in the Towne in person for any error he doth commit: nor the

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Clerke of Common Councill, which also commeth to him by inheritance or descent: and this order was made by the Governours themselves, onely the one and the other shall have for the errors and hurts that they doe commit, the penaltie that they doe deserve, in their goods and bodie. Notwithstanding, such an error they may doe, that they may dye for it: or it shall be convenient that they shall not serve in their Offices, and in such case it shall remaine to their Sonnes or Heires; and if the case be not great, the chiefe Master of the Ports shall judge it, accounselling himselfe with some of the Governours. And if the facts bee greater, the said chiefe Master of the Ports shall give knowledge of it to our Captaine Generall, and Governour of India, or to the Captaine of our Citie of Goa, or to the over-seer of our goods, if the matter bee thereunto attaining, for to provide in it what shall bee convenient and right. And also the Governours of the said Towne have the said Offices by inheritance or descent. And if they doe commit any error, they shall be punished as these other, and so their Offices shall remaine to their Sonnes, or to their Heires.

The Governours may give such fields as within every Towne are waste or unprofitable, to such as shall aske or demand them, for to make them profitable in Gardens, or Palme-tree Groves, or to other good uses, with condition that they shall pay a certaine rent, or custome, as shall seeme good unto them, and this so given, shall bee for the space of five and twentie yeeres; for, from that time forward, they shall pay according to the order and custome, which is every Field or Plaine, of twelve Paces in length (which is the space betweene Palme-tree and Palme-tree, reckoning one hundred Palme-trees to the field) some of them to pay five Tangas, worth foure Barganis every Tanga. And after this rate, the greater or lesser field so given shall pay. And the said Governours may give the waste Fields and Plaines, for to be profited in Palme-tree Groves, and Gardens, for lesse then five Tangas, and they shall passe their Warrant for this,

Bargani is two pence halfe peny farthing, and a sixteenth part of a penie.

according to their custome, notwithstanding they may not exceed above.

When they shall give Fields or Plaines, to make Rice grounds, they shall be given in this manner, to wit, five Cubits in length, and five in breadth, which is the space betweene one rew and another, reckoning in this manner one hundred rewes to every Field. And any Field or Plaine of them, being watered with Well water, they shall give it for foure Barganis, every yeeres rent; and if they be watered with running water, their rent shall be six Barganis every yeere; and after the said Gardens bee so given unto them by the Governours, they cannot bee taken away from them, for they remaine to their Sonnes, Grand-children, and Heires, and this is the generall custome. Notwithstanding, if any other custome be used besides this in any Towne, or Village, it shall be fulfilled.

Which is eleven pence farthing English.

The Clerke of the Councell must be present at all the bargaines, and agreements (which amongst themselves they call Nemes) that shall be made by the principall Governours of all the Iland with the Officers of it, the chiefe Master of the Ports, a Portugal Notarie with him, or a Bramane, and without him or the Clerke of the Councell, no bargaines nor agreements can be made, because they doe write the cases, for to notifie and declare the debts that might arise in time to come. And in the abovesaid manner, the Scriveners of the Townes must be with the Governours of them, in all matters that shall passe in any one of the said Townes. And the Townes of all this Iland of Tisoare, and the other Townes of Divar, and Choran, and Junha, are guided by their writings.

Which is a kind of Priest of their Idols.

[II.ix.1508.]

The Governours every one in his owne Towne, may give Fields, or Plaines, freely or gratis, for to profit them: or if be profitable being voide, to the Officers of the said Townes, to wit, to the *Priest of the *Pagode, or Church of the Idoll, and to the Scrivener, and to the Porter, and to the Rent-gatherer, and to the Magnato (which is a washer of Cloth, or a Laundresse) and to the Shoemaker, and Carpenter, and to the Smith, and to the Faras (which

**Which is called Bramane.
Which is their Temple.

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is a servant to the Pagode, or Church) and to the women of the world (which are common women or Curtesans) and to the Jester. And to those persons abovenamed, the Plaines, or Fields, and Gardens, are given gratis, for to serve continually in the said Townes: And after they be given unto them, they may not be taken away, nor other persons be set in their place, because they are given unto them for their Sonnes, Grand-children, and Heires. And every Towne may have no more Officers then abovenamed, to whom they may give the said Lands gratis. Neither may they give them any more Lands without Heires, and they being willing to leave them, they shall bee given to other Officers of their Facultie, and the Heires of the same Officers are bound to serve in the said Offices also.

The Governour of any Towne, may not give any Field, or Garden, to any one that is not of the Towne, gratis, but paying tribute; except they have an order for it.

When the chiefe Master of the Ports shall send for the Governours of all the Iland, or of one Towne, they are bound for to come, or to make an assemblie, for to choose in every Towne any one whom they thinke meete, for to send to the said calling; and when they make the said assemblie (which among them is called Gançaria, or an assemblie of Governours) if any Governour be wanting of them, which are ordained in the said Towne, there can nothing be done, except they be all together, and if there be any Heire of that Governour that is wanting, it is sufficient for the said Assemblie or meeting to be made with him. And if other people doe not come, they shall incurre the penaltie that among themselves they have ordained.

If any Governour or any other person is willing to sell any lands in any of the said Townes, they may not doe it without license of all the Governours of the said Towne, and also no person may buy without the said license. And if any person shall make any sale, or buy any land without the license, it shall be in it selfe of no effect, and at any

time when the Governour will, it shall be voide for the benefit of the duties which they are bound to pay unto us, and because they also that doe buy, may bee contented and acquainted with the said rights, and may have their Letters with a declaration of these duties which they are to pay.

When any Bill of sale shall be made of any Land or Inheritance, it shall not be sufficient to be signed by the Letter, but also it must bee signed by all the Heires, and although some of the Heires be under age, declaration shall be made, that some other person that did appertaine unto him, did signe for him, and if any one of the Heires remaine that hath not signed, the said sale shall at any time be of no effect, taking the quantitie that it was sold for, and if the buyer shall be at any cost or charges upon the said Land, he shall lose it.

If any Governour shall goe or runne away because he will not, or is not able to pay us the rent that he is bound to pay, the other Governours of the said Towne shall meete, and call a Court about this matter, and shall prefixe a time wherein he may come, and if within the said time he doth not come, they shall require the Heires of the said Governour so fled, to take the said Lands, and Governement, so as they be bound to pay unto us our right, and the debts that he doth owe: and if he will not accept it, it shall remaine to the said Governours, for the Obligation that they have to pay the said right or custome, and they may give them to whom they shall thinke best, paying besides our right all the debts that he doth owe.

If a Governour or any other person shall runne away for debt, or any other matter, no man shall take away his Lands, and his Heires shall bee demanded, if they will remaine in the said Lands, and be bound to pay his debts, and our right, and if there be no Heires, or being any, if they will not accept it, then the said Lands shall remaine to the said Governours, for want of an owner, and they shall pay for it the right and debts that they doe owe unto us, and they shall take the overplus of that which is

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remaying, and if anything be wanting, they shall pay that which it amounteth unto, and as touching the moveable goods, they shall remaine unto us, whensoever the Heires shall not accept of the Inheritance or Lands.

If any person, Governour, or other, doth chance to die, or goeth out of the Countrey, and hath no Heires, the Lands that they have which are not bound to any tribute or custome, shall be ours, even as the movables, and if the Lands doe owe any debts or legacies, or if they doe not owe any thing, after we are paid ours, of the remainder shall be done according to right.

[II.ix.1509.] The Rice-lands in every Towne shall be let every yeere by the voice of a Crier, to them that will give most for them, according to their custome, because they are not proper of any one man, as the other lands are, and therefore they must be given to such men as will give most for them, being Inhabitants or dwellers of the Townes, and if any Towne hath, of, or by custome of old time to give the said lands, or let them to any person or persons out of the Towne, which shall give more for them then the men of the said Towne, it shall be accomplished according to their custome.

**Called
Bigarins.*

The Governours of this Iland of Tisoare, and of the other Ilands of Divar, and Chorán, and Junha, are bound to give among the Inhabiters of the Towne certaine *labourers, at their owne cost and charges every yeere for to cense the wall, and the bottome of the trenches of this Citie, of the Weedes and Bushes that grow in them, or also for other needfull or hastie services, which sometimes doe chance as neede doth require.

If there chance to bee any demand or controversie in any of the said Townes, touching any Lands or Tenements, they may not demand them by any witnesses, but onely by writings, or bonds, or by the Townes Register, and if there be no writings, nor bonds, and the Register of the Towne should chance to be lost, there shall another bee taken of the demander of the said lands, that by it he shall declare that which shall seeme convenient for to know

the truth. And concerning such cases, and other of like importance, they shall swear upon a Pagode* (which is an image of the Devill) which swearing is called Use or Custome.

*See my Pilg.
l. 5. c. 9. §. 2.

If any person shall lend another money upon a bond, and by negligence he did not demand it, or it was not paide unto him within the time prefixed in the said bond, in such manner that when he goeth to demand the said money, the debtor doth denie it, in such a case there shall bee an oath taken of him that hath the bond or obligation, that hee tell truth of the case how it standeth, and he shall swear upon the said Pagode (which is an image of the Devill.)

There may not be lent to any man above fiftie Tangas, without an obligation or bond, and for one person or persons to demand another or others, to the quantitie of fiftie Tangas, the demander shall shew an obligation or witnesses, and above the summe of fiftie Tangas, one cannot demand of another without an obligation, onely the parties may come to an agreement, putting it in arbitration of two such sworne men as they shall like, the which shall swear after they have heard them, that which they shall find to be equitie and right.

They may give money at interest in this manner, that for every six Tangas, they may receive every moneth one Bargani, and no more, and if any person shall give money at interest, and doth not demand the interest, and so much time doth passe without demanding it, that the interest doth amount to so much or more then the principall, although long time bee past, the Debtor shall not be bound to pay to the Creditor but the principall with the double.

The persons that can bee wisse are these, to wit, a youth under the age of sixteene yeares, nor a Drunkard, nor a Blinde man, nor a Dumbe man, nor a Moore, nor a Deafe man, nor a Russian, nor a Journey-man, nor a Gardiner, nor a Gamster, nor the Daughter of a Whore, nor an infamous person by Record, nor a man that is in hatred with another, cannot beare wisse against him.

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Notwithstanding, these may beare witness in matters of small importance.

*Of men
deceased, and
how they
inherit one
after another.*

If a man doe chance to dye without a Sonne, although he hath a Father, or other heires ascendant, the Inheritance commeth to us, except the said Father and Sonne deceased hath their Inheritance commixt, or both in one Title or Custome: for then the Father doth inherit of the Sonne: and if any man hath foure Sonnes, or more or lesse, they may divide the Inheritance in his life time, except it be by his owne good will, and the Father contented with it, they shall divide it brotherly as well in his life time, as after his death; and dividing it in his life time, the Sonnes shall be bound to maintaine the Father with all things necessary, and any of these Brothers dying without Heires descendant, the division of the brethren shall be viewed, either at the death, or in the life time of their Father, if it be written in the Towne-booke; and being written in the said Booke, then the inheritance of every Brother so dying without an Heire descendant commeth to us, and if he dyeth before the said division was made or written, then the Inheritance commeth to the Brethren, if they have no Father: and if the said Inheritance be not of forreine Lands, and bound to the rent of the Towne, then the Inheritance of a man so deceased shall remaine unto us, as well as the mooveable without any contradiction. And

**Which is a
Gyptian.*

if any of these Brethren become a Turke, a Moore, or a *Jogue (which is like to the Gipsies in our Kingdomes) in such manner, that he doth alienate himselfe from the custome of his house, and if the goods be divided among them, his moveable goods shall remaine unto us, and his Land also, except it be forreine Lands, for then it shall be sold by Obligation to pay the custome due, and the remainder (the debts being first paid) shall remaine unto us, as here is contained.

*How the goods
of men
deceased, must
bee sold in the
Towne to the
Governours,
and they shall
pay the debts,
being due and
lawfull.*

At the time of the decease of such a man, whose inheritance appertaineth to us in such manner as is declared already, the Governours of the Towne shall bee bound, before they doe burie them, or burne them (according to

their custome) they shall make it knowne to our Officers, for to goe thither to take notice of the goods, and to set them downe in an Inventorie, and make sale of them by the voyce of a Cryer, the Governours of the Towne being present: and they shall be given to the Governours of the Towne, or to any of their kinred that shall give most for them, and not to any person out of the Towne, or to any of their kinred, notwithstanding if the neerest Kinsman of the man deceased, or any other of his Kinsmen will have the said Inheritance, with the customes belonging to it, which the Governours doe pay, it shall be given him. [II.ix.1510.] And suppose it should happen that the Kinsmen of the deceased did not come at the selling of the said goods, and within five daies after they shall know of it, shall request the said Inheritance to be given them for the quantitie it was sold for, it shall bee given unto them for the said price. And the said five daies being past, they not requiring it, it shall not after bee delivered unto them; but they that most shall give for it, shall possesse it; and the duties that doe arise of the said goods, shall be for us, and it shall bee charged upon our Factor, and there shall passe a Certificate in Farme unto the Governours for their discharge, how it is charged upon his account, and thence forward may they not bee constrained, or oppressed for it, and therefore the lawfull and due debts that the said deceased doth owe, shall of the said goods first be paid, and the rest that remaineth, shall be for us, as aforesaid.

The moveables of any one deceased having no heirs ascendant, or descendant, (as is already said) are without any difference to remaine to our use, and they shall bee sold to them that will give most for them, either be he Kinsman or not, of the Towne, or out of it, notwithstanding the debts shall first be paid, as already is specified.

The Inheritance is in this manner; from the Father it commeth to the Sonne, and to the Grand-child, &c. and to the Father and Grand-father: so that there bee heirs ascendant and descendant, to whom the Inheritance doth appertaine, so that the said Inheritance come by the Male,

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and by the Female no person doth inherit, no not the Daughter, but the Brother shall possesse her goods in such manner, as is already specified.

If any Thiefe shall goe to steale any Money, or any other thing, and is taken with the said stealth, in such case it shall be provided according to our Ordinances and Lawes; and if the said thing so stollen hath an Owner, it shall bee given him, although by their uses and customes it belongeth unto us, and this, because so it is our pleasure, and wee thinke it good to shew them favour, as we doe unto them that well and faithfully doe us service, as we hope they will doe.

If any treasure or goods be found or discovered, it belongeth and appertaineth to us.

If any man be married with two Wives, and have foure Sonnes of the one and of the other, or more or lesse, although that they bee not in number equall, whensoever the said Sonnes shall divide the said goods of the Father, they shall divide it in the midst, and the one Sonne shall have as much as the other foure, and the goods of the Father and of the Mother, shall not bee inherited in the Daughter, as is above rehearsed.

The Officers placed by us, and by our Governours and Captaines, and over-seers of our goods, shall not take any bribes, nor Lands, of, or at the hands of the Governours and Townes, neither may they use any Merchandize within the compasse of their Office. And I command, that if at any time they or he shall be attainted with the same fault, that which shall be found he hath taken, or by his meanes any losse was sustained, hee shall repay it againe, and the said quantitie so paid, shall remaine unto us.

*Or a Cassock:
Pachorins a
kind of Linnen
cloath.*

If the Governours shall lay, or exact any demands in the Townes for Cabaga, Pachorins, or whatsoever profits or commodities for themselves, or for to give to the Captaines, or chiefe Master of the Ports, or to any other Officers, or persons whatsoever, every Governour of a Towne so convicted, shall pay the whole summe of that,

which they have levied through all the Townes; the one halfe for them that shall accuse them, and the other halfe for redemption of Captives and the Scriveners, or Notaries of the Townes, shall be contributaries with them, if the said tribute, subsidie, or tyrannie was raised, or levied with their consent.

He that shall convay, or purloyne any Merchandize, of whatsoever sort it be, without paying to our Officers the duties belonging to us as they are bound: they shall pay after the rate of eleven for one, of that which he hath so convayed and purloyned, being thereof convicted.

At what time soever that the chiefe Master of the Ports, with the Clerkes or Clerke of his charge together, or every one of himselfe, shall goe to the Iland about matters concerning our affaires, or any one whom they shall send to the said Iland, or to the Townes of the same, they shall give them their meat according to their use and custome.

And also to our Factor, or Officer of that office when they shall goe thither, to provide in any matters concerning our affaires, or the Towne of the Iland.

Whatsoever Foot-man shall goe with any message pertaining to our service, or to the recoverie of our rents, they shall give him every day that he shall be there without dispatching, two measures of Rice for his meat, and one Leal for Betre, which is an hearb that they use to eate.

If any Governours of the Iland of Chorán, or of the other Ilanders annexed to the same of Tisoare shall runne away to the Turkes out of the Land, because they would not pay the rent, as it is aforesaid already, it hath beene done, the which from hence-forward wee hope they will not doe, they shall lose their mooveable goods, and they shall fall unto us, and their Lands and Offices shall bee given unto them they doe appertaine to, and will give most for them, being bound to pay the rights and customes that the said Lands are bound to pay, and that which they shall give over-plus for the said Lands and

*A piece of
Money of three
farthings.
Betre, an
herbe that they
use to eate.*

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Governourship, their custome reserved, shall bee to our use.

[II. ix. 1511.]
*Which is a
piece of linnen
cloath.*

When they doe make any feast or assembly, wherein they are to take Betre, (which is an Herbe) or Pachorins, the principall Governour of every Towne shall take first the said Betre, Pachorins, or Jewell, and after him the other Governours by degrees, according to their authorities and customes.

When any assembly or convocation is to be made, and the names of the Governors to be named in writing; first shall begin in the name of the principall in honour, and consequently one after another in their degrees.

When in the end of any Councill that they make, there is any difference or doubt in setting downe that which they have agreed upon, it shall bee written by the Scrivener, or Notarie of the Towne; and having written it, he shall say with an high voyce, which is called Nemo, that which they have agreed upon, and if there be no bodie to gainesay that which he hath said, and declared with an high voyce, it shall remaine in full force and power.

When the Governours of the Iland do meete for any councill, agreement, or decree, the said decree shall be set downe by the Clerke of the Common Councill of all the Iland, and the voyce that shall be given at the end of the said decree, called Nemo (as aforesaid) shall bee spoken by the most principall Governour that will be accepted, the said Nemo shall be made by the Scrivener or Notarie that writ it.

The Towne of Teleigaon hath the preheminance, for it must bee the first that beginneth to share their Rice, and the Governours of it must come every yeare with a sheafe of Rice, to present it before the high Altar of the Church, and the Vicar with them must go to the Storehouse where our Factor is, and he shall have bestowed foure Pardoas in Pachorins, and hee shall cast them about the neckes of the Governours, ordained among them, that they may receive honour, and from thence forward the

*Which is a
piece of Mony
worth 300.
Reys.
Pachorins a
piece of Linnen
cloath.*

other Townes may reape, or share their Rice as hereafter shall be declared.

In the time of Tillage, the first Rice-ground that shall be ploughed, and in the time of Harvest that first shall be reaped, must be the chiefe Governours field of every Towne, and after him any one that will may reape his: and the same order shall be used in the covering, or thatching of their houses every yeare, the which Governour of the Towne shall cover his house first with Palme-tree leaves, and after him all the other people of the same.

The Men or Women Dancers, that shall come to feast to a Towne, they shall goe first to feast at the house of the principall Governour; and when there be two in like honour it stands in the choyce of the Dancers, to goe to which of them they thinke best: and these Governours so in one degree of honour, shall rise together to the Betre, or to any other honour, when they are to receive estate, with their armes a crosse, the right arme under the left, because that he that goeth on the right hand, doth take it for more honour, and because another Governour might say, that he which did take the present with the left hand had the preheminance, because it came over the right hand.

*Which is an
herbe they use
to eate.*

The Governours that are in Common; to wit, which is to take Betre, (which is an Herbe) or any other honour, have no preheminance the one of the other; and they may sell the said honour of the Betre, or Pachorins, (which are certaine Linnen cloaths) to any of the said Governours of the said Towne, every time that the said honour chanceth to bee given, and this for a certaine price, and it must be divided in the Towne: and when there is no objection to the contrary, then the Scrivener of the Towne receiveth the said honour.

*Toucha, a kind
of Torch or
Lampe carried
before them.*

No man may carrie Tocha, Andor, or Sombreiro, without our llicense, or of our Governor, except it come to him by Inheritance from his Fathers, and those to whom we or our said Governor shall give the said license for desert of his services, it shall bee given in two sorts;

*Andor is a
Chaire.
Somb. a kind
of Canopy to
hide from the
Sunne.*

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the one, that they may carrie the said Sombreiro and Andor with his Foot-men, and Tocha with the Oyle at their owne charge; and the other is, that hee doe receive of us the said Sombreiro with the said Foot-men, and the Oyle paid at our charges, and the said light also may bee given without the shadow, and the shadow without the said light or Tocha, every thing by it selfe, or altogether in any of the manners above specified. Therefore also we notifie it, as well to our Captaine Generall, and Governour of these parts of India, which now is, or hereafter shall bee: and also to the Captaines of this Citie, Judges, Justices, and Officers of the same, and to every other person or persons, to whom this our Letter shall be shewen, and the knowledge of it doth appertaine: We command, that in all things they keepe and fulfill the same, and cause it to bee kept and fulfilled, as in it is contained, for our meaning is the same. Given in the Citie of Goa, the sixteenth of September, the King commanded it by Alfonso Mexia, Over-seer of the goods in these parts of India, and Anthonie de Campo did write it, in the yeare of 1526. Alfonso Mexia.

Don Philip by the Grace of God, King of Portugall, and of the Algarves, on this side and that side the Sea in Africa, Lord of Guinea, and of the Conquest, Navigation and Trafficke of Æthiopia, Persia, and India, &c. Be it knowne to you, that I seeing how much the good government, and preserving of my Estates in those parts of India, doth import, and Justice to be truly administred in them to my Subjects and Vassals, and desiring that in my time it may bee done with that integritie, libertie and brevitie that thereunto belongeth; [II.ix.1512.] I thought meete to send or provide after I had succeeded in the Crowne of those Kingdoms, Persons of conscience and learning, to the most of the Fortresses of those parts, that should administer it, to the which we gave power and authoritie according to their governments or charges. And being now enformed that in the Citie of Goa, principall and head of the said Estates, the Kings

DON DUART DE MENESES

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*As Westminster
Hall.*

my Predecessors of glorious memory, did ordayne there should bee an house of Justice, or place of hearing, wherein some Officers by them chosen (as in a supreme Tribunall) should determine the Causes, giving them for that purpose at sundry times divers charges, the which for the varietie of matters ought to be reformed, and I being willing in dutie to continue with the same intent, and command to provide in those Causes, which at this present were most necessarie for the good of the said House, commanded for that effect, learned men of my Counsell, and of experience that they should determine what might be done in that case, as well in the ordering and governing of the said House, as in the multiplying of the Ministers belonging to it, that matters of Justice might with more ease and facilitie be prosecuted, and having heard their opinions, and necessary diligences being used, and having given mee relation of all things and account, I thought good to provide for them in manner and forme following.

§. II.

A Copie of the order that the Vice-roy of the Estate of India shall hold in matters of Justice, as also of the other Magistrates, in the divers places holden by the Portugals in India.

He Vice-roy shall goe to the house of Justice, the times that he thinketh good, and shal give no voyce, nor assigne or pronounce any sentences, but he shall onely use the offices that the chiefe Judge doth use in the Court of Requests, and of the rest which in extraordinary matters is granted unto him in all things whereunto his charge may bee applied.

There shall be in the said House or Court ten Officers, to wit, one Chancellour, the which shall also serve for a Judge of the Chancerie: one chiefe Judge of facts and causes Criminall: one chiefe Judge of matters or causes Civill, the which notwithstanding

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PURCHAS HIS PILGRIMES

*Or a Preferrer
of Bills and
Supplications.*

shall serve for Judges in matters of complaint, wherein any Judge of our estate, goods, or revenues hath not given sentence, one Attorney for causes touching the Crowne goods, or revenues: and one Promotor of Justice, the which shall serve also for a Judge of complaints, and wrongs in those cases wherein he is not Attorney: one chiefe Judge for Wills and Testaments, the which shall serve also for a Judge of Complaints, in such cases as he hath not given sentence.

Also there shall be in the said house three extraordinarie Judges, the which shall serve in absence, and for any hindrance of the said Judges of complaints above named, and for the other Offices. And this by commission of the Vice-roy, and in his absence of the Chancellor, or of the most ancient Judge, which doth serve himselfe as Chancellor, when the Chancellor himselfe is absent, and they shall helpe the Judges that sit on the Bench to dispatch the causes then depending, and not in any matter aforetime past, &c.

Every day before they sit or dispatch any matters, there shall a Masse be said by a Chaplaine, which the Vice-roy shall choose for that purpose, and he shall be paid at the charges and expences of the said house, and the Masse being ended, they shall beginne to dispatch such matters as shall be brought unto them, and they shall be foure houres at the least in dispatching matters, by an houre-glasse, which shall stand upon the Table where the Vice-roy doth sit.

The Judges, as well in cases Civill as Criminall, shall have the same authoritie, and shall keepe the same order that is given unto them, whereof the Judges of the Court of Requests doe also use, and of those sentences which by mine Ordinances I command account be given unto mee before they be put in execution, the said account shall be given to the Vice-roy, if hee have not beene present at judgment, or if he be not absent from the Citie of Goa: for if he be absent, the account shall be given unto him that ruleth in his stead, and when there is any judgement

Criminall of Importance, as is to put some person of qualitie to death, or other judgement of importance in Civill cases, execution shall not be made without giving account to the Vice-roy thereof, although he be absent, or out of the Citie.

The Vice-roy and Judges may in the house of Justice supply the defects, and annihilating of the acts, when he shall thinke that the cause doth require it, for the performing of Justice.

And the said Judges, while they are in the said house executing their Offices with the Vice-roy, shall be set in plaine Chayres, and the Vice-roy shall presently command them to be covered, and not to sit bare-headed.

The said Judges shall not enter into the said house with any weapons, neither shall they weare any garments of colour, but they shall be apparelled in long blacke garments, in such manner as it may represent the Authority they have.

The Vice-roy shall have a particular to command the Pensions to be payd to the said Judges at their due times, in such manner as they may bee effectually payd every quarter, without any delay to the contrarie, and their payment shall be given or payd unto them in the said house, at the end of every quarter. [II.ix.1513.]

The Bills of pardons, Bills of assurance, legitimations, and suppliances of ages, shall be given to the Vice-roy being in the said house, and he with the said Judges shall dispatch them, and they shall be such as he for that purpose shall choose, alwayes the Chancellor being one of them, if he be present, with the Judge of the cause, and to the dispatches of the said Petitions, the said Judges with the Vice-roy shall set their hands, and the Bills shall passe in my name, with the accustomed causes, and they shall be signed by the Vice-roy, and no Bill of pardon shall be taken without pardon of the party offended, and in the dispatches of the said causes they shall alwayes have a due regard and consideration.

And because of the easie granting of pardons, which

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the Vice-roy in those parts doth ordinarily grant, hath sprung that the faults are not punished, and the boldnesse to commit new hath encreased; Wee thought it meet and convenient, that no pardons should bee granted in matters of Apostacy, Sodomie, false coyning, treacherous murder, falshood in the crime of any of the Heads, Læsæ Majestatis, wounding, or killing of any Judge or Justice, or of a Captaine of any Fortresse, the slaughter of a Maior, or Bayliffe, or any other Officer of Justice, except any cause so urgent doth concurre, that the granting of the said pardon of the said cases, doth concerne the preservation of the estate of India: then the causes shall be communicated with the said Judges, as is already declared, and when any of these cases so excepted shall happen, the Vice-roy shall take the said cases particularly in memorie, and shall give me account of them in his Letters, by the first Fleet after the pardon were granted, with the causes that moved them to pardon such a fault.

The said Vice-roy from hence forward shall not grant any Warrant, that the money of Orphans shall be given to any Gentleman, or Captaine of any Fortresse, nor to any other persons which are not Merchants, for the many inconveniences that thereof doe proceed.

The Vice-roy of India in the providing of publike Offices of Justice in those parts, shall have a great care to provide in my servants or any other persons, bene meritos, and apt for the said Offices, preferring alwayes my servants, when they have equall deserts with the other, and he shall passe no Warrant for any Captaine of a Fortresse, that he may provide the said Offices that are voyde, for the great inconveniences that thereof doth arise, and because it is provided in mine Ordinances, how the Offices of the said charges must be provided by the Justices, and Commissioners of those Countries, in whose place being absent, the Learned men that I have sent for Judges of the Fortresses to those parts doe remayne.

The said Vice-roy in the Warrants of Justice, or of goods that he passeth, shall not command in an Edict,

that they may not passe by the Chancerie, for the many inconveniences that thereof doth arise, and being passed in any other forme, they shall be of no force, and the persons to whom they shall be directed, shall not keepe nor conceale them, except the Warrants be of secresie, or of matters of importance, the which passing by the Chancerie would take no effect; and if any Warrant that the Vice-roy doth grant, doe come with restraint or seizure whatsoever, the said restraint or seizure shall be dispatched ordinarily in the house of Justice, or Hall above named, by the Judges to whom it doth appertaine.

All the Warrants or Letters that the Vice-roy maketh, shall be written or subscribed by the Secretarie of the estate of India, to whom it pertayneth, and not to any other person except he supply the place of a Secretarie, because there is none provided by me for that effect.

The Vice-roy shall command an *account to bee taken of the Captaines, and of the other Officers which shall deserve in them, as soone as their time is expired, the which shall be done by the Judges of the Hall or Court above named, which he shall choose for that purpose, or by any other trusty persons notwithstanding the accounts, or regencias of Ormus, Malaqua, and Mosambique shall be taken by the Judges themselves, because of the importance of them, and the acts or examinations of the said accounts or regencias shall be dispatched in the said House or Court of Relation, and the sentences which upon them shall be given, with the copie of the said acts and examinations, the Vice-roy shall cause them to bee to the Realme the same yeere that they are taken, and they shall be delivered to the Judge of India, and of the Myne, that he may deliver unto me relation of them, and I may command them to be set in that place that I shall thinke to be most meet.

*Which is
called
regencia.*

*Viz. of
Portugal.*

The condemnations of money that shall be made in the House or Court of Relation, shall be applied for the expences of the said House, and the Judges of the said House or Court may not apply them to any other use, of

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the which forfeitures, or condemnations there shall bee a Receiver, and a Scrivener of the receipt, and expences of them, and the said expences shall be made by order of the Vice-roy, for the which there shall be a Booke assigned and kept, by one of the said Judges, to whom the Vice-roy shall commit it in keeping.

[II. ix. 1514.] And because I may have knowledge of all causes as well Criminall as Civill, which shall be dispatched in the said House or Court of Relation in every yeere, the Vice-roy shall command a Roll or Register of all the said cases that so shall bee dispatched to bee made, and also of those which remayned to be dispatched, the which Register he shall send unto us every yeere.

The Vice-roy shall nominate every three yeeres, one Judge of great confidence and trust, that may take the Examinations in the Citie of Goa, of the Scriveners, Advocates, Rulers, Bayliffes, Tellers, Inquisitors, and of all the other Ministers of Justice, and of the Revenues, excepting the Justices of the House or Court of Relation, and also besides the Examinations that the chiefe Justice of Criminall causes, and the other Officers of Justice in the said Citie are bound to make every yeere according to their Offices or Authoritie, and the said Judge shall proceed against the faulty according to Justice, and finally, he shall dispatch them in the said Court of relation, with the Judges that the Vice-roy shall nominate unto him.

And the Vice-roy not being present in the House or Court of relation, or being absent from the Citie of Goa, the Chancellor shall serve in his place, according to the order of our Decree.

*A note or copy
of the autho-
ritie that the
Chancellor of
the House or
Court of
Relation of
India hath.*

The Chancellor shall peruse or over-see all the Bills & Sentences, that are given by the Judges of the said Court or House of relation, and in the passing and ingrossing of them, he shall keepe the same order that the Chancellor of the Court of Requests doth keepe, by authoritie of my Ordinances and Warrants.

He shall take notice of the suspicions that are to the Judges of the said House or Court of relation of India,

and to the other Officers of the said House, the which he shall dispatch in the said House or Court of relation.

He shall take notice of the cases and errours of the Notaries and Scriveners, and other Officers, whereof the Judge of Chancerie pertayning to the Court of Requests may take Notice, and he shall passe Bills of assurance upon the said cases being of such qualitie that it may bee done, and no other Judge shall passe them, and he also shall take notice of the appeales of errours committed by these Officers of the estate of India, and of the wrongs past before the Tellers of the costs, using in all that is above named that authoritie, that is given to the Judge of the Chancerie belonging to the Court of requests.

For there is a Chancerie belonging to the Court of Requests.

And for so much as in the said parts there is no other Chancellor but he of the house or Court of relation, it is my will and pleasure, that all those matters that in whatsoever manner be dispatcht by the Vice-roy, by Letters, Bills, or Warrants, which by authoritie of my Ordinances should passe by the chiefe Chancellor, doe passe by him, and in the passing and engrossing of the said matters, he shall use the authoritie of the chiefe Chancellor, and the Debts that are due in the engrossing of the Warrants, which the Vice-roy shall passe, he shall determine upon them with three of the said Judges, which the Vice-roy shall nominate unto him.

And hee shall also take notice of the suspicions layd to the Overseers of our Revenues, or Exchequor, and to the Officers thereof, and hee shall dispatch them according to the authoritie of the chiefe Chancellor.

And touching the valuation of the Garrisons, and other Offices of what ought to bee payd in the Chancerie, the said Chancellor shall use the same order containd in the Orders of the estate of India, whereof hitherto hath beene used, the which he shall use onely in this behalfe.

The Chancellor shall keepe the Courts that the Judge of the Chancerie is bound to doe, in the dayes ordayned for that purpose, and the Sentences that the said Chancellor

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doth give, shall passe by the Chancerie, or by the ancientest Judge of the Appeales.

And when the Chancellor chanceth to bee absent, or busie about other affaires, in such sort that thereby he cannot be present, the Seales shall remayne with the ancientest Judge of Appeales in that Office, he which shall take notice of all such matters as the said Chancellor might take notice of.

And in all the rest that in this Register is not declared, the said Chancellor shall use the same order that is given to the high Chancellor, or to the Chancellor of the Court of Requests, by our Ordinances and Decrees, and this shall be used in such cases as they well may be applied unto.

*A note or copy
of the autho-
ritie that
belongeth to the
Judges of
Appeales.*

There appertayneth to the Judges of the Appeales, to take notice of the Appeales of the Sentences definitive, that the chiefe Judge of the Civill cases, and the chiefe Commissioner of the deceased shall pronounce in such Civill cases as are not contayned in their Prerogative or Authoritie.

There appertayneth also unto them, the deciding of the Appeales of Civill cases that doth passe before the Judge of the Citie of Goa, and before the ordinarie Judges, and before the Judges of Orphants, and whatsoever Judges of the said Citie, and also of the Judges of the Fortresses, or Garrisons of India, and of the Townships thereof, and of those Captaines that have no Judges, the which doth not appertayne to any other Judgement by authoritie of my Ordinances or Decrees.

All the cases which by authoritie of the same Decree doth appertaine unto them, they shall dispatch them by a pretence, and in the dispatching of them, they shall keepe the order that I have given by mine Ordinances and Decrees to the Judges of the Complaints, and Appeales of the Court of Requests, and they shall as well in the dispatching of the Sentences definitives, as of the Interlocutorie, Bills of complaint, Petitions, and Examinations of Witnesses, and they shall have the same authoritie that

[II. ix. 1515.]

the Judges of Appeales of the said House or Court of Requests have.

And the Judges of Appeales shall take notice of the Petitions of the injurie that is done in cases Criminall, and Civill, of all the Judges that are resident in the Citie of Goa, and five leagues round about the same, in those cases wherein appeale or complaint may be made by Petition, and shall dispatch them according to the forme of our Ordinances and Decrees.

And notwithstanding, that according to the Decree in the Appeales, the account surmounting the summe of ten thousand Reys, three voyces agreeing are needfull to confirme or revoke; it is my will and pleasure, and command that two voyces agreeing shall suffice to confirme or disanull the summe of twentie thousand Reys, and in the Appeales of greater summes, the forme of the said Decree shall be kept in all points.

*Which is, 6l.
5s. sterling.*

*Which is, 12l.
10s. sterling.*

And in all the rest which in this Processe is not declared, the said Judges of Appeales shall use the same order given to the Judges of Appeales of the Court of Requests, by my Ordinances and Decrees, and this in those cases wherein they may be applied according to Justice.

To the chiefe Judge of Criminall cases appertayneth to take notice by Ausaon nova of all the Crimes or Facts that shall be committed in the Citie of Goa, or five leagues round about it, the Vice-roy, or the Court of Relation being in the said Citie, and those cases that shall be written in processe in his Court, he shall dispatch them in the Court of Relation.

*A note of the
authoritie
belonging to the
chiefe Judge of
Criminall
cases.*

Hee shall take notice also of all the Bills of complaint, or Bills of testimonie, or witnesses: and of all Criminall cases remitted, to wit, in the cases wherein it may be remitted, which doe come from whatsoever part of the State of India, the which hee shall dispatch in the Court of Hearing, or of Relation, if the Judgement of them doth not appertaine to other Judges especially, according to my Ordinances and Decrees.

*Or, in matters
of late time.
Which is as
Westminster
Hal.*

A.D.
1584.

PURCHAS HIS PILGRIMES

Hee shall also take notice by Petition of all Criminall Appeales, that the Parties shall bring before the Judges, and the Judge of the Citie of Goa, and of five leagues round about the same, the which he shall command to be answered by himselfe alone, and he shall dispatch the said Appeales in the Court of Relation, and the parties being willing to appeale directly to the Court of Relation by Petition, they may doe it, and the Judges of Appeales shall give a dispatch in the said Petitions, according to the forme of the Ordinance in that case provided.

*Or in matters
of late time.*

And likewise hee shall take notice by AUSAON nova, and shall dispatch by himselfe alone, all those cases that the Corregidor of the Criminall cases of the Court may take notice, and dispatch by himselfe alone, and of the determination that in the said cases may be appealed by Petition to the Court of Relation, in such manner as they doe appeale from the Corregidor of the Court according to the Ordinance in that case provided.

Hee shall give Warrants or Letters of assurance in all those cases, wherein the Corregidor of the Court may passe them by the authoritie of his Office, and in passing of them he shall keepe the forme of the Ordinance in that case provided, &c.

Hee shall have a particular care, that as soone as any Facts be dispatched of any man condemned to die, that receiveth wages or a stipend of the King, or is banished, to cause his name to be set in the Register, or Check-roll, upon these Titles within ten dayes, whereunto he shall joyne a Certificat to the Fact of his condemnation.

Hee shall keepe every weeke two Court dayes, to wit, upon Tuesday and Friday in the afternoone.

Hee may also pleade by Petition the Criminall cases that doe passe before the Judges of the Citie of Goa, and five leagues round about the same, and hee shall receive the complaints in all those cases wherein the Corregidor of the Court may receive them, and he shall use in all such cases the rule or authoritie of the

said Corregidor of the Court, in all manner of matters whereunto this may be applied.

And hee shall take notice of the Appeales of Criminall cases that shall come from any part of the Estate of India, and shall dispatch them in the Court of Relation, the Judgement of them not appertayning particularly to any other Judges, according to the Ordinances and Decrees, and in the dispatching of the said Appeales, hee shall keepe that order, which I have given to the Judges of Criminall cases of the Court of Requests by mine Ordinances and Decrees.

There shall serve with him two Scriveners or Clerkes, of the foure belonging to the chiefe Judge, according to the Warrant that I past, in the division that I commanded to be made of the Office of the chiefe Judge.

To the chiefe Judge of Civill cases belongeth by AUSAON nova the notice of the cases Civill of the Citie of Goa, and round about the same five leagues, the Court of Relation being in the said Citie, the which shall be written in Processe in his owne Court, and he shall dispatch them by himselfe alone, giving leave to appeale in those matters that belong not to his Authoritie, according to the forme of the Decree provided in those cases.

*A note of the
authoritie
belonging to the
chiefe Judge of
Civill cases.*

Also there appertayneth to him to passe the Certificats, and Letters of Justifications.

And the said Auditor shall have authoritie by himselfe [II. ix. 1516.] alone to judge in matters amounting to the summe of fiftene thousand Reys, which is nine pounds seven shillings six pence sterling, in landed Goods; and in movable Goods, to the summe of twentie thousand Reys, which is twelve pounds ten shillings sterling.

And of the interlocutory Sentences that the said Judge shall give, the parties may appeale by Petition in those cases, which by the Ordinance the Corregidores in Civill cases of the Court may appeale.

And he shall keepe two Courts every weeke, to wit, upon Monday, and upon Thursday in the afternoones.

And in all the rest which in this Processe is not declared,

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PURCHAS HIS PILGRIMES

the said chiefe Judge of Civill cases shall use the order, that the Corregidores in Civill cases of the Court doe use, by my Ordinances and Decrees, and this in such cases as they may be applied unto.

There shall serve with him two Scriveners, or Clerke of the foure that served in the chiefe Judges office, according to the Warrant that I past in the division that I commanded to be made in the said Office.

*A note of the
authoritie
belonging to the
Judge of the
Crown Office,
and of the
Exchequor.
Or in matters
of late time.*

To the Judge of the Crowne Office, and of the Exchequor appertayneth to take notice of all matters pertayning to the Crowne, or to the Exchequor by Ausaon nova, and by Petition of Appeale in the Citie of Goa, and five leagues round about the same, the Court of Relation being there, and out of Goa he shall take notice from all parts of India by Appeales, or by Bill of Complaint, or by Bills of Testimonie of all the said cases, although it be betweene partie and partie. And also he shall take notice of all the other cases, whereof the Judge of matters touching the Crowne and the Exchequor of the Court of Request, may take notice by vertue of my Ordinances, and he shall dispatch the same cases in the Court of Relation, according to the order that I have given by my Ordinances and Decrees to the Judge, of cases touching the Crowne and Revenues of the Court of Requests.

*Note that there
is a Judge of
Crowne and
Exchequor
matters in the
Court of
Requests.*

And in the interlocutory Sentences that he shall give by himselfe alone, in whatsoever cases, there may bee an Appeale by Petition in the Court of Relation, in such cases as by vertue of the Ordinances may be appealed of by Petition.

He shall goe at all times being necessarie to the Accounts, where hee shall proceed according to the rule that I have given in cases belonging to the Exchequor of the Estate of India.

The said Judge of the Crowne and Exchequor shall also serve for Judge of the Kings Revenues, and he shall use in all such matters that order that I have given to the Judge of the Revenues, which is resident in the Court of

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Requests, and also in all other matters which otherwise I shall command hereafter.

There shall be two Scriveners or Clerkes, the which shall write by their turnes, all those cases that shall passe before the said Judge of the Crowne Office, Exchequor, and Revenues.

The Attorney of matters touching the Crowne and Exchequor, ought to bee very diligent and know particularly of all the cases pertayning to the Crowne and Exchequor, for to require in them all things belonging or appertayning to the true performing of Justice, for the which he shall be present at all the Courts that the Judge of the Crowne Office, and of the Exchequor doth keepe, and also at all other Courts that shall appertayne to my Exchequor, and in all the rest hee shall accomplish the Ordinance that I have given to my Attorney in matters of the Crowne and Exchequor, in mine Ordinances and Decrees.

*A note of the
authoritie be-
longing to the
Attorney of
cases touching
the Crowne,
and exche-
quor.*

Also in those cases wherein he is to be a Preferrer, either in the behalfe of Justice, or of the Revenues, he shall also use the same order which by mine Ordinance I have given to the Preferrer, or Informer of the Court of Requests, and to the Attorney of the Revenues.

There appertayneth to the chiefe Commissioner of the deceased of the Estate of India, to take notice by Ausaon nova, in the Citie of Goa, and five leagues round about the same, within the limit of which five leagues shall contayne the Territories of Bardes and Salcete, although some of them be without the said five leagues, the which shall dispatch such matters as shall be processed in his Court by himselfe alone, giving in them Appeales, in such cases, as are not contayned within his authoritie, and he shall use that authoritie which by my Ordinances and Decrees I have given to the Commissioners of the Orphans, and of the Citie of Lisbone, and to the Commissioners of the Borders or limits of the said Kingdome, in such matters as they may be applyed unto, and also in all such matters as in this Ordinance are not especially provided for.

*A note of the
authoritie
belonging to the
Chiefe Com-
missioner of
the Deceased.
Or, in matters
of late time.*

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PURCHAS HIS PILGRIMES

*Which is, 12l.
10s. sterling.
Which is, 9l.
7s. 6d. sterl.*

The said chiefe Commissioner shall have authoritie to the quantity of twentie thousand Reys in mooveable goods, and in Lands or Tenements fifteene thousand Reys without application, or appeale. And he shall appeale in cases appertayning to the Orphans, and Captives in those Sentences that he shall give, and are not contayned within the compasse of his Authoritie, although that the parties doe not appeale in the said Sentences, according to the Decree in such a case appertayning.

*Which is,
125l. sterling.
[II. ix. 1517.]*

And because I understand by Information that the Commissioners of the Orphans, and of the men deceased, which doe serve in other parts of India, doe give every one assurance only of two hundred thousand Reys, according to the Decree and Ordinance that hitherto they did use, and some of the said Commissioners doe receive great quantitie of money of the men so dying, the which when the parties will recover they cannot doe it, by reason of the goods which the said Commissioners have not, nor by the assurance which was of a very small quantitie. And I being willing to provide in this matter. It is my wil & pleasure that the Commissioners of the Fortresse of Sofola, Mosambique, Ormus, Malaca, and Macao, and in Bengala before they come to, or enter in their Offices, that every one of them doe give assurance of five thousand Cruzadoes, and the other Commissioners of the said Fortresses or Townes, shall give every one assurance of two thousand Cruzadoes.

*Which is
1250. pound
sterling.
Which is 500.
pound sterling.*

There shall be in the Court of the chiefe Commissioner, a Chest with three Keyes, of the which the said chiefe Commissioner shall have one, and the most ancient Scrivener or Clarke of his Court another, and the Treasurer of the said Court shall have the other, in the which all the money of the men deceased which in the said parts is to be had, shall be deposited, and it shall be set downe, or entred into a Booke, with the number or summe thereof, according to the order of the Decree to that Case appertayning, the which Booke shall also be layd in the same Chest, the which shall not be opened, but when any Money

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is to be put therein, and it shall bee entred in the said Booke, all the three Officers being present, aswell at the receipt as at the expences of the said money, and the said money which in the said Chest shall be deposited, and all the rest which doth appertaine to the said Orphans or men deceased, the said chiefe Commissioner shall not consent to the taking out of the Chest, neither that it be lent to any person, but only it shall bee sent unto this Realme, by Letters of exchange as the custome is, or hee shall command it to be delivered in India, to the parties to whom by right it doth belong or appertaine.

*Viz. of
Portugal.*

And because I am enformed that some persons dying, to whom there is no certaine knowne, the Vice-Royes doe give the goods of the said men deceased to some persons, whereof there doth arise many inconveniences, and I being willing to provide in the said case, doe thinke it meete, and doe command that from hence-forward the said Vice-Royes shall not give the said goods to any person with assurance or without, and that they shall command them to be kept in good safeguard, according to the order of mine owne goods, sending them to the Kingdome directed to the Treasurer of the Receipt of the Captives, according to the order given in this Case, that from his hand it may bee given to whom it doth appertaine, or to remayne in the House of Receipt, having no Heires according to the Decree.

The said chiefe Commissioner shall have a particular care to know when the shippes of this Realme shall come to the Citie of Goa, and also of the other ships, that come to the said Citie from other parts of the Estate of India, and if there dyed in them any persons, and the order that was kept and observed in the making of the Inventory of their goods, causing it all to be set in good safeguard according to his authoritie, and the dutie of his Office.

And likewise in the same manner, he shall have a particular care to send every yeare by Letter of Exchange in the said ships of this Kingdome, all the money of the said deceased men, that is in his Office directed to the

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Officers to whom it appertayneth to bee delivered by vertue of my Decrees, that in this Citie it may be given, and delivered to the persons to whom of right it doth appertaine.

And also he shall have a speciall care to make a discharge of the generall Register of India, of the wages that the said men so deceased did receive, because that also there may bee a note set in their Toll, or Register, how they are dead, and of the day wherein they dyed, that they may receive no more wages for them of my goods from that day, and to doe this, hee shall peruse the said Register some dayes, that he shall thinke convenient for to doe the said diligences, because they doe import very much to my service, and for this cause I command the Scriveners or Clerkes of the said generall Check-roll of India, to bee very diligent, and to make all these Discharges, and to set Notes in the Check-rolls of the said men deceased, as by the order of the said Register it is commanded them.

The said chiefe Commissioner shall take no notice of the Appeales that doe come from the Judges of the Orphans of the Citie of Goa, and of the other Fortresses of the Estate of India, and from the other Commissioners, but they shall goe directly to the Court of Relation, to the Judges of Appeales, where they shall be dispatched according to the order of the said Judges of Appeales. Neither shall he take notice of the Appeales, which by Bills, or Letters of Testimoniall shall come from the Fortresses of India, but they shall goe directly to the Judges of Appeales, to whom the Judgement doth appertaine, as in their Title is declared.

Of the Interlocutorie Sentences, whereof by my Ordinances may bee appealed by Petition, or by a Bill of Complaint, the parties may according to the forme of my Ordinances and Decrees appeale to the Court of Relation, and the Appeales that doe passe before the Judges of the Orphans of the Citie of Goa, and five leagues round about the same, shall goe directly to the Court of Relation, according to the Commandement that I commanded in the

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new reformation of Justice, and the said Commissioner shall every three yeares give and yeeld an account for the importance that belongeth to the knowing how they doe serve and proceed in their Offices, and charges according to Equitie and Justice.

And because it is convenient that there be a man that have care of the Deeds, Petitions, & of the other writings, that do remain in the said house where the said Court is kept, and also of the Tables, and order of the said house; I think it meet, and do command that from henceforward a man of trust, and confidence be Keeper of the said house, such as the Vice-Roy shal think meet for that purpose, the which also shal be Distributor of all Deeds, aswel Criminal as Civil, that shall come to the said house of Relation, according to that order which by mine Ordinances and Decrees I have given to the Distributor of the Court of Requests, and he shall use that order which I have given to the Porter of the said house, and the said Keeper shall also serve for Receiver of money for condemnations, for the expences of the said house, for the which Receipt he shall give account every yeare, the which account shall be taken of him by one particular Judge, whom the Vice-Roy shall nominate for that purpose, and the Vice-Roy shall nominate the person that shall serve in this Office, that I may confirme the same, and command a Patent to be made to the said person during his life.

And it is my wil and pleasure, and I do command that all that which is containyd in this Decree, be fully and wholly executed, as in it is containyd, and that no other be used, whatsoever Lawes, Decrees, Warrants, Patents, Uses, and Customes to the contrarie notwithstanding, the which shall be written in a Booke, the which shall bee alwayes upon the Table in the said house of Relation, and the same shall be put in a Chest, which shall bee in the said house in very good keeping.

The Judge of the Citie of Goa, shall take notice in the said Citie, and within the libertie thereof, by Ausaon nova,

[II.ix.1518.]
*A note of the
Keeper,
Receiver, and
Distributers
charges belong-
ing to the
Court of
Relation.*

*A note of the
authoritie
belonging to the
Judge of the
Citie of Goa.*

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*Or in matters
of late time.*

of Cases Civill and Criminall, which especially doth not appertaine to any other Judgement, and he shall grant an Appeale in those Cases, that are not contayned within his authoritie directly to the house or Court of Relation.

And he shall take no notice of the Appeales and Complaints that doe passe before the ordinary Judges of the said Citie, and the bounds thereof, forasmuch as I have provided that the said Appeales should goe directly to the house or Court of Relation.

*Which is five
pound sterling.
Which is seven
pound ten shil-
lings sterling.*

The said Judge shall have authoritie in Landed goods, to the summe of eight thousand Reys, and in moveable goods, to the summe of twelve thousand Reys.

And in all the rest, which in this provision is not declared, hee shall use the authoritie that the Justices of Criminall and Civill Cases of the Citie of Lisbon, doe use according to the Decree and Law of the Reformation of Justice.

And he shall only use this order, and not that which is given to the Licentiate, George Monteyro, nor of any other.

*A note of the
authoritie
belonging to the
Judge of the
Orphans in
the Citie of
Goa.
*To wit of
Portugall.*

The Judge of the Orphans of the Citie of Goa, shall be a learned man, and hee shall use in all matters that order and rule, which by my Ordinances is given in the Title of the Judges of the Orphans, and hee shall beare a white Rodde, as the Judges of the Orphans of the *Kingdome doe beare.

And of the Sentences that the said Judge doth give, which are not contayned within his authoritie, there shall be an Appeale to the Judges of the Court of Relation, and of the complaints which doe passe before the said Judge of the Orphans, the parties may appeale to the Court of Relation, according to the order of the new Law made for the reformation of Justice.

*Which is sixe
pound five
shillings
sterling.
Which is three
pound fiftene
shillings
sterling.*

And the said Judge of the Orphans of the Citie of Goa, shall have authoritie to judge in matters touching moveable goods to the summe of tenne thousand Reys, and in landed goods sixe thousand Reys.

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*The Copie of
the rule or
authoritie of
the Learned
Judges of
Mazambique,
Ormuz, Dyo,
Malaqua,
Damaon,
Bazam and
Chaul.
Or in matter
of later time.*

The said Judges shall take notice in the places of their Jurisdiction by AUSAON NOVA, of all the Causes, Civill and Criminall, and the Civill Causes which are processed in their Court or Office, they shall judge definitively by themselves alone, giving Appeales in those Cases which are not contayned in their authoritie to the Court of Relation, and the Bills of complaint, or Bills of testimonie that shall passe before them, of the Interlocutorie Sentences, whereof by authoritie of my Ordinances may bee appealed, shall bee past in the Court of Relation, and not before any chiefe Judge as hitherto it hath beene used.

And the said Judges shall processe the Criminall Cases, till they doe conclude them by themselves alone, and when they are concluded, they shall give knowledge to the Captaines, for to appoint a day or houre certaine, wherein they may meete in the Chamber-house of the Citie, that they may give a dispatch in them, and in those places where there is no such Chamber, the Judges shall meete the Captaines in the Fortresses, or Castles, and the said Captaine being agreed with the Judge, the Sentence shall be written by the Judge, whereunto both shall set their hands, in the which shall be used due execution, if it be contayned within his authoritie, and being of sundry opinions, the sentence shall not passe, and they shal take a third man unto them, the which shall be the Over-seer of the Kings goods, and if hee be not in place, then the Factor of the said Fortresse. And if it chance that the Over-seer of the goods, nor the Factor for some hinderance cannot be present, then shall serve in their place, the eldest ordinary Judge that doth serve that yeare, and according to that which two persons shall agree upon, the Sentence shall be written, whereat all three shall set their hands, that due execution shall bee used according to the Order above rehearsed.

And the Criminall Cases that are not contayned within the compasse of the authoritie of the said ordinary Judges, they shall dispatch them by themselves alone, giving an

[II. ix. 1519.]

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Appeale, according to the tenour of my Ordinances to the Court of Relation, where the chiefe Judge of Criminall Cases shall dispatch them according to Justice.

And the said Judges shall take notice of the Appeales that doe passe before the ordinary Judges, of Cities and Fortresses where they are Judges, and shall dispatch them by themselves alone, whereof they shall give an Appeale to the Court of Relation, in such Cases as doe not contayne within their authoritie.

And the said Judges shall take knowledge of the Appeales of the ordinary Judges, as the Justices of the Borders may doe, and they may also plead such Cases, as the said Justices by the authoritie of their Offices may plead, and in all the rest, they shall use the Orders that the Justices of the Borders doe use, in Cases wherein they may be applyed.

Also they may passe Letters of Protection, in such cases, as the Justices of the Borders may passe them, and the Captaines of the Fortresses may not passe or grant them, neither may they intermeddle in the same by no manner of meanes, and the said Judges shall not grant any Letter of Protection in cases of death, nor in other cases which are reserved for the chiefe Judge of Criminall cases, which useth the authoritie of the Corrigidor of the Court, except the Judges of Masambique, Ormus, Malaca, Moluco, and Macao, for these may passe Schedules, or Bills of Securitie, a Protection in all cases, and in those wherein the Corrigidor of the Court doth passe, or grant them in the Court of Relation according to his authoritie, the said Judges shall passe them with the opinion of the Captayne, and the Over-seer of the Kings goods together, and if there be no Over-seer of the goods, they shall dispatch them with the Factor, and if it chanceth so that neither the Over-seer nor the Factor can be there, by some let or hinderance, then the most ancient ordinary Judge that doth serve that yeare, shall be in their stead, and it shall be sufficient that two of them doe agree in the granting or denying the said Letters of Protection, and the Bills of

Controversie, of those persons to whom they doe passe or grant the said Letters of Protection shall passe before the said Judges, the which thus to bee done, I thinke it meete and convenient, having a respect to the distance, that is, from these parts, to the Citie of Goa, where the Court of Relation is, and the great vexation that the parties would receive in going to demand Justice to places so distant and farre.

The said Judges shall have authoritie in Criminall cases to the quantitie of fortie thousand Reys in moveable goods, and in Landed goods to the quantitie of thirtie thousand Reys, and the Judges of the Fortresses of Mosambique, Ormus, Malaca, Moluco, and Macao, shall have authoritie in the said Cases to the quantitie of eightie thousand Reys in moveable goods, and Landed goods, seventie thousand Reys, and of those cases which shall surmount the said summe, they shall appeale to the Court of Relation, because they are not containd within their authoritie.

Which is twentie five pound sterling.

Which is sixteen pound fifteen shillings sterling.

Which is fiftie pound sterling.

Which is forty three pound fiftene shillings sterling.

And the said Judges with the Captaines shall have that authoritie in Criminall cases, which the Captaynes of my Townes or Castles, on the other side the Sea have, as is declared in the order of the twentieth Booke tituled 27. aswell over the Portugals, as over the men of that Countrey, and the Sentences that they shall give in those cases which are containd within their authoritie, according to this Decree, and the said Ordinance shall bee executed effectually according to Justice.

And if any case containd in the said Ordinance do happen or chance, so that by the authority of the same, the said Judges have commission to prosecute it unto death, they shall not execute those Sentences, which in any of the said cases they do pronounce, if the parties so condemned be Esquires, or Gentlemen of my houshold, or of greater qualitie: for before they doe execute the said Sentences, they shall make it knowne to the Vice-Roy, that with his opinion execution may be given to the said Sentences.

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And the said Judges shall not apprehend any person for any complaints of whatsoever qualitie they be of, without Information of Witnesses, according to the new Law of Reformation of Justice, the which Law they shall in this and in all other matters accomplish according to the tenure thereof.

They shall keepe the Court dayes that the Justices of the Borders are bound to keepe, and this in the publike accustomed places, where the Justices are wont to keepe them, and they shall not keepe them in their houses.

And the said Judges shall examine all such matters, as the Justices of the Borders are bound to examine, by the authoritie of my Ordinances, Lawes, and Decrees of these Kingdomes under the penalties in them declared, in such cases as they may be applyed unto.

They may also provide the places for the Officers belonging to the Justices which are void, according to the order of the Decree, untill the Vice-Royes doe provide them, and the Captaynes may in no wise provide them, the which Services or Places shall bee provided to my Servants, or to other well deserving persons, and their deserts beeing equall, my Servants shall be preferred.

[II.ix.1520.] And the said Judges shall bee bound to command every one of the Scriveners, or Clerkes of their Court to make a Booke wherein they may write all the cases as well Civill as Criminall, and other Bills of Appeale or Complaint, and all other Matters whereof the said Judges doth take notice, and every one of them setting downe that which is committed to his charge only, as well of those things which they shall write in processe for the observing of Justice, as of these Matters that are betweene partie and partie.

And every one of the said Judges shall have a Booke noted and signed by them, wherein they may cause all the forfeitures of money that are applyed to the expences of Justice, or to any other place according to the order of the Decree in that case provided.

And the said Judges may set penalties, and condemne

in them to the quantitie of two thousand Reys, for the charges of the said Justice, without any Appeale or Complaint of the said Sentence. The which expences shall bee made by the commandement of the said Judges, and not of the Captaines, and in the Accounts or Residencies that the Judges doe give, there shall an Account bee taken of them of the said money, and of the expences of the said Forfeitures, that notice may be had, if they have commanded the said Forfeitures to be delivered to those places or parties whereunto they were applyed, and the expences which by their commandement were made, if they were well and lawfully commanded.

And the said Judges may not bee imprisoned nor arrested during the time of their charges, for any Matter whatsoever, Criminall or Civill, except it bee by the commandement of the Vice-Roy, or the Court of Relation.

And because it importeth much to the keeping of good Justice, and the Administration thereof, that the said Judges have the Authoritie, that belongeth to the charges whereof wee have given them Commission, and because that they beeing subject to the Captaynes, did arise many inconveniences, and they were oppressed in such manner, that they could not performe their Duties with that Integritie, and libertie that belongeth to the Service of God, and mine; And I beeing willing to provide in this Case, doe thinke it meete, and doe command that the said Captaynes may have no Jurisdiction, nor any Superioritie over the said Judges, and that they doe not intermeddle with any thing pertayning to their Offices or charges, any thing to the contrarie notwithstanding.

And if the said Judges doe commit any crimes or excesses, so that it seemes to the Captaynes that they ought to advertize the Vice-roy thereof, they shall doe it by their Letters, the which the Vice-Roy shall command to be perused in the Court of Relation, that they may proceed against them according to Justice.

And the said Judges shall take such Fees for their Assignments as the Justices of the Borders may take, by

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the Authoritie of their Offices, and according to my Ordinances.

And when the said Judges shall bee absent, or hindered, so that by themselves they cannot serve, they may nominate a person to serve in their place, and if hee chance to dye, after hee hath nominated, the person so nominated shall serve untill the Vice-Roy doe provide another, and if hee dyeth without nominating any person to serve in his place, the Factour of the Kings Revenues shall serve the place, the which persons shall serve the same place, all the time that the Vice-Roy doth not nominate or provide, as it is already declared, and the Vice-Roy shall provide a man of Learning and Qualitie, in whom the said charge may well bee employed, the which persons in all things shall use the Order of this Decree.

And it is my will and pleasure that touching the Suspitions that shall bee layd to the said Judges in such Cases as by reason of their Offices they may take notice of, they shall keepe this Order following, to wit, when any Suspition shall bee intended against them by any partie of what Degree or Qualitie soever he be, the Judge not yeelding himselfe guiltie of the Suspition, the Acts thereof shall be committed to the ancientest ordinary Judge that served the yeare before, the which Judge shall determine of the same, according to Justice, and the said Judge shall proceed alwayes in the cause wherein the said Suspition was layd against him, untill it be finally determined, taking to himselfe for an Adjunct, one of the Justices of that present yeare, which doe serve in the said Fortresse or Garrison where hee is Judge, not beeing suspected, but if hee bee, hee shall take another Justice, and beeing both suspected, hee shall take the ancientest Alderman, and the same beeing so, hee shall take the second, and if hee bee suspected, hee shall take the third, to the which no suspition can bee layd, and the Acts that they two shall make, It is my will and pleasure that they bee in force and power, as if the suspition had not beene layd unto the said Judge, and beeing judged that hee is not suspesctive, hee alone

shall proceed in the Case, as hee should have done it, if the suspition had not beene intended against him. And being judged to bee suspesctive, in such a Case hee shall proceed no further, and there shall be a Judge set in his place, that may take notice of the said Case according to the forme of my Ordinances.

And it is also my will and pleasure, that when a suspition is thus laid to the said Judges, in whatsoever cases, as well Criminall as Civill; and the partie that doth lay the said suspition, is not contented with his owne deposition, but is willing to give other prooffe; hee shall deposite foure Cruzados before any hearing be given to the prooffe, the which he shall forfeit to the poore Prisoners of the Jayle of that Garrison where he serveth, if it be judged that the said Judge is not guiltie of the said suspition. [II.ix.1521.]

Which is one pound sterling.

The said Judges shall have 200000. Reys ordinarie every yeare paid, in the Factorships of the Garrisons where they doe serve by the Factors thereof, at every quarter of the yeare, the which the Factors shall pay them of the first Money they receive, in such sort, that they alwaies bee well paid, and this with a Certificate of the Scrivener or Clerke of his charge, how he hath served the time of the quarter, and with the said Certificate, and the Acquittance of every one of the Judges, the Money for the said quarteredges, shall be received in account of the said Factors that shall pay it them, and the Copy of this Chapter shall be registred in the Office of the said Factors, by the Clerke of the said Office, the which Ordinarie the learned Judges shall onely receive. *Which is 125. pounds sterling.*

And the said Judges shall receive allowance of victuals for two men that doth accompany them, and doth serve with them in matters of Justice, the which shall bee paid unto them at their quarters, at the charges of my revenues, as hitherto it hath beene done by a Certificate of the said Clerkes of the Factorshippes, wherein they shall declare how the said Judges have the said men, and how they doe serve with them in the manner above rehearsed. There

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follow like Rules for the Judge of Macao, and the Kingdome of China, which for brevitie I have omitted.

Here followed a Collection of the Warrants made in the Viceroyes name to the Captaines of all the severall Forts and Places of command in all the Portugall Indies, whereby they had commission to execute their charges, and to receive their Wages, Priviledges and Rights, in manner there by severall Warrants for each particular, to each Captaine expressed: but it is a pretie large Volume, and here for the length omitted, there being no lesse then three and twentie severall Warrants to George Meneses, Captaine of Mosambique and Sofala, touching his charge, power, and priviledges; and likewise for the rest.

§. III.

The Receipt of the Revenues of the State of India:
as also the Expenses publike therein.

THis Citie of Goa yeeldeth to his Majesties revenues 235102. Pardoas, foure Tangas, thirteene Reys, which make 70530853. Reys, which makes in English money fortie foure thousand and eightie one pounds, fifteene shillings seven pence halfe peny farthing, two tenth parts of a penie: in this manner,

To wit, 30000000. of Reys, for 100000. Xerafins of the rent of the Custome-house, one year with another, which is eighteene thousand seven hundred and fiftie pounds sterling.

3000000. Reys for 10000. Xerafins, of the rent of the provisions and Ansiaon, which is applyed to the expenses of the Hospitall, and is one thousand eight hundred seventie five pounds sterling.

1950000. Reys for 6500. Xerafins, of the rent of the * Betre, which is one thousand two hundred and eighteene pounds fifteene shillings sterling.

1920000. Reys for 6400. Xerafins, for the rent of the Spices, which is one thousand and two hundred pounds sterling.

*Ansiaon is an
Herbe that
maketh drunk.*

**Which is a
kind of Herbe
they use to eat.*

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*Certain Ilands
so called.*

900000. Reys, for 3000. Xerafins, of the rent of the Norasquas, which is five hundred sixtie two pounds ten shillings sterling.

*Which are
certaine Lands
belonging to
Salcete and
Bardes.*

1920000. Reys, for 6400. Xerafins, for the rent of the Pagades de Salcete, and Bardes, which is one thousand and two hundred pounds sterling.

675000. Reys, for 2250. Xerafins, for the rent of the cloathes made of Cotton-wooll, which is foure hundred twentie one pounds seventeene shillings sixe pence sterling.

204000. Reys, for 680. Xerafins, for the rent of the * Catualia, which is one hundred twentie seven pounds ten shillings sterling.

**Or Cattell.*

153000. Reys, for 510. Xerafins, for the rent of the Oyle Mils, which is ninetie five pounds twelve shillings sixe pence sterling.

1860000. Reys, for 6200. Xerafins, for the rent of the Chancery, which is one thousand one hundred sixtie two pounds ten shillings sterling.

1500000. Reys, for 5000. Xerafins, for the Shops that sell Silke and Chamblet, which is ninetie three pounds ten shillings sterling.

2319289. Reys, for 7730. Xerafins, foure Tangas, fortie nine Reys, for the duties of this Iland, which is one thousand foure hundred fortie nine pounds, eleven shillings, one penie, and two twentieth parts of a penie sterling.

304500. Reys, for 1015. Xerafins, for the rent of the Silke, which is one hundred and ninetie pounds sixe shillings three pence sterling.

[II. ix. 1522.]

20225064. Reys, for 67416. foure Tangas, foure and twentie Reys, for the duties of Salcete Xerafins, and Bardes, which is twelve thousand sixe hundred fortie one pounds, five shillings, nine pence halfe penie, and two twentie parts of a penie sterling.

Here is no mention made of the Customes of Horses: for after that Biznaga was lost there come few from Ormus, and the most part of them goe to Chaul, where declaration is made of what they may yeeld, and those that doe come

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to Goa, now Biznaga is lost, may import 10000. Pardaos of Gold, for 36000000. Reys sterling, twentie two thousand two hundred and fiftie pounds.

Sofala Fortresse hath no rent for his Majestie, but some Ivory which is ransomed there, which now is verie little; and when it is ransomed, it is spent in the said Fortresse, having ransomed in times past much Gold and Ivorie in it, whereof the said Fortresse was provided, and also the Fortresse of Mosambique: This Fortresse is separated, and is a governance by it selfe.

Mosambique Fortresse hath no rent for his Majestie, and some ransome of Ivorie from Dio, is also spent in the said Fortresse, without any comming thereof to India for the Kings revenue, as before it did, it was sustained with the provision that went to it from India; the which now is not done, because these yeares past, it is separated from the government of India.

Ormus Fortresse yeeldeth to the King every yeare 170000. Pardaos de Tangas, which is 51000000. of Reys, at 300. Reys the Pardao, and is thirtie one thousand eight hundred seventie five pounds sterling, counting one yeare with another, which is the rent of the Custome-house that was given to his Majestie, with some other duties that are paid to him, as in this Title is declared, &c.

Dio Fortresse yeeldeth to his Majesties revenues 100000. Pardaos of Gold, which 36000000. of Reys, at 360. Reys the Pardao, & is twentie two thousand five hundred pounds sterling, withall the rents of Bazar, and the great Custome-house, and of Gogola, and the Storehouse of Damaon, which also entreth in this summe.

Damaon Fortresse, with the Countries annexed to it, doe yeeld to the King my Master every yeare 42933. Pardaos of Gold, which is 15455880. Reys, and is nine thousand sixe hundred ninetie nine pounds eighteene shillings sixe pence sterling.

Baçaim Fortresse, with the Lands annexed to it, yeeldeth to his Majestie every yeare 115334. Pardaos of Gold, every Pardao containing foure Larins, of ninetie Reys per

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Larin, being so currant in the Countrey, which makes 41520240. Reys, which is twentie five thousand nine hundred and fiftie pounds three shillings sterling.

The Pragana of Manora and Aceri, yeeldeth to the King every yeare 3898. Pardaos of Gold, 69. Reys, which makes 1403349. Reys, which is eight hundred seventie seven pounds one shilling ten pence farthing, and two twentie parts of a penie sterling.

Pragana is a Towne.

Chaul Fortresse yeeldeth to his Majestie 30629. Pardaos, one Tanga, which is 9188760. Reys, and is five thousand seven hundred fortie two pounds nineteen shillings six pence sterling every yeare. To wit, 7000. Pardaos of tribute, and 16000. Pardaos custome of Horses, one yeare with another going to the said Fortresse, and 7629. Pardaos, and one Tanga for rents, and this besides other rent of the Catunias and Neale of Cambaya; and of some goods from Ormus, the which because it is a new thing, it is not yet knowne what it may be worth.

Which are a kind of Pantados.

Onor in the contract of peace, which the Vice-roy Don Luiz de Taide, made with the Queen of Garsopa, whose the said Fortresse was, she bound her selfe to give to this Estate every yeare, five hundred Candil of Pepper, containing three hundred and three quarters weight every Candill, which is 187500. pounds waight, at the rate of five and twentie Pardaos of Gold, and foure Tangas the Candill, which is 9240. Reys, and makes in all 4620000. Reys, which is, two thousand eight hundred eightie seven pounds ten shillings sterling every yeare, the which heretofore was not paid, because of the warre that hath bene with this Estate and them.

*Or Horse loads.
Vargeas are plaine Earable grounds by the Water side.
Chatins are Merchants.*

This Fortresse yeeldeth also twentie Fardaos of Rice, of some Lands and Vargeas, which went away or did rebell with the said duties.

The Chatins of Barcelor doe pay to his Majestie for tribute, five hundred Fardaos of Rice every yeare, the which his Majesties Factor doth recover, and are worth 120000. Reys, which is seventie five pounds sterling.

The Custome-house of Mangalor Fortresse, yeeldeth one

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Pagodas, a piece of that Mony among them, with an Image of the Devill upon it.

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yeare with others, foure hundred Pagodes, and also one hundred sixtie two Fardaos of Rice, which the King of Banguell doth pay, and are recovered of Vargeas, or Earable grounds, which were and are saved, all the which is worth 218880. Reyes, which is one hundred thirtie six pounds sixteene shillings sterling.

Cananor Fortresse yeeldeth nothing to his Majestie: they gather in it a little Ginger for the ships of the Realme, although now it is very little, because of the warres of Malavar; notwithstanding, it is gathered for such persons, as doe send to have it gathered.

The Custome-house of the Citie Cochin which now is erected, may yeeld to his Majestie one yeare with another 50000. Pardaos Xerafins, which maketh 15000000. of Reys, which is nine thousand three hundred seventie five pounds sterling.

[II. ix. 1523.]
*Which are 30.
Reys every one.*

The rent of the Fortresse Manar, is worth 133460. Fanoes, which are 4003800. Reys, the which his Majestie hath in the said Iland, and in other Ports neighbouring there-about, and of tribute which the King of Jasanapatan, and other Lords do pay, which is 2502 l. 7 s. 6 d. sterling.

Seylan the Madune, doth pay every yeare for tribute to his Majestie, 300. Bares of Cynamon, containing 300. weight the Bare, which is 90000. weight, at the rate of ten Pardaos the Bare, which is 900000. Reys, and it is 562 l. 10 s. sterling.

Malaca Fortresse yeeldeth to his Majestie every yeare, 60000. Pardaos of Gold, which is 21600000. Reys, and 13500 l. sterling: and this is understood one yeare with another.

A piece of Mony so called. Fardo, a horse load. Maluco is now possessed by the Spanish and Dutch.

Maluco, it was shewen by the esteeme or valuation of the rent, that this Fortresse did pay for the thirds of all the Cloves that is brought to India; and for tribute, that it was 10000. Ollas, and 500. Fardos of Sagun, which is worth 300000. Reys, which is 187 l. 10 s. sterling.

The inclosing of all the Rent of the Estate
of India.

THe rent of the State of India, amounteth to 271861762. Reys, as by the receipts appeareth, which is 169913 l. 12 s. 10 d. q; $\frac{1}{20}$. of a peny, whereof is abated 24000000. of Reys, which is 15000. l. sterling, that may bee short in this account, of all the Fortresses of the State, being among Heathen people, and for whatsoever occasion there be, there are breaches and losses for want of resorting to the Custome-houses, and thereby the said rents are not fully recovered.

And there remaines cleere all charges borne, 247861762. Reys, which makes in Pardaos Xerafins, which is the Money that is currant in this Citie of Goa, after the rate of 300. Reys, per Xerafin 826205. Pardaos, foure Tangas, twentie two Reys, which is 154913 l. 12 s. 00 d. q; $\frac{1}{20}$. part of a penie sterling.

And besides the rent that the State doth yeeld to the King my Master, there is another rent arising of one in the hundred, and of Imposition, of provisions of the Fortresses, which are towards the North: the which applied for the fortification of the Fortresses where it is gathered, which may amount one yeare with another, to 80260. Pardaos, which 24078000. Reys, which is 15048 l. 15 s. sterling.

To wit, 18000. Pardaos for one presentment in the Custome-house of Ormus, which is 5400000. Reys, and makes 3375 l. sterling.

Item, 9700. Pardaos, which is 2910000. Reys, arising of $\frac{1}{2}$ in the hundred of the Custome-house of Dio, which is 1818. l. 15 s. sterling.

Item, 13000. Pardaos of one in the hundred, and Imposition of the provision of the Fortresse of Damaon, which is 3900000. Reys, and makes 2437 l. 10 s. sterling.

Item, 1000. Pardaos, of one in the hundred, and the Imposition of the provision of the Fortresse of Baçaim, with 3000000. and makes 187 l. 10 s. sterling.

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Item, 16560. Pardaos, of one in the hundred, and of the Imposition of the provisions of the Fortresse of Chaul, which is 4968000. Reys, and makes 3105 l.

With the 13000. Pardaos, of the one in the hundred of the Custome-house of this Citie of Goa; which is 3900000. Reys, as it did appeare by the accounts of the Officers, and other informations thereunto belonging, which is 2437 l. 10 s. sterling.

A Copie of all the ordinarie expences that are made in the Citie of Goa, at his Majesties charges.

*Every
Cruzado is
5s. sterl.
Which is
100 l. weight
every Kintall.*

*Viz. of
Portugal.
Which is 13s.
9d. nine six-
tieth parts of a
peny sterling.*

*Which is
3000 pounds
sterl.*

THE Vice-roy of India, hath for his Ordinarie by Warrants from his Majestie, 7339550. Reys, for 18348. Cruzados, 350. Reys, which is 4587 l. 4 s. 4 d. ob. at the rate of 400. Reys, per Cruzado; to wit, 8000. Cruzados, which 2000 l. of his Ordinary in ready Mony, and the 10348. Cruzados, 350. Reys, that the 600. Kintals of Pepper free, and without waste, being sold for ready Money, are worth after the rate of 40. Cruzados every Kintall, as they do give for it in the Realme; and they doe amount to 12000. Cruzados, whereof there is abated 660450. Reys, which the said 600. Kintals of Pepper are worth, which must bee bought for his owne Money, and being abated after the rate of 1000. Reys, $\frac{3}{4}$. of a Rey the Kintall, which is the price that is set downe in the Factorship of Cochin, there remaines cleere 10348. Cruzados, 350. Reys for the said Pepper, the which do make with the said Ordinary in readie Money 18348. Cruzados, 350. Reys, which doe amount to the said 7339550. Reys, otherwise hee shall have that which by his Warrants is granted unto him, &c.

There is also given to the said Vice-roy 12000. Cruzados every yeare, towards the Table of Gentlemen, and Pensions of old Souldiers which have served, which is worth 4800000. Reys, as the Earle Don Lewis, Don Francisco Mascarennas, and the other Vice-royes and Governours heretofore have had, &c.

The Secretary of India that goeth with the Vice-roy,

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hath by Warrant from his Majestie 400000. Reys Ordinarie, which is 250 l. sterling, by warrant from his Majestie: also hee hath 300000. Reys for the dispatch of the Chests, which is 187 l. 10 s. sterling, and 30000. Reys for his lodgings, which is 18. l. 15 s. and is in all 456 l. 5 s. sterling a yeare.

[II. ix. 1524.]
*To wit, of
Merchanzie.*

The Ensigne Generall of the Kings Standard, which also goeth with the said Vice-roy, hath ordinary 40000. Reys, which is 25 l. sterling.

The Captain of the Guard of the said Vice-roy, hath 84000. Reys ordinary, which is 52 l. 10 s.

And also 144000. Reys for his lodging, which is 9 l. which is in all 61 l. 10 s. sterling.

The chiefe Physician which goeth with the said Vice-roy, hath 44800. Reys ordinary, which is 28 l. sterling.

The Apothecarie that goeth with the said Vice-roy, and doth serve in his Army by Sea and by Land, and is bound to make and provide the Armies and Fortresses of things necessary for Phisicke, hath 24000. Reys, which is 15 l. sterling.

The Barber that goeth with the said Vice-roy, and serveth in the Army by Sea, and by Land, hath ordinary 19800. Reys, which is 12 l. 7 s. 6 d.

Two Chaplains that doe serve the said Vice-roy, have each 24000. Reys, which is 30 l. betweene them.

The Sergeant of the Court which goeth with the said Vice-roy, and serveth before him, hath 30000. Reys, which is 18 l. 15 s. sterling.

The Interpreter of the State, hath 50000. Reys in this manner 36000. which he had before, and 14000. which were granted him by the Earle Don Lewis, in the duties belonging to the Custome-house for an Arabian Horse, which is 31 l. 5 s. sterling.

Also, he hath by another Warrant of the said Earle every yeare 17280. Reys, for a Clerke that serveth him, which is 10 l. 16 s. and is in all 42 l. 1 s. sterling.

The said Vice-roy hath for to serve and accompany him in his Guard, 60. men Portugals, to the which are payed

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every moneth 1200. Reys a man, which is 15 s. sterling: to wit, 60. Reys for wages, like a man of Armes, and 600. Reys for their provision, which in all do amount unto 864000. Reys, which is 45 l. every moneth among them all, and makes 540 l. ster. every yeare.

The said Vice-roy hath ten Trumpetters for to serve with him, of the which every one is to have for his provision and wages 21600. Reys per Annum, to 1200. for his wages, and 600. for his provision every moneth, which is 13 l. 10 s. sterling; and is in all 135 l. sterling.

*Or Kettle
or Dumb-
players.*

The said Vice-roy hath foure Musicians; to wit, one Master Portugues, and three Servants of his, which have every moneth as followeth; the Master 500. Reys wages, or whatsoever else, and 600. Reys for his provision and his Servants, 600. Reys every moneth, which is in all 34800. Reys, and makes 21 l. 15 s. sterling.

There is moreover given for allowance of the said men of Armes for his Guard, Trumpetters and Musicians 756820. Reys every yeare, after the rate of 28. Reys a day to every one, wherein is reckoned the Captaine of the Guard, at 84. Reys by the day; and the Sergeant and the Appointer at 56. Reys by the day, which is in all 473 l. 3 d. sterling, besides the Captaine Sergeant and Appointer, which amounteth to 70560 Reys, which is 44 l. 2 s. sterling.

There is also given every yeare for the apparelling of the said men of the Guard, Trumpetters and Musicians, 240000. Reys, which is 150 l. sterling.

The chiefe Ensigne-maker which now is in this State, hath by a Warrant from his Majestie 320000. Reys ordinary every yeare, which is 200 l. sterling.

There is given by Warrant from his Majestie, to Augustin de Soto Maior, that was sent to these parts for chiefe Master of the Mynes 360000. Reys ordinarie every yeare, which is 225 l. sterling.

There serveth in this Court at this present, by a Warrant of the Vice-roy, a Harbenger of the Court, which hath every yeare ordinary 30000. Reys, which is 18 l. 15 s. sterling.

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And hee serveth also for a Receiver of the house of Lodgings of the said Vice-roy, for the which he hath 20000 Reys ordinary every yeare, which is 12 l. 10 s. and in all is 31 l. 5 s. ster.

The ordinary of the Vice-roy and Officers, before rehearsed, amounteth to 16083450. Reys, which is 10052 l. 3 s. 1 d. ob. sterling.

Officers belonging to Justice.

THe Chancellor of India hath 300000. Reys ordinary, and 100000. that were granted him by a Warrant from his Majestie, and 18000. Reys for his lodging, which amounteth in all to 418000. Reys, which is 261 l. 5 s. sterling.

The chiefe Judge of Criminall Causes, hath 300000. Reys ordinary, and 100000. Reys granted him by his Majesties Letter, and 30000 Reys for his lodging, which in all amounteth to 430000. Reys, which is 268 l. 15 s. sterling.

The chiefe Judge of Civill Causes hath 300000. Reys ordinary, and 100000. Reys that were granted him by his Majesties warrant, and 18000. Reys for his lodging, which amounteth in all to 418000. Reys, which is 261 l. 5 s. sterling.

The Judge of the Crowne matters, and of matters touching the Kings revenues, hath 300000. Reys ordinarie, [II.ix.1525.] and 100000. reys that were granted him, by his Majesties warrant, and 18000. reys for his Lodging, which is in all 418000. reys, and is 261 l. 5 s. ster.

The chiefe Judge of Wills and Testaments of India; hath ordinarie every yeere of his Majesties Revenues 150000. reys, and 100000. reys that were granted him by his Majesties warrant, and also 18000. reys for his Lodgings, and the other 150000. reys that want for the 300000. reys, he is to have them of the Goods of them that are deceased, and if it doth not amount to so much, it shall be accomplished at his Majesties charge, shewing how he is not satisfied, and it amounteth in all to 261 li. 5 s. ster.

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The Kings Atturney hath 300000. reys ordinarie, and 100000. augmented by his Majesties warrant, and 18000. for his Lodgings, which is 261 l. 5 s. ster.

There serveth at this present in the Court of Releases three Judges, to wit, the Bachelor, Andres Fernandes; the Doctor, Luiz de Gois de la çerda; and the Bachelor, Simon Pereira; to the which is given every yeere 1104000. reys, after the rate of 368000. reys to every one, which is 690 l. sterling in all, 1000000. reys augmented by his Majesties warrant, entring in this account.

The Judge of the Citie of Goa hath 100000. reys ordinarie, which is 62 l. 10 s. ster.

The Bayliffe of this Citie hath 20000. reys ordinarie, which is 12 l. 10 s. ster.

The Serjeant hath 20000. reys ordinarie, which is 12 l. 10 s. ster.

The Clerke or Notarie of the Chancerie hath 30000. reys ordinarie, which is 18 l. 15 s. ster.

The Kings Sollicitor hath 30000. reys ordinarie, which is 18 l. 15 s. ster.

The Jayler hath 19200. reys ordinarie, which is 12 l. ster.

The Porter of the Chancerie hath 10800. reys for his wages and provision, which he receiveth, as a man of Armes, and is 6 l. 15 s. ster.

The Porter and Keeper of the Court of Relation, and Distributer of the Bills of Appeales, hath 100000. reys ordinarie, which is 62 l. ster.

The Bayliffe of the Suburbs without the Citie, hath 20000. reys, which is 12 l. 10 s. ster.

The wages of the Officers above written, amounteth to 3824000. reyes, which is 2390 l. ster.

Officers belonging to the Citie of Goa; her Fortresses and Pases, or Ports.

*Viz. of
merchandise.
Which are
gifts or
presents.*

THe Captayne of this Citie hath 600000. reys ordinarie every yeere, and also 86400. reys for his Lodgings, and also 622260. reys, in satisfaction of the Bares, which

before they had by Warrants of the Vice-royes and Governours of this Estate: and moreover, there is given him 150000. reys for the Chitos, which they gave to the Mares, strangers, which summe amounteth all to 1458660. reys by the yeere, which amounteth to 911 l. 13 s. 3 d. sterling every yeere.

The chiefe Baylife of this citie hath 100000. reys ordinarie every yeer, which makes 62 l. 10 s.

The Master of the Ports of the Iland of Goa, hath 100000. reys ordinarie, which makes 62 l. 10 s. sterling.

The Captayne of the Castle of Pangin, hath 50000. reys ordinarie, which is 31 l. 5 s. ster.

The Captayne of the Castle of Maroa, hath 40000. reys ordinarie, which is 25 l. ster.

The Captayne of the Castle of the Paso sequo, hath 40000. reys ordinarie, which is 25 l. sterling.

The Captayne of the Castle of Benestarin, hath 60000. reys ordinarie, which is 37 l. 10 s. ster.

The Portugal Notarie of the Iland of this Citie, hath 18000. reys ordinarie, which is 11 l. 5 s. sterling.

The Constable of this Citie, and of the Powder house of the same, hath 30200. reys ordinarie, which is 18 l. 17 s. 6 d. ster.

In the said Powder house there be three Constables which have their wages paid them, which doth amount to 43200. reys, at the rate of 14400. reys to every one, by a warrant of the Earle Don Francisco Mascarennas, which is to every one 9 l. sterling, and is in all 27 l. ster.

The Armourer which is bound to keepe shop in this Citie, and to goe in the Armie with the Vice-roy when he goeth abroad, hath his wages and provision as a man of Armes, or a Gunner, which is 14400. reys, and it is 9 l. ster.

The foure Castles of Pangin, Maroa, Paso sequo, and Benestarin, hath every one a Constable, which shall continue, and watch in the said Castles, and they have their wages and provision, as the Gunners have, and 400. reys more by the moneth to every one after this rate, every one

Note that those places are certayne passages where men pay a certayne tribute or toll, also it is a drie Port. Or drie Pace or Port.

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hath 1600. reys every moneth, which is 19200. reys to every one a yeere, and is 48 l. sterling in all, after the rate of 12 l. sterling every one.

Ports or Passages. Note that he maketh here mention but of six, and in the summe is allowed for ten.

There bee in this Iland of Goa ten Tandares and Clerkes, for to keepe the passage thereof, to whom is paid the wages and provision of a man at Armes, serving the said Offices, and also their dwellings, to wit, such as are allowed to have them, the which are these that follow.

The Keeper of the pace of Pangin, and the Clerke thereof. The Keeper of the pace of Rebandar, and the Clerke thereof. The Keeper of the pace of Dangin, and the Clerke thereof.

[II.ix.1526.]

The Keeper of the pace of Benestarin, and the Clerke thereof. The Keeper of the Pace of Carambolim, and the Clerke thereof. The Keeper of the Pace of Gaçarim, and the Clerke of the same pace.

The which doth amount to 120000. reys, making account to every one at the rate of 12000. reys by the yeere, which is in all 15 l. sterling. Note that the Clerkes are contained within the said wages.

All the expences that is made with the Officers of the Citie of Goa; her Fortresses and Paces, or Ports, as are above set downe, amounteth to 2151260. reys, which is 1345 l. 3 s. 5 d. sterling.

**The particular Officers, Clerkes, Factors, Receivers, &c. are for brevitie omitted, as also in those that follow.*

The expences laid out with the Officers * above named, belonging to the Kings Rents and Revenues, is 2530200. reys, which is in all 1581 l. 7 s. 6 d. sterling.

All the expences made with the Officers belonging to the River above-rehearsed, 1436960. reys, which makes 898 l. 2 s. ster.

All the expences disbursed on the Officers of Accounts above-rehearsed, amounteth to 2581720. reys, which is 1594 l. 10 s. 6 d. ster.

All the expences disbursed in the custome House, commeth to 970240. reys, which is 606 l. 8 s. sterling.

All the wages and dwellings, which are paid to the men in ordinarie to the Vice-roy, and other Officers of this Estate, with the Kinsmen of the Captayne, Commissioner

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of the holy ^b Mercy, and one Alderman, which are Gentlemen, and in the provision of the Secretaries and Clerkes, amount to 4127880. reys, at the rate of 60000. reys every Gentleman, and 12000. reys to the other Souldiers, and the provision for the Secretaries Clerkes, at thirteene Tangas every moneth, and to the Sobralda of the Pace of the Castle of Naroa, is given 7200. reys by the yeere, which enters into the said account, and is in all 2579 l. 18 s. 6 d. ster.

^b Note that the holy monie is a kind of brotherhood which serveth to buy such as are slaine, hanged, or drowned, and not knowne or have no friends. It is also an Hospitall for the poore. Or gentlemen of the round.

Servants allowed for the service of the Vice-roy of India his house, and for the other Officers of this State, amount in all to 95 l. 3 s. 6 d. ster.

Servants allowed to the Over-seer of his Majesties goods, arise to 54540 reys, which makes 34 l. 1 s. 9 d. sterling every yeere.

Servants allowed for the chiefe Commissioner of the accounts, amounteth to 54540. reys, which makes 34 l. 1 s. 9 d. sterling every yeere.

Servants allowed to the Captayne of this Citie of Goa, amount to 12960. reys every yeere, which makes 8 l. 2 s. sterling, the which expences altogether amounteth to 68160. reys, which is 42 l. 12 s. sterling every yeere.

Other servants allowed to the chiefe Port, to the Factor of Goa, to the Treasurer, &c. particularly mentioned in the Booke, here for brevitie omitted, amount to 918 l. and 5 s. in Goa, in Bardas to the Officers 623 l. 18 s. 9 d. in Salcette to 2016 l. 16 s. ster.

The Generals that are allowed in this State of India, and are paid at his Majesties charges, which is, of the Captaynes of his Ships, Barkes, and other Officers that serve in these parts.

The Captayne of the Indian Sea hath 1200000. reys ordinarie, which makes 750 l. sterling a yeere.

The chiefe Captaine of the Sea of Malaca; when there is any provided by the Vice-roy of this State, hath 200000. reys ordinarie, without any hindrance of the Decree, which is 125 l. sterling a yeere.

The Captaines of the Carvels, and high board Ships of

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this burden, hath 84000. reys a yeere, which is 7000. a moneth 52 l. 10 s.

The Captaynes of the Galleys Royall, of twentie and five, and twentie Oares of a side, have 120000. which is 75 l. sterling.

The Captaynes of the Galliottes of Chase, which are from twentie, twentie two Oares upward of a side, have 84000. reys a yeere, which is 52 l. 10 s. sterling.

The Captaynes of the Malavare Galliottes, bearing twentie Oares or more of a side, and standing Decks, that beareth aforehead a Falcon or a demy Sacre, and of the other like of this burden, have 60000. reys a yeere, which is 5000. reys a moneth, and amounts to 31 l. 10 s. ster.

The Captaynes of the Foysts, and Catures of his Majestie, have 1000. reys ordinarie every moneth, besides his wages, and provision, which he hath as a man of armes, which may amount in all to 24000. reys every yeere, which makes 15 l. sterling.

The Factors of the Armies which the Vice-roy commandeth to goe out in such Armies, as is necessarie to have a Factor provided by the said Vice-roy, hath 50000. reys ordinarie, which is 31 l. 5 s. sterling.

The Clerke of the said Armies, hath 30000. reys ordinarie, which is 18 l. 15 s. sterling a yeere.

The Masters of the Gallions of the said burden, of 100. Tun upward, and of his Majesties Ships, have 40320. reys ordinarie a yeere, which is 3360. reys a moneth, and makes 25 l. 4 s. sterling.

[II. ix. 1527.] The Masters of the Carvels and Ships of this burthen, have 34320. reys a yeere, which is 2860. reys a moneth, and makes in all 21 l. 9 s. 6 d. ster.

The Commitres of the Galleys Royall, have 42460. reys a yeere, which is 26 l. 10 s. 6 d. ster.

*Which are
swift Galleys.*

The Commitres of the Galliotas de Aspelaçon, and of the other Malavare Galliotas of standing decks of twentie Oares of a side or upward, and beareth a Falcon, or demy Sacre afore, have 34380 reys every yeere, which is 2865.

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reys every moneth, and it amounts to 21 l. 9 s. 9 d. sterling.

The Pilots of the Carvels and great Ships of the same burthen, have 34380. reys every yeere, which is 21 l. 9 s. 9 d. ster.

The Clerkes of the Voyages, that goe with charge of the Factorship, of his Majesties goods, as are those of Banda, Malucco, and others of this qualitie, have 50000. reys ordinarie every yeere, because they serve also for Clerkes of the said Factorship, which is 31 l. 5 s. ster. *Pursers.*

The Clerkes or Pursers of the Galleons and Ships of his Majestie, have 18000. reys ordinarie every one, which is 11 l. 5 s. ster.

The Clerkes or Pursers of the Carvels, when they are provided of the same, have 15000. reys ordinarie every yeere, which is 9 l. 7 s. 6 d. ster.

The Stewards of the Galleons, Ships and Carvels, have 12000. reys ordinarie every yeere, wherein is containd the provision that they have.

The Boatsones of the Galleons and Ships of his Majesties, and under Comitters of the Galleys Royall, have 20568. reys ordinarie every yeere, which is 1714. reys every moneth, which is in all 12 l. 17 s. 1 d. $\frac{4}{10}$ part of a peny.

The Constables of the Galleons, Galleys, Ships, Carvels, small Ships and Galliois, have the wages of a Gunner, and their provision, and 400. reys every moneth besides, which is 19200. reys a yeere, which comes to 12 l. ster.

The said Captaynes and Factors of the Armies, Pursers, Stewards and Constables, have the said ordinaries, at such times as they doe serve at Sea, and by the warrants that they have of their providing, with a Certificate of the time that they have served, the said Ordinaries are allowed them, else not.

The chiefe Captaynes of the other Armies, which doe goe to the Straight and to the North coast, have for their ordinarie, that which the Vice-roy doth set downe for them.

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There is no summe set downe of these Offices, because they have them not but when they are needfull, and it is a thing uncertaine.

The Galleon of the Traffick and Voyage of Ceilaon, hath the Officers and Men as followeth.

THe Captayne of the said Voyage, hath by Warrant of his Majestie 400000. reys, which is 250 l. sterling every yeere.

The Purser of the said Voyage, hath 50000. reys ordinarie, which is 31 l. 5 s. ster.

The Master hath 40300. reys, which is 25 l. 3 s. 9 d. sterling every yeere.

The Pilot hath 40300. reys, which is 25 l. 3 s. 9 d. sterling every yeere.

The Boatsone hath 20568. reys, which is 12 l. 7 s. 1 d. $\frac{4}{5}$ part of a peny sterling every yeere.

The Steward hath 12000. reys ordinarie, which is 7 l. 10 s. sterling every yeere.

The said Galleon hath foure Portugal Mariners, which have their wages and provision, at the rate of 12000. reys every yeere apiece, which is 48000 reys every yeere, and amounts to 30 l. sterling in all yeerly.

One Constable which hath wages and provision, as a Gunner, which is 14400. reys, and he hath besides 400. reys every moneth, which is 19200. reys a yeere, which amounts to 12 l. ster.

The Gunners, which have for wages and provision 14400. reys, which amounts to 18 l. sterling in all, and makes 28800. reys a yeere.

The said Galleon carrieth twentie Souldiers, for the safeguard and defence of it, which have 1000. reys every moneth a man, which is in all 120000. reys, which makes 75 l. sterling in all for the six moneths.

The said Galleon carrieth fortie Mariners with the

*Sarangué is a Ruler.

*Or wages.

* Sarangué, to whom is paid their ^a Muxaras, at the rate of one Pardao of gold to every one a moneth, and two Medidas or measures of Rice every day, and fiftie reys a

moneth for fish to every one, which amounts to 114727. reys, and the Rice is reckoned at six Xerafins, and the fish at fiftie reys, all this for five moneths while the Galleon stayeth in the Voyage, and is 71 l. 14 s. 1 d. $\frac{1}{20}$. part of a peny sterling.

To the which 20. Souldiers and Officers is given their provision of Bisquet, Rice, Conduto, and Butter, according to the order of the House, for all the time of the said Voyage, which amounteth to 93067. reys, the Bisquet is taken at 400. reys the Maon, and the Rice at seven Xerafins, which is 58 l. 3 s. 4 d. $\frac{1}{20}$. part of a peny sterling.

All manner of Pulse, as Pease, Beanes, also Bacon, or any other meate.

All the expences of the Galleon of traffick to Ceilaon, amounteth to 986962. reys, accounting to the Captayne and Pursers their ordinaries for the Voyage, and the Officers and Souldiers, for halfe a yeere, and their allowance as is before rehearsed, which is 616 l. 17 s. 9. ; $\frac{1}{20}$. part of a peny sterling.

All the provision * for the Gallion of the Voyage of Maluco, amounteth to 3292998. Reys going and coming, which commeth to 2058 l. 2 s. 5 d. ob. $\frac{1}{20}$. part of a peny sterling.

[II. ix. 1528.]
*The particulars are omitted, and may be proportioned by the former, as also those which follow.

All the expences of the Gallion of Traffique for Mosambique, amounteth to 1022834. Reys, which is 639 l. 5 s. 5 d. $\frac{5}{20}$. parts of a peny sterling.

The Gallies which at this present are in this Estate, and the Officers that serve in them, the Galley Royall hath (not accounting the provision for the Galley slaves) 339048. Reys, which amount to 211 l. 18 s. 1 d. $\frac{4}{20}$. part of a peny sterling.

The Captayne Galley that is at Malavar, hath 315048. Reys (not accounting the provision of the Galley slaves) which amounteth to 196 l. 18 s. 1 d. $\frac{1}{5}$. part of a peny sterling.

Another Galley that goeth in company with the Captayn Galley to Malavar, hath 315048. Reys, which amounteth to 196 l. 18 s. 1 d. $\frac{1}{5}$. part of a peny, not counting the provision of the Galley slaves in it.

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Another Galley that was sent of succour to Seylaon, amounts to 315048 Reys, which is 196 l. 18 s. 1 d. $\frac{1}{2}$. of a peny sterling, not accounting the provision of the Galley slaves in it, and all the other Gallies that are in this estate, beeing in his Majesties service, have the same Officers, with whom the said expence is made.

Ordinaries or Pensions that are given in this Citie of Goa, at his Majesties charge, are as follow: First, with all the Clergie, the Archbishop of this Estate Don Freyre Vincent, having ordinary every one a yeare 6000. Cruzados, in this manner, 1000. of Dowrie, 4000. ordinarie, and the 1000. that his Majestie granted unto him every yeare, for the space of five yeares, which do amount to 2400000. Reys, which is 1500 l. sterling.

The expences that the Clergie of the said Church, or Sea doth make yearely, amounteth to 4696200. Reys, which doth make, 2935 l. 2 s. 6 d. sterling.

Parishes within the Citie of Goa.

THE Parish of our Ladie of the Light of this Citie of Goa, hath every yeare 147680. Reys, which is 92 l. 6 s. sterling.

The Parish of our Ladie of the Rosarie, of the said Citie hath also 147680. Reys, as is given to our Ladie of the Light, and in the same manner distributed, as is before rehearsed, which amounts in all to 92 l. 6 s. sterling.

Saint Peters Parish hath every yeare 46320. Reys, which is 28 l. 19 s. sterling, to wit, to the Vicar 30000. Reys every yeare, which is 18 l. 15 s. sterling.

The Parish of Saint Lucie hath 46320. Reys, bestowed in the manner above rehearsed, which is 28 l. 19 s. sterling.

Saint Thomas Parish hath also 46320. Reys, bestowed in the order above rehearsed, which is 28 l. 19 s. sterling.

Parishes that are in this Iland of Goa.

THe Parish of our Ladie of Helpe, hath every yeare 46320. Reys, which is 28 l. 19 s. ster.

The Parish of our Ladie of Conception, which is Paingin hath other 46320. Reys, which is 28 l. 19 s. sterling.

The Parish of Saint Michael, which is in the Towne of Taleigaon, hath 46320. Reys, which is 28 l. 19 s. sterling.

The Parish of the holy Crosse, which is in the Towne of Calapar, hath 46320. Reys, which is 28 l. 19 s. sterling.

The Parish of Saint Barbara, which is in the Towne of Morabin, hath 46320. Reys, which is 28 l. 19 s. sterling.

Saint Mary Magdalens Parish, which is in the Towne of Sirdaon, hath 46320. Reys, which is 28 l. 19 s. sterling.

Saint Annes Parish, which is in the Towne of Talawlin, hath 46320. Reys, which is 28 l. 19 s. sterling.

The Parish of our Lady Gaadalupe, which is in the Towne of Bati, hath 46320. Reys, which is 28 l. 19 s. sterling.

Saint Lawrence his Parish, which is the passage of Gacaim, hath 46320. Reys, which is 28 l. 19 s. sterling.

The Parish of Saint John Evangelist, which is in the Towne of Nevra the great, hath 46320. Reys, which is 28 l. 19 s. sterling.

Saint Matthews Parish which is in the Towne of Ajosin, hath 46320. Reys, which is 28 l. 19 s. sterling.

The Parish of Saint John Baptist, which is in the Towne of Carambelim, hath 46320. Reys, which is 28 l. 19 s. sterling.

The Parish of Saint James, which is in the Towne of Orar, in the passage of Saint James, hath 46320. Reys, which is 28 l. 19 s. sterling.

The Parish of Saint Blas, which is in the dry passage [II.ix.1529.] hath 46320. Reys, which is 28 l. 19 s. sterling.

Saint Joseph his Parish, which is in the passage of Davgin, hath 46320. Reys, which is 28 l. 19 s. sterling.

The Parish of Saint Stephen, which is in the Iland of Juan, hath 46320. Reys, which is 28 l. 19 s. sterling.

*Which is a
paire of Beads,
fayned that
our Ladie
brought from
Heaven.*

Passo sequo.

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The Holy Ghost Parish, which is in the passage of Naroa, hath 46320. Reys, which is 28 l. 19 s. sterling.

The Parish of our Lady of Pitie, which is in the Iland of Divar, hath 46320. Reys, which is 28 l. 19 s. sterling.

Saint Bartholomew Parish, which is in the Iland of Chorán, hath 46320. Reys, which is 28 l. 19 s. sterling.

*That is of the
five wounds of
Christ.*

The Parish of the Wounds, which is by the Kings River, hath every yeare 30000. Reys for the Vicar, expences of the Vestrie, and because they are bound to say Masse every Sunday and Holy-day, because of the Officers, that doe serve in the said River, and to administer the Sacraments to his Majesties Bragas, entring in the said account, 12000. Reys which it had before, when it was but a Chappell for the Masses, that of dutie it was bound to say gratis, which is 18 l. 11 s. sterling.

*Which are
Bond-men or
Slaves.*

All the expences, that is made with the Churches and Parishes of this Citie and Iland of Goa, amounteth to 1390720. Reys, which makes 869 l. 4 s. sterling every yeare.

*The three
Kings of
Cullen.*

Parishes which at this present are in the Territories of Bardes. The Parish of the three Wisemen of the East, which is in the Fortresse of the said Territories of Saint Thomas. The Parish of Saint Anthonie, Trinitie Parish, the Parish of our Ladie of Remedies, the Parish of Saint Saviour, and the Parish of our Ladie of Hope. With the Churches there is spent every yeare, 974720. Reys, which is 609 l. 4 s. sterling.

The Parishes which at this present are in the Territories of Salcete. Our Ladie of the Snow, a Parish which is in the Fortresse of Rachol. Saint Michaels Parish, which is in the Towne of Orlin. The Parish of the Holy Ghost, which is in the Towne Margaon. The holy Crosse Parish, which is in the Towne of Vernan. Saint Andrewes Parish, which is in the Towne of Murmugao. Saint Philip and James Parish, which is in the Towne of Cortalim. Saint Saviours Parish, which is in the Towne of Lotolim. Saint John Baptists Parish, which is in the Towne of Colva. Saint Thomas Parish, which is in the Towne of

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Velsaon. The Parish which now is a making in the Fortresse of Cuculim. All the which Churches, the Jesuits doe minister, and to them their Vicars, and Ministers of the same, is given 476880. Reys, which amounts to 298 l. 1 s. sterling every yeare.

*Jesuits
Parishes 298 l.
a yeare. Their
Colledges at
Goa and
Cordini richly
endowed.*

It pleased his Majestie by his Warrant, to endue the Colledge, which the Jesuites did erect in the Territories of Salcete, with that which should seeme sufficient for the Expences of the said Colledge, and the Ministers thereof, of the Rents that were of the Pagodes,* of the said Territories of Bardes and Salcete, for the benefit of the which, there was ordayned for the said Expences, 400000. Reys, for 1000. Cruzados, which is 250 l. sterling every yeare, which at that time seemed to be sufficient; there was also given certayne Rice grounds, which were of the said Pagodes, in the which there was made Masa of the Rents of three yeares, the which grounds are dismembred from the Lands and Rents of the said Pagodes, because they were given to the Jesuites for the said Colledge.

**Or Idoll
Temples.*

*Which is an
authorized
sale.*

There is also given the building of the said Churches of Salcete, 100000. Reys a yeare, at the rate of 10000. Reys every one, which amounts to 62 l. 10 s. sterling amongst them all.

There is also given to the Catecumenos,* of the Territories of Salcete, 180000. Reys, for 500. Pardaos of Gold, which amounteth to 112 l. 10 s. sterling, which is delivered to the Jesuits.

**Or such as
are catechized
and instructed
in the grounds
of Christian
Religion, so to
prepare them
(being of
Ethnike
Parentage) to
holy Christian
Baptisme.*

There is also given for the Catecumenos of this Citie of Goa, 180000. Reys, which is 112 l. 10 s. sterling, and it is delivered to him that the Archbishop doth appoint for that purpose.

There is given to every one of these Churches, by the information of the Jesuites, one Interpreter for the necessitie that they have of one, for to declare to the Neophytes, or newly converted, the Doctrine, and that which is convenient, for the remedie of their soules, and other things necessary, to the which is given one Pardao of Gold every moneth to every one, which amounts to

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43200. Reys, every yeare which makes 27 l. sterling in all.

There was given for the expences of the Hospitall of the Christians of this Countrey, which the Jesuites did administer unto in this Citie of Goa; every yeare by Warrant from his Majestie 300. Pardaos, which make 90000. Reys, and is 56 l. 5 s. sterling, at his Majesties owne charges, and because in this Citie there was an Hospitall for the said poore, of the which the holy Mercie hath the care and administration, the said Jesuits did passe the said Hospitall to the Territories of Salcete, because there was more need of the same there, for the many sicke and poore Christians, that are there without any remedie.

[II.ix.1530.] There is given to the Jesuits of this Citie of Goa, everie yeare 2000. Cruzados, 100. Candils of Rice, five Pipes of Wine for Masses, and one quarter of Oyle of the Realme of Portugall, which in all amounteth to 1145000. Reys, which are assigned for them in certayne Townes of the Territories of Basaim, and in the Iland of Choram, of the libertie of this Citie of Goa, which were given to them, and disjoyned, or separated from his Majesties goods, because it was his pleasure, as appeared by the Warrants that he passed to the said Jesuites, which is 715 l. 12 s. 6 d. sterling.

Savagates are Gifts. Also there is given them 600000. for their Presents, and Savagates which come to the Vice-Royes of this Estate, which amounts to 375 l. sterling, but the King commanded that they should not have the said 600000. Reys, but the Savagates, as they had them by Warrant.

There is given to the Company of Jesuits, that are resident in the Citie of Couchin, by Warrant from his Majestie 1500. Pardaos of Gold, for the helpe of their maintenance, the which are assigned them in this manner, 1377. Pardaos of Gold, $\frac{1}{3}$. which is 309 l. 18 s. sterling, of the Rents of the Iland of Divar, libertie of this Citie of Goa; and the 122. Pardaos, $\frac{2}{3}$. which is 27 l. 10 s. sterling, in the duties of the Territories of Bacaim, which

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in all ariseth to 540000. Reys, which amounteth to 337 l. 10 s. sterling.

There is given to the Monastery of Saint Francis, of this Citie of Goa; every yeare, at the comming of the ships from Portugall, 32. Pipes $\frac{1}{2}$. of Wine, whereof the 5. are Muskadine for Masses, and 42. Cantaros of Oyle of Portugall, for the provision of the said Monasterie, and others of the said Order, Ceylaon excepted, which may amount at the price which now it is worth, to 981600. Reys, and it was received in account of the Factor Belchior Rois Dandrade, fol. 45. of the recovery of his account which is 613 l. 10 s. sterling.

Monasteries of Franciscans.

A kind of Measure so called.

There is also given to the Friers of the said Covent every yeare, 10. Candis of Wheate, 12. Candis of Rice, 40. Fardos of Giresall Rice, 2. Candis of Oyle of Coco-nuts, 2. Candis of Waxe, 10. Corias of Cotunias, 3. Fardos of Sugar, one Candill of Butter, 4. Maons of Almonds, and 6. Boxes of Marmelade, which things may all amount to 229800. Reys, which is 143 l. 12 s. 6 d. sterling.

Or Course Rice.

To the Covent and Monastery of Saint Dominicke, of this Citie of Goa, is given every yeare 800000. Reys for the sustenance, and Expences of the Friers of the said Order, by a Letter that his Majestie did write to the Vice-Roy Don Anthonie de Neyra, Anno 1567. if he did thinke it meet, and finding nothing to the contrary, which is 500 l. sterling.

Of Dominicans.

There is given also to the said Monastery of the said Citie, 7. Pipes of Wine, one of Muskadine, the other as they are to be found, and one quarter of Oyle of Portugall, which amounteth in all to 145500. Reys, accounting the Pipe of Muskadine at 80. Pardaos, and the other at 60. Pardaos, and the Oyle at 5. Xerafins the Cantaro, the which Expences amounteth to 90 l. 18 s. 9 d. sterling, and it was received in account of Belchior Rois Dandrade, Factor of Goa, by Warrants of the Vice-Royes of this Estate, and this is besides the 800000. Reys for their provision.

Which is nine Cantares.

There is given to the Friers of Saint Augustine, which

Of Austen Fryars.

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are in the Church of our Ladie of Grace, every yeare 129000. Reys for their provision, which were granted to them by a Warrant of his Majestie, when they came from Portugall; which summe doth amount to 80 l. 12 s. 6 d. sterling.

There is in this Citie a Father of the Christians, which hath 60000. Reys ordinary, which is 37 l. 10 s. sterling, for to have care to looke unto them, and know how they live, and to make them separate themselves from the conversation of the Gentils, and to deale with or for them in all matters touching the good of their soules and lives, and to visit them in their Townes and Parishes, and to take their parts in all their differences, and to direct and favour them, in such sort that they may perceive, that they have a Defender in their adversities and needs.

The Father of the Christians hath also a Sollicitor, which doth sollicit their Cases, and hath 50. Pardaos ordinary, which amounts to 15000. Reys, and it is 9 l. 7 s. 6 d. sterling every yeere.

There is given to the Kings Hospitall of this City, at this present every yeare 3000000. of Reys, which is 10000. Xerafins, because the rent of the provision, Anfon, Bagne, and Sope are farmed for so much, the which is seperated for the said Hospitall, that it may have all the Rent it yeeldeth, for the provision of the sicke men, payment of Apothecary, Physician, Chirurgian, and the other Officers, and Servants of the said House, and for the Clothes that every yeare are bought for the comming of the ships from Portugall, for the relieving of the sicke men, that come in them, and also for Wine, Oyle, and Vinegar of Portugall, all the which is delivered to the Purveyor, and Brethren of the holy Mercie, of the same City, as administers of the said Hospitall; and the expences doe runne in his Majesties Treasury, and if it chance that the said Money doth not suffice for all the yeare, the said Purveyor, and Brethren shall request the Vice-Roy, or the over-seer of his Majesties goods to command to give them so much, as necessitie shall require,

*Anfon is a
kind of herbe
that makes
drunke.
Bagne a kind of
Merchandize.*

shewing the causes, whereby the said Money was not sufficient, in the which quantity entreth the wages of the Clarke, Over-seer, he that tends the sicke men, the Cater, and Porter of the said Hospitall, the which summe amounteth to 1875 l. sterling every yeare.

There is also paid to the Mercy House of the said Citie every yeare 400000. Reys of wages, that the said House hath of Almes, that are left unto it because his Majesty doth command it so by his Patents, for the necessities and charitable workes of the said House, the which is abated out of the generall Check-roll upon their [II.ix.1531.] Titles, and is 250 l. sterling.

There is also given to the said Mercy House 165600. Reys every yeare, which is 552. Pardaos de Tangas for the reliefe, which the said house doth give to the poore Widdowes, Orphans, and incurable people, at the rate of 11. Pardaos of Tangas, and $\frac{1}{2}$. every weeke of the yeare, which amounts to 103 l. 10 s. sterling.

All the expences of the Churches of Salcete, and all the other that are here nominated from the beginning of this Title, amounteth to 11447020. Reys, which is 7154 l. 7 s. 9 d. sterling.

Officers belonging to the holy * Inquisition.

As they terme it.

THe Inquisitor of the Table, hath 400000. Reys, ordinary, which amounts to 250 l. sterling every yeare. **Or chiefe Inquisitor.*

The other Inquisitor which is a Fryar of Saint Dominicke, hath also 250 l. sterling, as the other.

The Notarie of the Inquisition hath 50000. Reys, which is 31 l. 5 s. sterling every yeare.

The Sergeant of the Prison-house of the Inquisition hath 100000. Reys, which is 62 l. 10 s. sterling.

One Keeper that doth helpe him in the said Prison, hath 30000. Reys, which is 18 l. 15 s. sterling.

The Penitentiarie Sergeant of the Inquisition, and Over-seer of the Prisoners, which doth give them meate, hath 60000. Reys, which is 37 l. 10 s. sterling.

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The Sollicitor of the Inquisition hath 30000. Reys, which is 18 l. 15 s. sterling.

The Treasurer of the Inquisition hath 150000. Reys, which were allowed him by the Vice-Roy, Don Antonio de Neyra; and is 93 l. 15 s. sterling.

The Clarke of the said Treasurer hath 20000. Reys, which is 12 l. 10 s. sterling.

Or Fiscale. The Judge, accuser hath 50000. Reys, which is 31 l. 5 s. sterling.

*Or Attourney
Generall.* The Attourney accuser hath 50000. Reys, which is 31 l. 5 s. sterling.

All the expences that the Inquisition doth make with her Officers, is 1340000. Reys, which amounteth to 837 l. 10 s. sterling every yeare.

Expences made with the Fortresses of Sofala, Mosambique, and Sena.

THe Captayne of the said Fortresse hath 418000. Reys ordinary, which is 261 l. 5 s. sterling every yeare.

The chiefe Bayliffe and Factor, hath 120000. Reys ordinary, which is 75 l. sterling every yeare, and 18000. Reys for his provision, which is 11 l. 5 s. sterling.

The Clarke of the said Office hath 82000. Reys, which is 51 l. 5 s. sterling every yeare.

The Bayliffe and Keeper of the said Fortresse hath 29000. Reys, which also serveth for Sergeant, and hath a man allowed for that purpose, whose expence is declared hereafter, his ordinary is 18 l. 2 s. 6 d. sterling.

The Constable of the said Fortresse hath 38000. Reys, which is 23 l. 15 s. sterling every yeare.

The Factor hath eight men, which have for their wages and provision 96000. Reys, which is 60 l. sterling a yeare.

The Clarke of the said Fortresse hath his mans wages and provision as a man of Armes, that is 12000. Reys, which is 7 l. 10 s. sterling.

The Bayliffe and Keeper of the said Fortresse, which serveth for a Sergeant of the same, hath 10800. Reys for

DON DUART DE MENESES

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his mans wages and provision at the rate of 900. Reys a moneth, which is 6 l. 15 s. sterling every yeare.

There is allowed one Gunner for the said Fortresse, which hath 29000. Reys, which is 18 l. 2 s. 6 d. sterling a yeare.

There is allowed to the said Fortresse six Inhabitants, which have for wages and provision 12000. Reys every one, and amounteth to 72000. Reys every yeare, which is 45 l. sterling in all.

There is spent in the said Fortresse, in Presents that are given to the Lords of the Countrey 120000. Reys, which expences shall be made by the advice of the said Captayne, which is 75 l. sterling every yeare, and being necessary there is more spent, according to the Captaynes direction.

To the which Officers and persons ordayned for the said Fortresse, besides the ordinary wages that they have, there is allowed to every one of them halfe a Fardo of Millet every moneth, which makes 161208. Reys every yeare, at 400. Reys to every one a moneth, and the men are 34. which is 92 l. sterling.

Which is halfe a horse-loade.

There is spent in the repaying, and covering of the said Fortresse, and about the Churches, and in other things of the like qualitie 60000. Reys, which is 37 l. 10 s. sterling every yeare.

The Vicar of the said Fortresse hath 34000. reys ordinary, which is 21 l. 5 s. sterling every yeare.

[II. ix. 1532.]
Expences that are made with the Church of the said Fortresse.

There is given also to the said Vicar, 20000. Reys, for the Exempts of the Vestry, Wine, Oyle, Waxe, Flowre to make Wafers of, which is that, that was accustomed to bee given, which amounts to 12 l. 10 s. sterling every yeare.

There is also given to the said Vicar for the Masses, which he sayth for the Prince Don Henry, 2400. Reys every yeare, which is 1 l. 10 s. sterling.

There is ordayned one Chaplain to serve with the said Vicar, which hath 27400. Reys, which is 17 l. 12 s. 6 d. sterling every yeare.

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The expences of Sofala comes to 1351800. Reys, which is 844 l. 17 s. 6 d. sterling.

All the expences made with the Fortresse of Mosambique, the Church and the Friars, amounts to 2619661. reys, which makes 1637 l. 5 s. 9 d. $\frac{3}{8}$ part of a peny.

All the expences of the Fortresse of Sena, amounteth to 611600. reys, which is 382 l. 5 s. sterling every yeere.

Ordinarie expences that are made in the Fortresse of Ormus.

THe Captayne of the said Fortresse of Ormus, hath 600000. reys ordinarie, which is 375 l. sterling every yeere. He hath also 1000. Cruzados for a reward of old stipends, which is 250 l. sterling. He hath also 700 Xerafins, in the customes of his goods, by warrants of the Vice-Royes, with 210000. reys, which is 131 l. 5 s. which is in all 1210000. reys, that is 756 l. 5 s. sterling: and he hath also the duties of ten Horses, free every yeere.

**The particulars are mentioned, but here for brevitie omitted.*

These and all other expences* of the Fortresse, Hospital and Ecclesiastikes of Ormus, amounts to 20323213. reys, which is 12702 l. 1 d. ob. q; $\frac{1}{25}$ part of a peny sterling every yeere.

All the expences of the Fortresse of Dio, amount to 13818520. reys, which is 8636 l. 11 s. 6 d. sterling.

Jesuites and Friars.

All the expences that are made with the Citie of Damaon, and her Territories, with the works that are in hand, amounts to 17251868 reys, which is 10782 l. 8 s. 4 d. $\frac{3}{8}$ parts of a peny sterling every yeere. Whereof the Jesuites, be they many or few, have 236 l. 5 s. revenue, the Dominicans 54 l. 15 s. 7 d. the Franciscans 18 l. 15 s.

All the expences of Bazaim, amount to 9084960. reys, which is 5678 l. 2 s. sterling every yeere: of which the Jesuites and Franciscans for themselves and the Christians of that Countrey, receive 682 l. 4 s. ster.

All the expences of Aseri, to 2795600. reys, which makes 1747 l. 5 s. ster.

The expences of Manora, come to 4759712. reys, or 1099 l. 16 s. 4 d. ob. q; ; $\frac{1}{20}$ peny ster.

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The expences of Chaul, are 5993240. reys, that is, 3745 l. 15 s. 6 d. ster.

The expences of Onor, are 1411000. reys, 882 l. 5 s. ster.

Barcelor the Fortresse and Church expend 1119 l. 17 s. 6 d. ster.

Mangalor 832 l. 17 s. 6 d. Cananor 965 l. 11 s. 3 d. ster.

Cochin hath a Bishop with 500 l. revenue, with many Church Officers, Priests, Friars, the Hospitall which with the Secular expences added, amount to 6953204. reys, which is 4345 l. 15 s. ob. $\frac{1}{10}$. pen. ster.

Cranganor the Secular and Ecclesiastikes receive 782 l. 1 s. 6 d. ob. $\frac{1}{10}$. peny ster.

Coulan receiveth annually in expences 570 l. 17 s. ob. $\frac{1}{10}$. peny sterling: whereof the Jesuites receive 125 l. ster.

Manai expences Ecclesiasticall and Secular, are 4597 l. 5 s. ster.

Ceylan expendeth in Church and lay Offices 7402 l. 14 s. 7 d.

Malaca hath a Bishop 500 reven. the Jesuites receive 112 l. 10 s. besides spent on the Jesuites in Japan 218 l. 15 s. yeerly. 40 l. to the Jesuites in Amboina. 90 l. to the Jesuites in Maluco, and for their passage to Japan 112 l. 10 s. the Dominicans, the Church Officers and the Vestrie, and all the Secular expences in Malacca, are 12248 l. 9 s. 6 d.

The expences of Maluco amount to 2200 l. 14 s. 6d, Of Amboyno 1535 l. 4 s. 6 d.

The Bishop appointed for China, hath 500 l. reven. The Jesuites 67 l. 10 s. These with the Judge and other Officers, receive annually 733 l. 6 s.

Idalxa, Itecamana, and Maomet Caon, and the Portugal stipendaries, in annuall rewards given by the Kings bountie, Cocket free for the Moguls ship (which custome comes to 7500 l.) in all 10671 l. 19 s. ob. q; $\frac{3}{20}$. peny ster.

All the ordinarie annuall expences of the state of India, are 214718878. reys, which is 134199 l. 5 s. 11 d. ob. $\frac{1}{2}$. peny ster.

Other Warrants, Interrogatories to be ministred upon Oathes to all Officers, Contracts of peace with Neighbour Princes, &c. containd in that Booke are here omitted.

And now I might easily have obtayned this Vice-royes Warrant to the Captaine of the Forts of Mosambique and Sofala, running after their manner, It is my Will and Pleasure, that &c. for my entertainment: but it is my will and pleasure rather (as like will to like) to take a Preacher and Priest along with me, that though we agree not otherwise in Doctrine, yet as Travellers we wil restraine our zeale, and without feare of Inquisition, march like good Fellowes together: yea, with Jesuites after, without feare of Treason. Onely first I will present unto you a Letter of a Spanish Embassador, relating the Antiquities of Persepolis, and some things by him observed in Persia.

[II.ix.1533.]

Chap. XI.

A Letter from Don Garcia Silva Figueroa Embassador from Philip the Third King of Spaine to the Persian, written at Spahan, or Hispahan, Anno 1619. to the Marquesse of Bedmar, touching matters of Persia.



Wearied with travelling both by Sea and Land, but otherwise well, I came at length from Ormuz into Persia. Which having wandred over; at the Kings appointment, I went to Hispahan: where I endure a tedious irkesome delay, being even tyred with so unpleasant a life, as I here leade. For whatsoever Writers report of that great and ancient Monarchie of the Achæmenides, this is mine opinion; That there is nothing in all this Countrey to be found so good, but that it comes short of the least commoditie in our Europe. And besides that every thing here is so

crosse to our fashions, that I am without all converse with men; here are not so much as any bookes (the reading whereof might somewhat refresh a mans minde in so great solitarinesse) except a few Pamphlets intreating of holy Confession, and Navarr's Summes, which the Monkes of Saint Augustine use.

Hispahan is the noblest Citie of this Kingdome: and, though it lye but in one and thirtie degrees and a halfe of Northerly latitude; yet, by reason of the subtile piercing ayre, the cold is sharper, then by the climate or situation one would imagine. Now, in all this Kingdome you can scarce see any print of Antiquitie: all the houses being built of unburned bricke, or earth rammed up betwene two boards; too slight stuffe to last many dayes, much lesse many yeeres.

Notwithstanding, there are yet remaying most of those huge wilde buildings of the Castle and Palace of Persepolis, so much celebrated in the monuments of ancient Writers. These frames doe the Arabians and Persians in their owne language, call Chilminara: which is as much as if you should say in Spanish, Quarenta columnas, or Alcoranes: for so they call those high narrow round steeples, which the Arabians have in their Mesquites. This rare, yea and onely monument of the World (which farre exceedeth all the rest of the Worlds miracles, that we have seene or heard off) sheweth it selfe to them that come to this Citie from the Towne of Xiria, and standeth about a league from the River Bradamir, in times past called Araxis (not that, that parteth Media from the greater Armenia) whereof often mention is made by Quintus Curtius, Diodorus and Plutarch: which Authors doe point us out the situation of Persepolis, and doe almost leade us unto it by the hand. The largenesse, fairnesse, and long-lasting Matter of those Pillars, appeareth by the twentie which are yet left, of alike fashion; which with other remaynders of those stately Piles, doe move admiration in the minde of beholders, and cannot, but with much labour, and at leisure, be layed

*Hispan.**No antiquities.**Persepolis and
her remaynes.*

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open. But since it is your Lordships hap to live now at Venice, where you may see some resemblance of the things, which I am about to write of, I will briefly tell you, that most of the Pictures of men, that, ingraven in marble, doe seele the front, the sides, and statelier parts of this building, are deckt with a very comely cloathing, and clad in the same fashion, which the Venetian Magnifico's goe in; that is, in Gownes downe to the heeles, with wide sleeves; with round flat caps, their haire spred to the shoulders, and notable long beards. Yee may see in these Tables some men sitting, with great majestie, in certayne loftier chayres, such as use to bee with us in the Quires and Chapter-houses of Cathedrall Churches, appointed for the seates of the chiefe Prelates: the feete being supported with a little foote-stoole neatly made, about a hand high. And, which is very worthy of wonder, in so divers dresses of so many men; as are ingraven in these Tables, none commeth neere the fashion which is at this day, or hath beene these many Ages past in use through all Asia. For though out of all Antiquitie we can gather no such Arguments of the cloathing of Assyrians, Medes and Persians, as we finde many of the Greekes and Romanes: yet it appeareth sufficiently, that they used garments of a middle size for length, like the Punike vest, used by the Turkes and Persians at this day, which they call Aljuba, and these Cavaja: and Shashes wound about their heads, distinguished yet both by fashion and colour from the Cidaris, which is the Royall Diademe. Yet verily in all this sculpture (which though it be ancient, yet shineth as neatly, as if it were but new-done) you can see no picture, that is like or in the workmanship resembleth any other, which the memorie of man could yet attayne to the knowledge of, from any part of the World: so that this worke may seeme to exceede all Antiquitie. Now, nothing more confirmeth this, then one notable inscription cut in a Jasper-table, with Characters still so fresh and faire, that one would wonder, how it could scape so many Ages without touch of the least blemish. The

*Inscription of
unknowne let-
ters, in fashion
of a Delta.*

Letters themselves are neither Chaldæan, nor Hebrew, nor Greeke, nor Arabike, nor of any other Nation, which was ever found of old, or at this day, to be extant. They are all three-cornered, but somewhat long, of the forme of a [II.ix.1534.]
 Pyramide, or such a little Obeliske, as I have set in the margine: so that in nothing doe they differ one from another, but in their placing and situation, yet so conformed that they are wondrous plaine distinct and perspicuous. What kinde of building the whole was (whether Corinthian, Ionick, Dorick, or mixt) cannot bee gathered from the remaynder of these ruines: which is otherwise in the old broken walls at Rome, by which that may easily be discerned. Notwithstanding the wondrous and artificiall exactnesse of the worke, the beautie and elegancy of it, shining out of the proportion and symetrie, doth dazle the eyes of the beholders. But nothing amazed me more, then the hardnesse and durableness of these Marbles and Jaspers: for in many places there are Tables so solide, and so curiously wrought and polished, that yee may see your face in them, as in a glasse. Besides the Authors, by me alreadie commended; Arrianus and Justine make speciall mention of this Palace: and they report, that Alexander the Great (at the instigation of Thais, a famous Whore of Athens) did burne it downe. But most delicately of all doth Diodorus deliver this storie.



The whole Castle was encompassed with a threefold *Castle.*
 circle of walls, the greater part whereof hath yeilded to the violence of time and weather. There stand also the Sepulchres of their Kings, placed on the side of that Hill, at the foote whereof the Castle it selfe is built: and the monuments stand just so farre one from another, as Diodorus reporteth. In a word, all doth so agree with his discourse of it, that he that hath seene this, and read that, cannot possibly be deceived. More then this, there remayne not any markes of so huge a Citie: but that nigh about halfe a league from the Castle, there stands up another Pillar, as bigge as the rest: and two other shorter ones too, set a *Sepulcher.*

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little farther off: and in them did my Servants see some horses of Marble, large like a Colossus, and some men also of Giantly stature. To tell you true (as neere as it was, and easily done, yet) I was loath to goe thither; both, because all that Plaine was cut full of little Brookes, Ditches, and Sluses drawne out of the River Araxis: and also, because I would be held there no longer, having already spent two dayes in beholding the things which I have described. Now, though that Plaine be very fruitfull, and (as I said) all watered with Water-courses; though it lye open every way above ten leagues, that it might well maintayne so great a Citie, as Persepolis sometime was: yet now it is taken up onely with one small Towne of some foure hundreth houses; compassed about with fat pastures, fruitfull Fields, and most fertile and pleasant Orchards and Closes, and furnished with all manner of foode, and such pure wholesome water to drinke, that I doe not remember that ever I tasted the like any where else. This Towne is called Margatean, and is a little distant from the Castle. As for the King himselfe, I had beene with him at Casbin, before I came hither.

Margatean.

Casbin.

Casbin is a towne some three hundred leagues distant from Ormuz; and from hence one hundreth long ones. There had the King levied a mightie armie of Horse and Foot to meete the Turkes forces, who, as enemies, invaded the frontiers of the Persian Empire. There I abode therefore but fortie daies, being by the King royally entertained, with cheerefull expressions of a loving minde. But when he was to goe to Soltania (some fiftene leagues from thence) to muster his companies, which were there met; he let me plainly understand, that before his departure he would dispatch mee for my returne to Ormuz. Soone after, having suddenly changed his mind, hee commanded mee to retire my selfe hither: whither he promised, so soone as the warre was over, to come himselfe, and to send me away. But when the warre was quickly ended (which I foresaw by undoubted signes at Casbin) the King with-

Soltania.

drew himselfe to Farabat: which is a Towne of Hercania, *Farabat.* by the Caspian Sea, which hee loves and delights in much. Hee presently sent me a messenger to signifie that he would certainly come hither in the spring, to celebrate his birth-day. This unwelcome newes troubled mee more then all the toyle and trouble of the whole voyage. I resolved therefore to dispatch to him one of my Gentlemen, with the Abbot of Saint Augustines: who if they should perceiue that his comming were likely to be delayed long, might procure my dispatch; though at a most unseasonable time for sailing, and at my great perill to venter upon the heate at Ormuz, in summer insupportable.

Concerning the peace or truce agreed upon by these Princes, after a bloody field fought betweene Tauris and Ardeuill, it is to no purpose to report, since it is publike and divulged, though their covenants and conditions be yet kept close. If the State were at more quiet in Moscovie, I would (goe by Astracan and) make a journey through that Countrey, in my returne. But it is strange, what miseries and calamities afflict that Nation: which in ancient time hath so flourished and prevailed, that it scattered and put downe the Tartarians of the East, who were dreadfull to the whole world. Of which miseries and destructions the ground and author was that counterfeit Demetrius, who having by plaine cousenage usurped once the empire of the Russians, left it in a continued line to six other false tyrants of his name after him.

The conclusion of these my letters shall be the relation of two Comets, which during this time wee beheld, the one, on the tenth of November, began to shine two houres before Sunne-rising; whose appearing was observed betweene East and South. The colour was like to the fume which ariseth from the flame of the finest Gunpowder. The head of it seemed to me to be in Scorpio: the bignesse, as much as would containe a sixt part of the Zodiake: the forme (as some imagined) like a Cimiter; which sort the Grecians call Xiphias, boding *horrible events. This Comet (me thought) resembled rather a

*Two Comets
seene also here
1618.*

**As we have
seene since in
Turkie,
Poland,
Bohemia,
Germanie,
Grisons,
France, &c.
and still see.*

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yeere-old spring of Palme, which being not yet spread is a little bowed at the top: it moved toward the South.

[II.ix.1535.] Twelve or thirteene daies after the rising of this Comet, another appeared with hayrie rayes, of an ordinarie fashion, coloured like the Planet Venus, and much about that bignesse, or a little bigger. It arose directly East. And though at first it were farre lesse then the former, yet increasing daily more and more, it grew almost as big as the other. By the proper motion it moved it selfe with the Primum Mobile, not farre from the verticall Line. Moreover, three or foure daies after the arising of this, that other vanished. Sure they had both of them a very short period, insomuch as the latter scarce shewed it selfe above ten daies. It was observed, that toward the end, it looked more red. Howsoever it be, if these Comets portend mischief, the mischief (sure) cannot be long-lasting, like others, whereof wee may see store in the world.

*Would God
he had beene
or may be a
true presage.*

Chap. XII.

Collections out of the Voyage and Historie of Friar Joaõ dos Sanctos his Æthiopia Orientalis, & Varia Historia, and out of other Portugals, for the better knowledge of Africa and the Christianitie therein.

§. I.

The Authors Voyage and Acts in those parts ; Sea accidents, Moorish fooleries, English Ships : Of Sofala, the Fort ; the Fruits and Plants of those parts.



He said Friar went with a Fleet from Lisbon in Aprill 1586. July the first, they came before the Cape of good hope, and had such faire weather, that they tooke great store of Fish, till a faire gale set them onwards for Mozambique. Being against Terra do Natal (which trends betwixt thirtie two and thirtie foure degrees South) they were encountred with a great storme, the Windes and Waves bellowing and billowing (in a seeming) conspiracie to their ruine. The second night of this tempest, the ninth of July, they saw on their maine tops a Corpo santo in figure of a flame* of fire bright and shining, from thence remooving to the Mizen-mast ; and the Pilot saluted it, saying, Salve Corpo santo, salve ; Boa viagem, boa viagem : Haile Corpo sancto, haile, a good voyage, a good voyage. And most of the people with many teares of joy made the same answer, Boa viagem, boa viagem : the light having there long continued, vanished. The Mariners beleve that this light is S. Pero Gonçalves Telmo Naturall of Palencia a Citie in Castile, a Dominican, upon whom they ordinarily call being

*Jo. dos Sanctos
l. 2. de Var.
hist. c. 18.*

**Faisca.*

A Corpo Santo saluted, and fond opinions thereof. How truly is it said of such, Jo. 4. Yee worship yee know not what?

**Oupor.*

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endangered in tempests, and either call it Saint Peter Gonçalves, or S. Telmo, or Corpo Santo. Many times it appeareth, and so long they hold themselves secure, and ordinarily the stormes are moderated when it commeth, as it happened to us in this voyage; and therefore they held it in much devotion, albee it be but naturall, caused by exhalations: which the Mariners denie, saying, that somtimes in the place where that light appeares, they have found greene Wax, like that of a Wax-candle. And in the life of that Saint is rehearsed, that hee sometimes appeares visible to Mariners when they call upon him in tempests, and delivers them from Sea dangers. Whiles this light appeared, a Souldier kneeling downe in the ship before it, smote his breast, saying, with many teares. Adorovos meu Sñor S. Pero Gonçalvez, vos me salvay neste perigo por vossa misericordia; repeating it many times. I adore thee my Lord Saint Peter Gonçalvez, O save me in this danger for thy mercie. I and an other father told him, this adoration was due only to God, and that the Saints should be prayed to in another manner. He answered worse to the purpose. My God shall he be now which shall deliver me from this danger. We then left him, but the next day the storme being past he confessed his fault.

On the seven and twentieth they came to Baixos da Judia in two and twentie South, and the thirteenth of August came to Mozambique: from thence by the Vicar Generals appointment, I and another Dominican were sent for Sofala, one hundred and sixtie leagues distant, for the service of Christianitie in those parts in November following. In the yeere 1588. the Saint Thomas having passed the Cape, was wracked neere Terra do Natal, and some of the companie escaping, went on shoare in Terra dos Fumos, & hapned on more humane Cafres then the most are in those parts, which had never seene white man before, called them Children of the Sunne, and gave them to eate and drinke. Stephen Veyga the Captaine, and some others adventured on a journey thence by land (above

*Profit of
Legends of lies
of Saints.*

*Adoration to
an exhalation,
supposed a
Saint: and to
a Saint as to
God: a double
Idolatrie in
the Popish
opinion, which
yet lay this
stumbling
blocke before
the blind in
worship of
creatures.*

*Terra dos
Fumos.*

*Children of
the Sunne.*

eightie leagues) to Sofala, where they gave great thanks to God and our Ladie for their deliverie.

Over against the Fortresse of Sofala, is an Iland on the other side of the River called Inhanzato, of which in former times was Lord a Moore, called Muynhe Mafamede, so friendly to the Portugals, and so luke-warme in his Religion, that with them he would both eate Swines flesh and drinke Wine. Yet was hee so honoured, that after his death, the Moores of Sofala erected a Mesquit in the place of his buriall, and before the Mariners made their voyage, would make prayers to him (as a Saint) for their successe. I set this Mesquit on fire, to the discontent of those Moores. Fryar John Madeira and I, remained foure yeeres in Sofala, labouring the conversion of the Moores and Gentiles, of which we baptized 1694. persons. After that time the Vicar Generall caused us to returne to Mosambique. In the way the Cafers sent us victuals and Musicians with their unmusicall voices and Tabers all night, entertaining us with a feast worse then a fast. Having thus passed the Lordship of an Encosse under the Quiteves dominion, we came into the Countrey of Manamotapa, where in the night passing a desart, wee heard terrible voices, like as if they had beene of men, which we supposed to be Cafar theeves, and durst not speake one to the other, lest we might so betray our lives. The next Cafars told us they were birds bigger then Cocks, which in the day time hide themselves, and in the night flie, chase and prey on other fowles, which terrified with their voices, leave their roosts and so become a prey.

They came to the River of Luabo after eighteene daies. In this River are many great Ilands, where we lay in the nights, and sayled by day because of the Currents and Shelves. The two and twentieth of August we came to the Fort of Sena, where the two Churches of those Rivers had never a Priest, and therefore wee spent two and thirtie dayes in confessing, baptizing, massing: and thence were invited to Tete, for like cause, sixtie leagues distant. I

Inhanzato.

[II. ix. 1536.]

*Quiteve King
of the
Countrey
about Sofala.
Monomotapa.*

Strange birds.

Luabo.

Sena.

Tete.

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1597.

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went and baptized there one hundred and seventeene. Madeira at Sena baptized above two hundred persons: and from the first entrie of Dominicans, they had in that River Cuama baptized above twentie thousand. In the Port of Quilimane were foure Pangayas of the Captayne of Mozambique, then Don Jorge de Menezes, in one of which wee embarked, in which was a Chest with 100000. Cruzados of gold, of powder, and peeces, which hee had made in those Rivers with Souso Coutinho the Governour of India: which gold is ordinarily gathered every six moneths by the Portugals and Captayne. In the yeere 1592. I was sent to Quirimba. There I staid two yeeres, and made six hundred nintie foure Christians, and untill that yeere 1593. the Dominicans had baptized above sixteene thousand in those Iles. After which I was recalled to Sofala, and in 1595. to Mozambique. In the yeere 1597, two English ships came in sight of Mosambique; as also two others had done in the yeere 1591. The two and twentieth of August 1597. he embarked himselfe for India, and on the twentieth of September entred the Barre of Goa. But let us take view of Sofala, and the parts adjoyning, as he hath described them in the first part of his workes.

The Fortresse of Sofala stands in 20. 30 Southerne degrees, situate on the Coast of Easterne Ethiopia, neere the Sea, and just by a River a league in the mouth, little more or lesse, which riseth higher above one hundred leagues, arising in the Countrey called Mocarangua, and passing by the Citie Zimbaoe where the Quiteve resides, who is King of those parts, and of all the River of Sofala. Up that River the Portugals trade to Manica, a land of much gold, seated within the land above sixtie leagues. Within the Fort of Sofala is a Church, to which belong six hundred Communicants. The Inhabitants usually are Merchants, some to Manica for gold, which they barter for Stuffes and Beades, both to the Captayne and themselves; others to the River of Sabia, and the Iles das Bocicas, and other neere Rivers, for Ivorie, Gergelim-spice,

*Two English ships.
Two other.
These of C.
Raymond and Lancaster: the other of B.
Wood. See sup. p. 110.
Sofala.*

Mocarangua.

Pulse, Amber, and many Slaves. There is another habitation of Moores two Caliver shot from the Castle, poore and miserable, which live by serving the Portugals. The women performe there the offices of Tillage and Husbandry; as also doe the Moores. They pay their Tithes to the Dominicans Church. The Fortresse was built An. 1505. by Pero da Nhaya, with consent of the Moorish King Zufe, a man blinde of both his eyes (in both senses, externall and internall, religious and politike) who too late repenting, thought to supplant it with trecherie, which they returned upon himselfe and slew him. In old times they had many such petty Moorish Kings on the Coast, few of which now remaine by reason of the Portugall Captaynes succeeding in their places, and in their amitie and commerce with the Quiteve King of those Countries.

In those Countries of Sofala are many fruits, as Pomegranat trees which beare all the yeere, some greene, some ripe, some in flowers; they have also Fig-trees, which yeeld blacke Figs all the yeere most excellent; Oranges, Limes, Vines which beare twice a yeere, in Januarie and July; Ananas, Indian Figs, which yeeld great branches of Figs as great as Cucumbers, yellow when they are ripe, and sweet of sent, sometimes seventie Figgess are seene on one cluster, like a bunch of Grapes, and a man can scarcely lift them from the ground. They have great grounds of Sugar-canes alongst the River, husbanded by the Cafres, not for Sugar, but to eate (for they want Ingenios) and are a great part of their sustenance. They have many and great Palme-trees which yeeld infinite Cocos and Wine. They have store of Guinnie Wheat, and Rice; many Inhames (a very great roote yeelding broade leaves, and better in taste then Potatoes) Fitches, and other Pulse in much varietie. In the fields and wild untilled places grow store of Jasmims, and Mangericones (very sweet plants) and they make oyle of Gergelim, which they beate in wooden Morters, as big as will reach to a mans girdle, and then

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[II. ix. 1537.]

straine out the Oyles, and eate the rest with their Wheate in stead of Butter. Innumerable Hens very good and cheape; Hogs, Goats, Kine, wild Beasts, Deere, and wild Swine are there. Ten Hens are sold for two Testons (2s. 6d.) and up in the Countrey eighteene at the price. They make Oile of Cocos which burnes cleerer then that of the Olive. In the Realitie of Manica grow little Trees on the tops of Hills and Rocks, which the most part of the yeere are drie, without leafe and greenesse, but have this propertie, that if one cut off a bough & put it into water, in the space of ten houres it springs and flourisheth with greene leaves; but draw it out of the water, as soone as it is drie, it remaynes again as it was before. The Cafres say, that though this wood bee gathered ten yeeres, yet after all that time put into water, it will flourish and continue greene. This wood being ground, and given to drinke in water, is good to stanch fluxes of blood. The Cafres call it Mungodao. Another wood they call Matuui, which signifieth the Dung of a Man, having the name of that sent, so noysome that none can endure it. The same is in India, the Tree like a Thorne tree. They say, it hath vertues against the Ayre (or Blastings) and therefore many persons weare it in strings like Beades, tyed to the arme next the skin, specially children. Alongst the River of Sofala in two places wilde and desart, grow Oranges and Limons, which every one may gather that will: wherewith they lade Boats and sell them for almost nothing to the Inhabitants of the Fortresse, which fill Barrels and Pots with the juyce, and the same Limons salted, and send them for India, where they are much esteemed, and eaten with Rice. The bread ordinarily in Sofala is of their Wheate and Rice mixt together, whereof they make Cakes which they call Mocates: tollerable whiles they are hot, but cold, insufferable. The Portugals drinke commonly Palme-wine, the Cafres Wine of their Wheate (or Mays) which they make strong and tipsie.

A strange tree.

Another.

*Bread of
Mais, or
Guinny,
Turkie, Vir-
ginia Wheat,
&c.
Wine.*

§. II.

Of Quiteve King of that Countrey, with the strange customes observed in those parts, in Court, Citie and Countrey.

THe King of these parts is of curled haire, a Gentile, which worships nothing, nor hath any knowledge of God; yea, rather hee carries himselfe as God of his Countries, and so is holden and revered of his Vassals. Hee is called Quiteve, a title royall and no proper name, which they exchange for this so soone as they become Kings. The Quiteve hath more then one hundred women all within doores, amongst which one or two are as his Queenes, the rest as Concubines: many of them are his owne Aunts, Cousins, Sisters and Daughters, which he no lesse useth, saying, that his sonnes by them are true heires of the Kingdome without mixture of other blood. When the Quiteve dyeth, his Queenes must die with him to doe him service in the other world, who accordingly at the instant of his death take a poyson (which they call Lucasse) and die therewith. The successor succeedeth as well to the women as the state. None else but the King may upon paine of death marry his Sister or Daughter. This Successor is commonly one of the eldest Sonnes of the decessed King, and of his great Women or Queenes; and if the eldest be not sufficient, then the next, or if none of them be fit, his Brother of whole blood. The King commonly whiles hee liveth maketh the choise, and traines up him to affaires of State, to whom he destines the succession. Whiles I lived there, saith Sanctos, the King had above thirtie Sonnes, and yet shewed more respect to his Brother a wise man, then to any of them, all honoring him as apparent heire.

The same day the King dies, he is carried to a Hill where all the Kings are interred, and early the next morning, hee whom the decessed had named his Successor, goeth to the Kings house where the Kings Women abide

*The Quiteve
Manner of
succession and
coronation.*

*See after of
breaking the
Bowe.*

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in expectation, and by their consent hee enters the house, and seates himselfe with the principall of them in a publike Hall, where the King was wont to sit to heare Causes, in a place drawne with curtens or covered with a cloth, that none may see the King nor the Women with him. And thence he sends his Officers, which goe thorow the Citie and proclayme Festivals to the New King, who is now quietly possessed of the Kings House, with the Women of the King decessed, and that all should goe and acknowledge him for their King: which is done by all the great Men then in Court, and the Nobles of the Citie, who goe to the Palace now solemnly guarded, and enter into the Hall by licence of the Officers, where the new King abides with his Women; entring some, and some, creeping on the ground till they come to the middle of the Hall, and thence speake to the New King, giving him due obeysance, without seeing him or his Women. The King makes answeere from within, and accepts their service: and after that drawes the Curtens, and shewes himselfe to them; whereat all of them clap their hands, and then turne behind the Curtens, and goe forth creeping on the ground as they came in; and when they are gone, others enter and doe in like sort. In this ceremonie the greatest part of the day is spent with feasting, musick and dancing thorow the Citie. The next day, the King sends his Officers thorow the Kingdome to declare this his succession, and that all should come to the Court to see him breake the Bowe. Sometimes there are many Competitors, and then Hee succeeds whom the Women admit into the Kings House: for none may enter by Law without their leave, nor can bee King without peaceable entrance; forceable entrie forfeiting his Right and Title. By bribes therefore and other wayes, they seeke to make the Women on their side.

[II. ix. 1538.]
*Women-
Electors.*

*The Sedandas
like customes.*

Neere the Kingdome of Quiteve is another of Lawes and Customes like thereto, where the Sedanda raignes: both which were sometimes but one Kingdome. Whiles I was in Sofala, the Sedanda being incurably sick of a

leprosie, declared his Successor, and poysoned himselfe: which also is the custome there, if any King have any deformitie in his person. The named Successor sought admittance of the Women, but they much distasting him, had secretly sent by night for another Prince whom they better liked, as more valiant and better beloved; whom they admitted, and assembled themselves with him in the publike Hall, and caused Proclamation to bee made to the people of his succession. The other, whom they had rejected, fled for feare of his life, and being mightie assembled a great power, and by force entred the Kings House. But this was strange to all, who therefore forsooke him, and stuck to him whom the Women had chosen; whereupon the other fled, and no more lifted up his head.

Before the New King begins to governe, he sends for all the chiefe in the Kingdome, to come to the Court and see him breake the Kings Bowe, which is all one with taking possession of the Kingdome. In those Courts is a custome then also to kill some of those Lords or great Men, saying, that they are necessarie for the service of the decessed King: whereupon they kill those of whom they stand in feare or doubt, or whom they hate, in stead of whom they make and erect new Lords. This custome causeth such as feare themselves to flee the Land. Anciently the Kings were wont to drinke poyson in any grievous disasters, as in a contagious disease, or naturall impotencie, lamenesse, the losse of their fore-teeth, or other deformitie; saying, that Kings ought to have no defect; which if it happened, it was honour for him to die, and goe to better himselfe in that better life, in which he should be wholly perfect. But the Quiteve which raigned whiles I was there, would not follow his predecessors herein; but having lost one of his fore-teeth, sent to proclaime thorow his whole Kingdome that one of his teeth were fallen out, and that if (that they might not be ignorant when they saw him want it) his predecessors were such fooles, for such causes to kill

*Ceremonie of
breaking the
Bowe.*

*Cruell
service.*

*Ill custom well
broken.*

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themselves, he would not doe so, but awaite his naturall death, holding his life necessary to conserve his estate against his enemies, which example hee would commend to posteritie.

*Great obser-
vance: the
like is used in
Japan, to lye
prostrate and
not looke on
him.*

If the Cafars have a suit, and seeke to speake with the King, they creepe to the place where hee is, having prostrated themselves at the entrance, and looke not on him all the while they speake, but lying on one side clap their hands all the time (a rite of obsequiousnesse in those parts) and then having finished, they creepe out of the doores as they came in. For no Cafar may enter on foot to speake to the King, nor eye him in speaking, except the familiars and particular friends of the King. The Portugals enter on their feet, but unshod, and being neere the King, prostrate themselves lying on one side almost sitting, and without looking on him speake to him, at every fourth word clapping their hands according to the custome. Both Cafres and Portugals are entertained by him with wine of Mays, or their wheate, called Pombe, which they must drinke, although against stomacke, not to contemne the Kings bountie; whence the Portugals have had some trouble, and are forced to stay in the Towne without leave to returne home, with great expence of time and charges.

*Exequies to
the dead
Kings.*

*Pemberer,
somewhat
resembling
that which
Æneas per-
formed to
Anchises.*

Every September the Quiteve at the change of the Moone, goeth from Zimbache his Citie to a high Hill to performe Obits or Exequies to his predecessors there buried, with great troops both of the Citie and other parts of the Kingdomes called up therefore. As soone as they are ascended, they eat and drinke their Pombe, the King beginning, till they be all drunke; continuing that eating and drinking eight dayes, one of which they call Pemberar of a kind of Tilting exercise then used. In this feast the King and his Nobles clothe themselves in their best Silkes and Cotten clothes, which they have with many thrummes, like Carpet fringes, wrought therein, hanging downe on the eyes and face as a horses foretop; they tie about the head a large Ribband; and divided into two parts, they runne one against another on foot with Bowes and Arrows

in their hands, which they shoote upwards that none be hurt; and thus make a thousand careeres and feates till they be tyred and cannot stirre, and they which hold out longest are accounted the properest valiantest men, and are therefore rewarded with the prize propounded. Gaspar de Mello Captayne of Sofala in my time, caused to make a large Ribband with great fringes of silke and gold, and sent it with other pieces of price to the Quiteve, who most esteemed that Ribband for this pembering purpose.

After this eight dayes festivall, they spend two dayes or three in mourning; and then the Devill enters into one of the company, saying, he is the soule of the deceased King, father of the present, to whom those Exequies are performed; and that he comes to speake to his sonne. The Cafar thus possessed falls downe on the ground in an ill plight and is distracted, the Devill speaking by his mouth all the strange tongues of all the Cafar Nations about them, many of which some of the men present understand. And after this hee beginneth to behave himselfe, and to speake like the King pretended, by which signes the Cafars acknowledge the comming of the deceased Kings soule. The King is now made acquainted herewith, and comes with his Grandes to the place where the Demoniake is, and doe him great reverence. Then all the rest goe aside, and the King remaynes with him alone, speaking friendly as with his father departed, and enquireth if hee be to make warres, whether hee shall overcome his enemies, touching dearth, or troubles in his kingdom, and whatsoever else he desireth to know: And the Devil answereth his questions, and adviseth him what to doe, not without lies altogether, as he which is the enemy of mankind, and thinks it enough to hold his credit with them, and yeerely to be consulted. After all this the Devill departeth from that bodie, leaving it weary, and ever after ill apayd. The King returneth home with great applause, so graced with the conference of the deceased Kings, whom they hold to be mighty in the other World, and able to grant him whatsoever hee

*Devils
tyranny and
Oracles.*

[II. ix. 1539.]

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desireth. Some Portugals have beene eye-witnesses hereof. The like manner the Devill useth with other Gentiles in China, and the Philippinas, as some report.

No forme of Religion.

I beleeve for certaine that this Caphar Nation is the most brutish and barbarous in the world, neither worshipping God, nor any Idoll, nor have Image, Church, or Sacrifice, or persons dedicated to Religion, and are hard to be converted, either to Christians or Moores. They hold the immortalitie of the soule, and have a confused knowledge that there is a Great God, whom they call Molungo, but they pray not to him, nor doe commend themselves to him. When they suffer any necessitie or sterilitie, they have recourse to their King, strongly beleeving that hee is able to give them all things which they desire, and that he can obtaine all things of the dead, his predecessors with whom he seemeth to have conference. Whereupon they sue to the King for raine, if they want it, and for seasonable harvest times: and alway when they thus petition him, they bring him great Presents, which he receiveth, and bids them returne home in a good houre; for hee will have care of their request to satisfie the same. And though they see themselves often frustrated, yet continue they to spend time and costs in such petitions, till raine or other their suits happen, thinking that though he granted not at first, yet by their importunitie (as he also for gaine tells them) that he hath done it at last.

The King in divine reputation.

Musimos holy dayes strictly kept.

They observe certaine festivals, resting from labour (except dances) appointed by the King, they not knowing when, or why. They call such dayes Musimos, that is, Soules of Saints departed, in whose honour they keepe them. On one of these dayes a Portugall in that Citie Zimbaohe (which was passing to Manicas where the gold Mines are) caused a Cow to bee killed at his house for food to his slaves, and the people which hee had with him; whereof the Quiteve hearing by one of his Officers (many of which are dispersed in the Citie, and thorow the Kingdome) he commanded the Portugall to suffer it to abide,

and not meddle any more withall, for violating his Musimos. And the Portugall had no remedie, but must either suffer the beast to stinke and putrifie there, or pay Empofia, that is, The Fine, which was no lesse then fiftie Clothes, after he had in stead of eating, endured much stinke many dayes; which to avoide, hee would have gone forth of his house, and have taken another, but the Quiteve would not suffer him to enforce him to his Empofia.

These Cafars know nothing of the Creation of the World, of Man, nor of Hell for the bad, or Heaven for the good: onely they beleeve the soules immortalitie in another World, and that they shall live with their women a better life then this, but they cannot tell where, in some earthly Paradises of pleasure. They confesse that there is a Devill, which they call, Musuca, and that he doth much harme to men. Every new Moone is a Festivall day: they say the Sunne when he can, goeth to sleepe. They neither write nor reade, nor have bookes, but all their historie is Tradition. They hold that Monkees in times past were men and women, and call them in their language, The old people.

*Opinions of
the Devill.*

Aborigines.

The Quiteve hath two or three hundred men for his Guard, which are his Officers and Executioners, called Inficis, and goe crying, Inhama, Inhama, that is, Flesh, Flesh. Hee hath another sort, called Marombes, Jesters, which have their Songs and Prose in praise of the King, whom they call, Lord of the Sunne and Moone, King of the Land and of Rivers, Conqueror of his Enemies, in every thing Great, great Theefe, great Witch, great Lion; and all other names of greatnesse which they can invent, whether they signifie good or bad, they attribute to him. When the King goeth out of doores, these Marombes goe round about him with great cries of this argument. Hee hath others which are Musicians in his Hall, and at the Court gates, with divers Instruments resounding his praises. Their best Musically Instrument is called Ambira, much like to our Organs, made of Pompions, some bigge,

*Marombes.
Bards or
barbarous
Poets.
Strange
Titles of
greatnesse.*

Musicians.

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some slender, for difference of sounds, with a mouth in the side nigh the bottome, which hath a hole bigger then a shilling, with a glasse in the bottome, made of certaine Copwebs slender and strong. On the mouthes (which are equall, set in a rew) is a rew of keyes of wood, slender, sustained with cords, on the tops whereof they play with stickes like drum stickes, which have buttons or balls as big as a nut in the points, which moving the Keyes, make a sweet sound, which may be heard as farre as Virginals. Another Instrument they have, called also Ambira, all of Iron wedges, flat and narrow, a span long, tempered in the fire to differing sounds. They are but nine set in a rew, with the ends in a piece of wood as in the necke of a viole, and hollow, on which they play with their thumbe nailes, which they weare long therefore, as lightly as men with us on the Virginals, and is better Musicke then the former. They have Cornets of a wilde beasts horne, called Paraparas, having a terrible sound, and Drummes diversified in sounds. When the Quiteve sends Embassadors, hee sends these three sorts of men, crying, playing, dancing, which receive, or else take their provision by force.

See after,
c. 13.

[II.ix.1540.]

*Oathes dread-
full and
terrible. See
before in A.
Battell, l. 7.
c. 3. of the
like in Loango,
&c.*

They use three kinds of Oathes in Judgement most terrible, in accusations wanting just evidence. The first is called, Lucasse, which is a vessell full of poison, which they give the suspected, with words importing his destruction, and present death if he be guilty; his escape, if innocent: the terrour whereof makes the conscious confesse the crime: but the innocent drinke it confidently without harme, and thereby are acquitted of the crime; and the plaintiffe is condemned to him whom he falsly had accused; his wife, children, and goods being forfeited, one moitie to the King, and the other to the defendant. The second Oath they call, Xoqua, which is made by iron heated red hot in the fire, causing the accused to lick it being so hot with his tongue, saying, that the fire shall not hurt him if hee bee innocent; otherwise it shall burne his tongue and his mouth. This is more common, and

is used by the Cafres and the Moores in those parts; yea, (which worse is) some Christians give the same Oath to their slaves suspected of stealth; which one in Sofala caused, on suspicion of a stollen garment, a slave to doe three times without hurt. The third Oath they call, Calano, which is a vessell of water made bitter with certaine herbs, which they put into it, whereof they give the accused to drinke, saying, that if he be innocent, he shall drinke it all off at one gulp without any stay, and cast it all up againe at once without any harme: if guilty, he shall not be able to get downe one drop without gargling and choaking. There have beene seene many experiments of all these, the guilty suffering death by the poison, or burning, &c. the innocent freed; having some resemblance by Devillish apish imitation to the cursed water of jealousy mentioned in Moses. Once, they are notorious and well knowne in Sofala.

Num. 5.

The Cafres are blacke as Pitch, curled, and weare their head full of hornes made of the same haire, which stand up like a Distaffe, wearing slender pieces of wood within their lockes to uphold them without bending: without, they tye them with a ribband made of the barke of an herbe, which whiles it is fresh sticketh like glue, and dried is like a sticke: with this they binde their haire in bundles from the bottome to the top; of each bundle making a horne, holding herein great pride and gallantrie; striving to excell each others; and mocking them which want them, saying, they are like women. For, as the male wilde beasts have hornes which the females want; so doe these savage beasts also.

*Haire-fashion
in hornes.*

The Quiteve hath herein a fashion which none may imitate, of foure hornes, one of a spanne long on the mould of the head, like an Unicorne, and three of halfe a spanne, one on the necke, at each eare another, all upright to the top. For their hornes sakes they have no hats, nor head-coverings amongst them. The apparell of the King and chiefe men is fine Cotton, or Silke, girt to them, and hanging almost to the knees, and another greater, called

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Machiras, which the Cafres weave, cast over the shoulders like a Cloke, wherewith they goe muffled, letting it hang on the left hand to the ground, esteeming great Gravitie and Majestie in a long traine. The rest of the bodie is naked; they goe all bare-foot: and the vulgar goe naked both men and women without shame; the better sort of them wearing a Monkees skinne, hanging downe from the girdle like a Smiths Apron; and the women likewise. But the Cafres which trade with the Portugals weare a covering to the knees. They have no Occupations but Smiths, which make Azagays, Spades, Hatchets, Halfe-swords: Weavers which make Cotton clothes for Machiras. The women make them, but improperly, their office being ordinarily to digge, and weed, and sowe, men more loving their lubberly ease, few helping their wives: a Spade being as usuall with their women, as a Rocke with our Spinsters; the men now and then hunting for wilde beasts, other whiles dancing and singing, and therefore poore.

Occupations.

The Tartars do the like: and the Scots also, as I have heard, in the furthest North of this Iland.

The Quiteve makes some Royall huntings, with three or foure thousand men, in the Desarts neere the Citie; encircling all the beasts in that compasse, Tigres, Lions, Ounces, Elephants, Buffals, Deere, wilde Swine, and the rest, driving them together, and then setting on their Dogs, with cries, Arrowes, and Azagayes, pursue and kill what they can. Then may they kill the Lion, which at other times by the Quiteves prohibition is a deadly offence, because hee is entituled, great Lion. After this they eat in the same place with great jollitie; but the most they carrie home, and *hang it for the King, and for themselves.

** As Bacon & Martinmas Beefe in England. Houses of Casars, household and food.*

Their houses are round, of unhewne timber covered with straw, like a thatched Countrey house, which they remove at pleasure. Their goods is a Panne in which they boyle their Wheat, two Spades to digge, one Bowe and Arrowes, a Mat whereon they lie, which they make of Rushes, and commonly they sleepe on the ground: if it be cold, they make a fire in the midst of the house, lying

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all about it like Cats. So beggarly and brutish is the life (if that be life) of the Cafres. Their food is commonly Mais, Pulse, Fruits, Sugar-canes, Fish, and all kinds of Beasts which they kill in the Desarts, as Monkies, Dogs, Cats, Rats, Snakes, Lizards, Crocodiles, all flesh; Rice they sowe rather to sell the Portugals then to eate, preferring their Mais. They steepe two dayes in water a pecke or thereabouts, which in that space growes forth: and then the water being put out, they let it drie two or three houres, and being well dried they stampe it till it settle into a masse: which they doe in a great Morter as high as a mans middle, called Cuni, by them, by the Portugals, Pilano. After this they set a great earthen vessell on the fire halfe full of water, whereon when it seeths, they put in above halfe the pecke of Mais-meale by little and little, still stirring it, as when men make pottage: and after it seeths a little, they take the vessell off the fire, and put in the rest of the said masse, stirring them together till their Pombe be made; which is let stand two dayes, and then they drinke it, many of them neither eating nor drinking ought else, but living onely hereof. If it stand foure or five dayes it becomes Vinegar; and the sower, the more tipsie; they say that it makes them strong.

[II.ix.1541.]

*Mais Wine
how made.*

In some places grow certaine Reeds, which every second or third yeere have great eares like Rie, of which they gather store, and is good sustenance.

In all Cafraria there growes a certaine herbe which they sowe, called Bangué, the straw and leaves whereof they cut, and being well dried, stampe them to powder. And hereof they eate a handfull, and then drinke water, and so sustaine themselves many dayes; and if they eate much, it makes them drunken, like to Wine.

All these Cafres before they goe about any businesse of import, as journeying, merchandise, or sowing, they cast lots to divine of the successe; a thing used likewise to enquire of things stolne or lost, and in all doubtfull cases, and thereto give credit as we doe to the Gospell. These lots are little round stickes, flat, and bored thorow the

*Lots and
divinations.*

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without more care of him: And although some Cafar passe by, and see him groane or lament, yet will hee give him no helpe. And this brutishnesse is so naturall to them, that some, when they feele themselves deadly sicke, take order to bee so carryed to the Wildernesse, and laid at the foote of a Bush, and there dye like beasts.

*White
Cafres.*

In Mocaranga some Parents as blacke as Pitch, have white Goldi-locked children like Flemmings. Whiles I was in the Countrey, the Quiteve nourished one white childe in the Court, as a strange Prodigie. The Manamotapa kept two other white Cafres with like admiration. The Cafres say such are the Children of the Devill, begotten of blacke women by him when they are asleepe. I saw at Goa a white Cafar Wench in Dom. Hieronimo Continho his House, given him by the Vice-Roy Dom. Francisco da Gama, and after (he returning Captayne Major of the ships) at Saint Helena: and although both her Parents were Negroes, shee was so white that her Eyelids were also of that colour.

*Numerous
issue, &
strange
Nurses.*

In the River Inhaguea betwixt Sofala and Luabo, a Negro of sixtie yeares brought forth and suckled a Child. Many Cafres have two or three children at a Birth. One Peter a Christian Cafar at Sofala, his Wife dying after travell of a Daughter, nourished the same with Milke of his owne brests a whole yeare, at the end whereof it dyed of Wormes, and then the Milke dried up in his brests. He told mee, that pitie of the Motherlesse crying Infant, which his povertie could not otherwise releeve, caused him to seeke to still it with laying it to his brest, and then gave it somewhat to drinke, which having continued two or three dayes his brest began to yeeld Milke. Persons of credit in India told me the like of a poore Jew of Ormus, which nourished his Sonne with his brests, the Mother dying when it was young, in the Castle. A Cafar in the River Quilimane had brests great, and bearing out like a woman which gives suck, but had no Milke therein. After my returne to Portugall, I heard by eye-witnesses of a poore man in Moura, which being sixtie yeares old, had

Moura.

as much Milke as a woman Nurse, and gave sucke to two children.

King Sebastian sent Francis Barret, with title of Governour and Captayne Generall of a great Armada, to goe to Sofala, to conquer the Golden Mines in the Kingdome of Mocaranga, and particularly those of Manica. In the Conquest whereof he made great Warres with the Quiteve, who reigneth over the Countrey in the way from Sofala to Manica, the Mines beeing in the Neighbour Kingdome of Chicangua. In these passages by Land or River, the Quiteve opposed himselfe with many Battels; who notwithstanding pierced the Countrey to Zimbaohe, and made the Quiteve flie to the Mountaynes, with his women and people. Hee fired the Citie and passed two dayes further without opposition. Then the Chicanga sent him provision (whereof he had great want) intimating his joy to see him in his Kingdome; which hee requited with a Present, and came to his Citie, where he was kindly entertayned, a peace concluded with grant of free Merchandising. The Portugals had conceited themselves of so much Gold, that they thought they might fill sackes, and take as much as they listed; but when they saw the trouble, difficultie and danger of life which the Cafres sustayned to get it forth of the earth and stones, their minds were altered. They get it three wayes, one by making Mines (which sometime fall on them) and following the veines which they know, take thence the Earth, washing the same in bolles. Another, after Raines, searching the Brookes of the fields and hils where they find pieces of Gold: the third, out of certayne stones in particular Mines, which have veines of Gold, which they breake into poulder, and wash the same in bolles, where the rest runneth away with the water, the Gold remayning in the bottome. This third they call Matuca, and is the basest, the other Dahabo.

*Barrets
invasion.*

Chicanga.

*Three wayes
of getting
Gold.*

*Matuca and
Dahabo.*

Barret at his returne thought of revenge upon the Quiteve, which he prevented with courtesies and presents: and agreement was made betwixt them, that the Captayne

*Tribute to the
Quiteve.*

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of Sofala should yearely give the Quiteve two hundred Clothes for free and secure passage thorow his Countrey to Chicanga, which are worth at Sofala more then one hundred Cruzados, and amongst the Cafres, above one hundred thousand Reys. For this tribute which they call Curua, the Quiteve sends foure Embassadors yearely, called Mutumes; one of which represents his Person, and he alone is holden in like respect and reverence in that Journey; the second is called the Kings Mouth, whose Office is to deliver the Kings Message; the third they call the Kings Eye, who is appointed Over-seer of all hee sees done, to relate the same to him at their returne; the fourth is called the Kings Eare, and is to heare all that is spoken on both parts. They are all Lords, and sometimes the Kings Sonnes, he especially which represents his person; and are presented by the Cafres in the way; and bring above one hundred others with them in company to carrie the Curua and their Gifts. When they are neere Sofala, the Captayne sends principall Moores to conduct them to the Castle. Before them goe Labourers, and Dancers in great bravery, their heads adorned with plumes of Cockes tayles: next follow Cafres, in a ranke or file, and after them the Mutumes in their order, he being last which represents the Quiteves person, and with him the Xequé or Principall Moore. The Captayne entertaynes them in the Hall, accompanied with all the Portugals in the Towne, and after lodgeth them in the Moores houses, and furnisheth them with provision seven or eight dayes. The Captayne sometimes dischargeth the Ordnance of the Castle to honour them; but they desired the Quiteve, being afraid of that Thunder, to send to the Portugalls to hide their Inhuates or Gunnes, when they came to demand the Curua; which he did accordingly. The Cafres pay their Tribute to the Quiteve, in every Village or Towne making one great heape of Mais for the King; and every Inhabitant being further bound to labour in the Kings Workes certayne dayes of the yeare, in digging, sowing, &c. The Merchants pay besides three of twentie of their

*Strange
Embassage.*

[II. ix. 1543.]

*Quiteves
Tribute of the
Cafres.*

Merchandise. The Portugals which trade to Manica pay one cloth of twentie, and so of other wares.

The Moores of Sofala have customes no lesse barbarous. If one of them marrie, he seekes out another lustie Moore which may carrie him on his backe on the Marriage day from his owne house to the Brides, albeit it bee halfe a league off, without resting by the way: for if hee rests, that day is held unluckie, and hee must seeke a stronger to performe it without resting on another day, or else the Marriage is marred and broken off. They are also very poore, yet will have a fine cloth to be buried in; which buriall is like that before of the Cafres, in the wild untilled fields or woods; and in the Grave they set Rice, Mais, and Water. Upon the Grave they set two stones one at the head, the other at the feet, which they anoynt with Sanders ground and smelling: the kindred after continuing to anoynt the stones and set Rice on the Grave. The Christians there were as scrupulous of the Mats or Chaires of their slaves deceased: but I bestowed them on the fire or water; and they besought me of Charitie to forbear, lest some evils should befall them from the dead. Both Moores, Cafres, and Christians of Sofala are much addicted to Dreames, and give much credit to them, notwithstanding they often find them false, and are otherwise very superstitious.

Moores of Sofala their customes.

In the River of Sofala, foure leagues from the Fort is the Iland Maroupe, eight leagues long and a league and halfe broad. The Quiteve gave the better part of it to Roderigo Lobo, and also the title of his Wife, a fashion of courtesie by him used to the Portugals, which he loves, intimating his respect no lesse to them then to his Wife, and the Cafres do much honour to those whom hee honoureth with that Title. That Iland hath excellent game for fishing and hunting of divers beasts which they take divers wayes; by digging pits three yards long, halfe that breadth at the top and straighter at the bottome of a mans height in deepnesse covered with stickes, and on them boughes or straw: another way is with multitudes to

An honorable title to be called the Kings Wife.

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encomparse a place like a halfe Moone; and then put in Dogges which by barking scarre the beasts to the River, where they are provided with Boats and Assagayes for that purpose: a third way is when the River over-floweth, and all the beasts betake them to some higher places of the Iland, where they are easily assailed with Arrowes and Assagaies in Boats. And there stand Elephants, Lions, Tygres, Eunuches, Deere, wild Kine, Swine, and other wild beasts together, without hurting one another, as they did in Noahs Arke, all awed with the feare of the waters. It hapned that the said Lobo once with other beasts killed a Lion, which might have endangered him the losse of the Ile, and of his life, had he beene a Cafar; neither dare or will the Cafres bee silent. Whereupon hee sent the Quiteve a Present of twentie Clothes and the Lion, saying, that he the Kings Wife was sowing for his Husband, and that Lion came and assayled him, whereupon he strucke him with the end of his Spade for his Husbands honor, and hath now sent him dead to take revenge on him for the discourtesie done to his Wife. His Presents and present wit excused him. The Cafres most of them have bad and broken teeth, which (they say) comes by the wet and fennie soile, and of eating parched Pulse hote. Most of them also have Ruptures, some so much that thereby they cannot goe.

§. III.

Of the River Cuama, and the adjacent Countrey; the Beasts, Fowles, Fishes of those parts: the Hills of Lupata; of the Mongas, Rusumba, Sena, Tere, Massapa, and of the Kingdome of Manamotapa; Also of Ophir, and of the Golden Mines of Fura.

*Cuama or
Zambeze a
great river
described.*



The River Cuama is by them called Zambeze; the head whereof is so farre within Land that none of them know it, but by tradition of their Progenitors say it comes from a Lake in the midst of the Con-

continent, which yeelds also other great Rivers, divers wayes visiting the Sea. They call it Zambeze, of a Nation of Cafres dwelling neere that Lake, which are so called. It hath a strong current, and is in divers places more then a league broad. Twentie leagues before it enters the Sea, it divides it selfe into two armes, each Daughter as great as the Mother, which thirtie leagues distant pay their Tribute to the Father of waters. The principall of them is called Luabo, which also divides it selfe into two branches, one called Old Luabo, the other Old Cuama. The other lesse principall Arme is named Quilimane, (the River Dos Bons Sinaes by Vasco di Gama, when hee discovered India) for the good newes which there he received of Mosambique, and therefore he there set up a stone Pillar with a Crosse, and the Armes of Portugall, and named the Countrey Terra de sancta Raphael.) This River hath also another great arme issuing from it, called the River of Linde: so that Zambeze enters the Sea with five mouthes or Armes very great. [II.ix.1544.]

River of good signes.

Luabo is sailed all the yeere long, but Quilimane only in the Winter. They saile up this River West North-west above two hundred leagues, to the Kingdome of Sacumbe, where it makes a great Fall from Rockes, beyond which they goe up the River twentie leagues to the Kingdome of Chicova, in which are Mines of Silver, which cannot be sailed by reason of the strong current: but from Chicova upwards it is Navigable, but how farre they know not. Luabo hath its name of an Iland so called in the Barre thereof in nineteene degrees, which Iland divides old Luabo on the South from Old Cuama, on the North: and in the East each salutes the other by entercourse of a streame five leagues long, which is the length and breadth of the Iland, peopled with Moores and Cafres. The Pangayos or great Barkes of Mosambique here discharge, being too great to passe higher, and carrie their goods in a Fleet of small Boates to the Fort of Sena, which is sixty leagues. The Land on the North-side is called Bororo, on the South Botonga. In the midst of the River are

Sacumbe Falls.

Chicova.

Luaba Iland.

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Chingoma.

many Ilands, some very great; the biggest and best is called Chingoma; at the end whereof Zambeze divides it selfe into Luabo and Quilimane.

The second Ile of Note is Inhangoma, neere the Fort of Sena, tenne leagues long, and in some places a league and a halfe broad. The Portugals saile here by day, and fasten themselves to the Ilands by nights, by reason of the Currents and Shallowes. The Cafres inhabiting by the way, come with their Boats and sell them victuals, whereof the overflowing of the River makes the Countrey plentiful. In March and Aprill the fields are over-flowne and other Rivers filled from hence; and yet have they there in those Moneths no raines, nor melting of any Snowes, whereby it appears that those Inundations come from farre Countries. In this time the Countrey is sickly, and many Cafres dye of Diseases, then bred by the grosse Ayres, caused by the waters.

It seems that Cuama and Nilus receives not their waters from the same Lake, their increase being in so differing Times.

In these Rivers are many Zovo or Zoo, so they call the River-horses, greater then two of our Horses together, with thick and short hinder-legs, having five clawes on each fore-foot, and foure on the hinder-foot; the footing large as it were of an Elephant; the mouth wide and full of teeth, foure of which are remarkable, each above two palmes (or spans) long, the two lower straight up, and those above turned like a Bores tusks, all foure being above a great spanne eminent from the mouth. The head is as big as of three Oxen. I saw a Skull of one of them at a Cafres doore so great that he made his Sonne (a Boy of seven or eight yeares of age) to sit downe in the mouth upon the nether jaw, closing the jawes together. They live commonly in the waters, but feed on the Land on grasse and boughes, and doe much hurt to sowed fields of Mais and Rice, both with feeding and treading. They are like to our Horses only in face, eyes, eares, and after a sort in neighing. They are jealous, and two Males goe not together; if two meete, they fight and sometimes kill each other: A drove or company of the Females have but one Male, as a Cocke amongst Hens, the lesse fleeing

River-horse described.

from the greater : and when the Female hath a Male Colt, she keeps alone with her yongling, lest the Sire should kill it. They bring forth their yong on Land, and having licked them well, returne to the River, and there nourish them with Milke of their teats like our Mares. Their Hides are much thicker then an Oxe-hide, all of one colour, ash-coloured gray, most of them with a white strake on the face all quite downe, and a starre in the fore-head, haire rough ; mane little and short. They are much subject to the falling sicknesse, in which they beate their brests with their left fore-feet very strongly bending the same backe, and falling thereon, and in that fit are often seene and sometimes slaine by the Cafres. They are very bold in the water, and very fearefull by Land, as I have seene by experience. The Cafres take them in pits which they digge and cover with boughes and grasse, betwixt the River and the Corne-fields, where being falne they are easily killed : likewise they lay in their Corne grounds, halfe covered with earth, thicke boards of a yard long full of sharpe Harping Irons ; whereon the Horse treading cannot free his foot, nor goe away, nor breake the boards, and so are exposed to slaughter. They also strike them in their Boats with Harping Irons fastned to the Boate by a Cord, which he drawes after him, and after with Assagays and Arrowes, being tyred, they dispatch him, and share this their Venison amongst the Hunters. In my Journey up the River Luabo, to Sena, I saw ten or twelve Boats in this Horse-chase. The Cafres report that a Lion pursued a Deere to the River, where he without, and a Crocodile in the water, seased on her, as two Champions of the two Elements, in so equall force that neither prevayled, and at (last) many Cafres came, and with noyse parted the Fray first, and then the prey.

Alongst the Bankes runne many wilde Beasts, Lions, Tygres, Ounces, Rhinocerotes, Elephants, Buffals very [II.ix.1545.]
fierce, wilde Kine (like to our tame) wilde Horses, in *Wilde Horses.*
Mane and Neighing like ours, of cleere Chesnut colour, somewhat dunne, they have smoothe streight hornes like

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a Deare without snags, and cloven hoofes like an Oxe. The Cafres call it Empophos. They have wilde Asses of Russetish colour, with hornes and cloven feete, which they call Merus, the flesh as good as of Kine. They have great varietie of Wormes, and many Zevras made like Mules, and like them holding their heads toward their fore-legs when they runne, cloven footed, with strakes over all their body of white and blacke two fingers broad, the haire soft and smoothe. They have many Nondos which are like Galician Hobbies, of darke Chesnut colour, the haire soft and short, the backe as if it were broken, the hinder legs shorter then the former. They have Deeres, Hares, many Civet Cats; great Apes and Monkeys; the female Monkeys have their monethly purgation like Women. There is a kind of Dogs, called Impumpes, which goe a companie of them together to seeke their prey, swift Runners, and sure Biters, a middle kinde of Curre which barke not, red on the backe and white bellied, running away from men. They bite on the Legs and Rumpes, plucking out each morsell, till with weaknesse and wearinesse the prey be their owne. They have a kinde of Worme, called Inhazaras, as great as Hogs and fashioned somewhat like, with thin and blacke haire, five fingers like the fingers of a man on each hinder foot, and foure on the fore-foot, and long nailes thereon. They live in holes under the ground like Conie-berries, with two or three entrances. They live upon Ants, putting their tongues (two spans and a halfe long, like a wax candle) into the Ant-holes (which they scrape with their clawes) whereon the Ants running they pull it in, and so feed and fill themselves. One of our slaves killed one of them and brought it home; opened it and found no dung in the belly but winde, and some have thought that they lived onely on Aire, and they are often found gaping against the winde. The flesh of them is good to eate, tastes like Porke, especially the inwards; but without fat. The snout is very long and slender, long eares like a Mule, without haire, the taile thick and strait of a spanne long, fashioned at the end like a Distaffe.

They have great Lizards, of which I have seene one dead a yard and a halfe long, as bigge as a mans thigh: they have great and sharpe teeth, a blacke tongue, harped in the end. They bite venomously, but their poyson is not deadly. There are Snakes of eigheteene or twentie spannes, as bigge as a mans legge; they kill Sheepe, Goats, Swine, Hens, and are very poysonfull. In the Kingdome of Biri neere Manica, are small Snakes, called Ruca Inhanga, so poysonfull that Trees or Herbes which they bite, wither: and if they bite a quick thing, it swels like a Bottle, and in foure and twentie houres, the haire, hoofes, hornes and teeth fall away and it dyeth, except counter-poyson bee applyed. Of these Snakes the King of Biri makes a confection to poyson Arrowes, which drawing bloud cause the effects aforesaid: no Subject is permitted to use the same. A certayne Cafre bitten by one of these Snakes, got it in his hands, and bit it againe so angerly, that they both dyed the same day. Their Lions are dreadfull, of a darke gray or durtie ash-colour, not spotted. The Ounce is spotted, bigger then a Gray-hound and longer, made much like our Cats, and prey on Cats, and Dogs, and Cattell, which they therefore shut up every night. There are innumerable Wormes like Beetles, whose tailes shine in the night like burning coales, and are so many that they enlighten all the ayre. There are Rats whose bite is venomous, and their smell very sweet of Muske. Great Bats they have as bigge as Pigeons, which the Cafers kill, flay, and eate as savourly as Hens. They have in the wilde fields blacke Tortoises, as bigge as Bucklers, fleshy and fat, which they boyle and rost for dainties. They have many Zangaons, Flies of a strange mixture. They make a Ball of Clay, which they fasten on the Walls or Tiles made full of holes like a Bee-hive; in each hole they put a little Worme, such as breed in holes, some white, some blacke, some greene, or gray, of divers kindes, whatsoever they finds; and then stop the mouth of the Ball or Hive with new Clay. These enclosed Wormes beget Zangaons with legs and wings, which eate thorow the Clay, and flie out

*Muske Rats
venomous.*

*Zangaons, a
kind of Flies of
a various
kinde.*

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and breede, so that of divers kindes there is made one kinde very wonderfull. They have divers kindes of Birds, some of faire Colours and Notes, brought up in Cages; Doves, some with golden wings very faire; Geese of three sorts, one greater then those of Portugal, blacke on the backe, and white on the belly, with a red crest on the head, hard and sharpe like a horne; many Cranes; Pelicans as bigge as Turkey-cocks, whitish, with feet very thick and short, living in the River on Fish; Ravens as bigge as Peahens, and of that fashion, but the wings blackish, without feathers on the necke and head, covered there with a white ragged skin full of Dandrow; they frequent the Coast and Dung-hill for Carrion, and for mens dung. They have one kinde of Fowles, called Curûanes, as bigge as Cranes, but more beautifull, the back like black Sattin, exceeding white on the belly and breast: the neck two spannes and a halfe long, covered with fine white feathers like silke, which are excellent for plumes: upon the head it hath a Cap of blacke feathers, very faire (as our gold Finches have red) and in the midst thereof a crest or plume almost a span long, of white, fine, strait feathers, equall on the top, and there spreading themselves into a round forme, like a very white Mushroom with a white stalke, and resembling a Sombrero de Sol (or Indian Canopee to keepe off the Sunne.) The Cafars call this the King of Birds, because their Kings have such a Sombreiro, and for the greatnesse and beautie of them.

*Curûanes,
Birds of great
beautie.*

[II.ix.1546.]

A Portugall in Sofala told mee, that going to traffique for ivorie in the firme Land of Mambone, over against the Iles of Boçicas, hee had a Monkie in a chaine fastened to a Blocke or Clog (which weighed ten or twelve pounds) who one day being abroad, there came a bird of prey of a huge bignesse, and seising on him with his talons, carried him away together with his Clog, and not very farre off did eate him, the Chaine and Clog being after found. In those parts, hee said, are many of them which doe much hurt, carrying away Kids, and Pigs, and Hens. There is a kind of birds like Canarie birds, but with long tailes,

*Birds of great
force.*

*Birds of great
wit.*

which live on wax, and search in the wild untilled places for Bee-hives, whereof there are many in holes in the ground, and in hollow trees, and finding any, they goe to the waies to shew it to some people which passe by (which they doe by going before them crying and beating their wings from bough to bough, till they finde the Hive or Bee-hole) and the people knowing their fashion follow them, where the one shares the Honie, the other the Wax, and the dead Bees therein. They call these birds Sazu. I have seene them often enter into our Church to eate the Wax, where the boyes have catched some of them. There is another sort which lives on the fruit of their owne labours: for they with their hard bills pecke holes on the tops of trees, where the armes begin to spread, and therein put a stone of a fruit which they eate, which springs within, and glues it selfe like a new grasse of that Tree (so that there are many Trees of two kindes, by reason of this foster-plant of another leafe and fruit) and of the fruit thereof the Birds sustayne themselves: they are of the bignesse and fashion of Jack-dawes, but grayish. There is a Bird, called Minga, greene and yellow very faire, like in forme to Pigeons, which never tread on the ground, their feet being so short that they can scarce be discerned. They settle on Trees of the fruits whereof they live; and when they will flie, they fall downe with their wings closed, which they open in the ayre: when they drinke they flie on the tops of the waters; and if they fall on the ground they cannot rise; they are fat and savourie. There are said to be of those Cinçoes there, which live on Dew, like those in Mexico, of whose fine curious feathers they make pictures.

Birds of great providence.

Birds proper of the ayre.

Oviedo calls them Tomineios.

Historie of Fishes. The Torpedo see sup. 1183 & inf. c. 13. §. 2.

In the River of Sofala is store of Fish fat and savorie, as Mulletts, Needles, Dolphins, &c. One strange fish in qualitie is common in those Rivers, which the Portugals call Tremedor, and the Cafres, Thinta, of such nature that no man can take it in his hand whiles it is alive, for it filleth the hand and arme with paine, as if every joynt would goe asunder; but being dead is as another fish,

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and much esteemed for good meate. The Naturals say, that the skin of this fish is used to sorceries. It is medicinal against the Cholick, roasted and ground to powder and drunke in Wine. The biggest of them is two spannes and halfe long, the skin blackish, rough and thick.

*Taile eating
Macone.*

There is another fish bred in Lakes, called Macone, somewhat like a Lamprey with holes in the neck, and in shape spotted like a water Snake. In Summer when the Lakes are drie, he lyes a spanne deepe in the earth with his taile in his mouth, which he sucketh for his sustenance till the raynes come, above three moneths. In this manner he eates most of his taile, which growes againe as before, at the returne of the waters. The Cafres hunt them, digging the earth of the Lakes for them, and there finde them in this sort. I have often eaten of them. The Lakes in Winter are so filled, and stored from the River with one kinde, called Enxavos, that the Hogs feed themselves therewith. The Memune is of so strong a sent that none can endure it, but the Cafres; and they eat it, getting great store in the Winter, and smoke them for the whole yeeres provision.

RedHerrings.

Women fishes.

*Fish-sow
bacon.*

Five leagues from Sofala are the Iles Boçicas towards the South, in which Sea are many Women fishes, which the people take with great hookes and lines, with chaines of Iron made for that purpose; and of the flesh thereof they hang, and smoke it as it were Bacon. The flesh is good and fat, of which we have oft eaten, sodden with Cabages and dressed with its owne sawce. From the belly to the neck it is very like a Woman; the Female nourisheth her young with her breasts which are like a Womans. From the belly downward it hath a thick and long taile with finnes like a Dolphin; the skin white on the belly, on the backe rougher then a Dolphins. It hath armes ending from the elbowes in finnes, and hath no hands. The face is plaine, round, deformed, bigger then a mans, without humane semblance, wide mouthed, thick hanging lips as a Hound, foure teeth hanging out almost a span, like the tuskes of a Boare (which are accounted very good

for the Piles, and against fluxe of bloud) their Nostrils are like a Calfe. There are many Oysters which breede the Pearle, which they take with diving, fastning a Cord to their middle, and holding stones in their hands (which when they are at the bottome they let goe) and fill a Basket, which is let downe from the Boat with a Cord, having a stone in it to make it sinke, which being full is drawne up; and then to it againe. They are so used to it that they will continue halfe a quarter of an houre under the water.

*Pearle
Oysters.*

Ambargrice is said to grow in the bottome of the Sea, and with the moving of the Sea to bee broken and rise to the top; wherefore after great Stormes and Tempests the Cafres goe seeking for it by the Shoares, and find many peeces which they sell to the Moores and Portugals. They have three sorts of Ambar, one very white, called Ambar gris; the second gray, called Mexueyra; the third blacke as pitch, which is often found soft, of ill smell, which Whales and other Fishes eat. The Whales doe not breede it and vomit it, as some say, for peeces have there beene found of twentie pound. And 1596. a

Ambargrice.

[II.ix.1547.]

piece of excellent white Ambar was found neere to Brava, so great and high that set in the midst they could not see one another, which were on the opposite sides.

The Crocodile is five and twentie spans long, and thicker then a man; they are cowardly on Land, cruell in the water, greene with darke yellow spots, and gray, and blacke; they have many rewes of Teeth, no Tongue. The Cafres call them Goma. They lay many Egges in a hole in the Sand, which the Sunne hatcheth. The Cafres oft find their Egges. They first drowne and then eat their prey, wetting every bit in water, which otherwise they cannot swallow. Their Livers are Poyson; and the Quiteve prohibits for this cause to kil any under paine of death. Some Cafres say, that one Lobe of the Liver is Poyson, and the other Counterpoyson. They lye Morning and Evening on the Sands, a little out of the water with their mouthes open against the Sunne to catch Flies,

The Crocodile.

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who invited thither by the ill sent, sucke away the filth, which stickes on their eyes and nostrils, and devoured for their labour at last betweene their teeth. The old ones have mosse on their heads. The Cafres catch them with flesh bayted on a bigge piece of wood two spans long and strait, hidden in the flesh, and cast into the water, where the Crocodile devoures both: the Cafar seing his line stirre, drawes him to the banke with his mouth open, not able by reason of the wood crossing his throat to shut his mouth, or byte asunder the Cord; the water entring into his mouth chokes him; which done, they draw him to Land and eate him. They stinke * most abominably; insomuch, that I and some others passing the River from Maroupe to Sofala, were faine to stop our Noses, the Cafars laughing, and saying it was the ventositie or wind-breaking of the Crocodile which came from forth the waters, and yeilded such unsufferable stinke thorow all that part of the River. Alongst the River of Sofala growes a certayne herbe which they call Miciriri, where-with the Cafres anoynt themselves when they go a fishing, by vertue whereof the Crocodiles cannot hurt them; it taking away from the teeth their power and dulling them as if they were of Waxe. And for prooffe before they use it, they put some of it on their owne heads, and if it disables them to chew any thing, they account it good, and use the juyce, not daring otherwise to enter the River for feare of Crocodiles.

Alongst the River grow Cottons and Sugar-canes, which they sow for backe and belly. In the Countrey grow many medicinable Plants, especially on the Hills of Lupata, where grow wild Douradinha, or guilt Wood, wilde Aguila, very sweet, Cannafistola, and another Plant with which the Cafres purge themselves, another to stanch bloud, another to cure wounds very effectually, another to provoke mirth and jollitie.

Lupata Hills.

These hills of Lupata are mid-way from Sena, to Tete, which are sixtie leagues distant up the River, ninetie leagues from Sea, very high, craggie, of large extension,

**This stinke is a Muskie sent: see Jobson. Gabriell Rebello in his Tract of the Maluccos, writes that there are some with foure eies, two in the Front, and two in the Throat. Miciriri a strange herbe.*

therefore by the Cafres called, The Backe-bone of the World. The River Zambeze forceth their stonie heart to yeeld him passage; in some places as affrighted lifting themselves steepe upright in the Ayre, in others with beetle overhanging browes expressing their frowning indignation, as if they would fall upon that pressing and piercing Enemy, which yet swiftly flyeth and lightly escapeth, ever continuing that breach in which it never continueth. Thus with menacing looks, they face & threaten the waters, and with strait gripes offer in vaine to stay their course; which hereby indangered, haste away ever to avoyde that which they ever haste to obtayne; this mutuall strife causing a dangerous Current-combate, not so much to each other, as the Boates and Merchants which passe this way, often feeling the furie of both till they can feele neither; both men and goods confiscated to their furie.

Zambeze.

These Hils traverse the Kingdome of a King called Mongas, which hath this River on the South, and reach to the Lands of Manamotapa. These Mongas are the most warlike Cafres, which confine on this River, and have often fought with the Portugals. In one battell they had an old Witch which came before them, and being betwixt both Campes, tooke certayne powders out of a Pompion rinde which shee had brought and threw them into the Ayre against the Portugalls, but in the midst of her Sorceries she was slaine with a Falcon shot, which successe followed the other Cafres which trusted in her, and peace not long after was concluded on both parts.

Mongas.

Beneath these Hils is a goodly Lake called Rufumba, of three leagues circuit, with an Iland in the midst very high, in which is a great Tamarind or Date * tree, of the bignesse and fashion of a Pine; the leaves whereof open with the rising, and close with the going downe of the Sunne. In it is a Grove called Chipanga, accounted sacred, in which the Neighbour Cafres bury their dead, conceiving that the soules departed enter into the Crocodiles (whereof there are great store) and therefore also often set them meate. There is in this Lake a Spring which swelleth

Rufumba.

**Tamarin-
heiro.*

*Crocodile-
Purgatory.*

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out in five heads a yard distant from each other, of differing heate, and one unsufferable. The like is in a place above Tete, neere the River called Empongo. A small River neere Tete is of Salt water like the Sea, from which it is one hundred and twentie leagues distant. In Mocaranga are many such Salt Lakes and Rivers. In the great River Mangania, is a Salt Spring two hundred leagues from Sea, which turnes also all the Wood throwne in, into hard stones.

Strange Springs.

In Alenteio a Province of Portugall at Exuedall, is a spring which runs with store of water all Summer, making a good streame which waters many Gardens, and drives many Mills from Aprill to September; and is dry in Winter; and with another greater wonder, the same water where it stands, turnes into stone like Pumice, which ever so continueth, and puts on a stonie Coate on every piece of wood, which is throwne into the Spring-head or running streame, and makes it like a Cane of stone: as it doth also the grasse; and every yeare they must cleere the passages from stone.

[II.ix.1548.]

Sena.

Sena is a Fort of Lime and Stone, furnished with Artillery; the Captayne is placed by the Captayne of Mosambique. There were in my time eight hundred Christians, of which, fiftie Portugalls. Seven or eight leagues from hence on the other side of the River, is the high Hill Chiri, which may be seene twentie leagues off, the Hill and Valleys exceeding fertile. To this Factory of Sena, they come from Tete to buy Merchandize with their Gold.

Tete.

Tete is a stone Fort sixtie leagues further up the River in the Kingdome of Inhabaze, under the Manamotapa, the Captayne is placed by the Captayne of Mosambique. In this place were in my time sixe hundred Christians, of them fortie Portugalls. These one hundred and twentie leagues the Portugalls goe up the River, and from thence goe by Land with their Merchandize. The Countrey is very fertile, and Portugall wares are here sold at great prizes. From Tete they goe with their wares

thorow a great part of Manamotapa to three Marts, Massapa, Luanze, Manzovo, in which the Inhabitants of Sena, and Tete have houses and Factories, thence to store all the Countrey.

Massapa is the chiefe, where resides a Portugall Captayne, presented by the Portugalls, and confirmed by the Manamotapa, which calls him his Great Wife, a name of honour, as before is observed. This Captayne holds jurisdiction over all the Cafres without Appeale, as also over the Portugalls in that Kingdome, granted by the Vice-Royes, as all other Captaynes of those parts have. This Captayne of Massapa treats all businesse with the Manamotapa, whose Customer he is also, taking one cloth of twentie, in which respect the Countrey is free to them. But beyond Massapa, neerer the Manamotapa, one may goe without license from the King or the Captayne. The Captayne hath an Azagay of blacke Wood pointed with Gold, for his Ensigne or Rod of Authoritie. The Captayne of Mosambique payes at his entrance to the Manamotapa, three thousand Cruzados in goods for the three yeares of his Captayne-ship, for free Trade in his Countreyes, which they may travell securely laden with Gold; it beeing never knowne that Theeves assaile them, or any without the Kings authoritie. He sends his Mutumes to Sena for his Curua, in the same manner and order that the Quiteve useth at Sofala; but at Sena the Captayne delivers it to a Portugall (whom he sends as Ambassador to the Manamotapa, in the name of the Captayne of Mosambique) in the presence of the Mutumes.

*The Kingdom
of Manamo-
tapa.*

This Kingdome of Manamotapa, is scituate in Mocaranga, which in times past was wholly of the Manamotapan Empire, but now is divided into foure Kingdomes, to wit, this of Manamotapa, that of Quiteve, the third of Sedanda and the fourth of Checanga. This division was made by a Manamotapan Emperour, who not willing or not able to governe so remote Countreyes, sent his Sonne Quiteve to governe that part which runnes along the River of Sofala, and Sedanda another Sonne, to that which Sabia washeth,

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a River which visits the Sea before the Boçças: and Chicanga a third Sonne to the Lands of Manica. These three after their Fathers death would never acknowledge their Brother his Successor: and the same not without yeerely warring with each other, continues to their Posteritie. Yet is the Kingdome of the Manamotapa, bigger then the other three together. The Cafres call them all Mocarangas, because they speake the Mocaranga Tongue.

*Manamotapa
200. leagues
square.*

This Kingdome of Manamotapa is above two hundred leagues long, and as much broad. On the North-west he confines with the Kingdome of Abutua (the King and Kingdome have the same name) which they say, stretcheth thorow the Continent to the borders of Angola. I have seene in Sofala a Commoditie bought by a Portugall in Manica, brought thither by the Cafres of Abutua, which had come from Portugall by the way of Angola. In this Kingdome of Abutua is much fine Gold, but the Naturals being farre from the Portugals, doe not much seeke after it, but rather to multiply their cattle of which they have abundance. On the East Manamotapa confineth with the River Zambeze, which the Manamotapans call Empando, which signifieth Rebelling against his King: for say they, were it not for the River, the Manamotapa would bee Lord of the Countrey on the other-side, to which he cannot passe his Armie for want of Boats. On the South-west this Kingdome extendeth to the Ocean, into which it enters with a point of Land of ten or twelve leagues large, from the River Luabo, to that of Tandanculo. The rest of the Lands Southwards to the River Inhanabane, and devided betwixt the three Kings, which rebelled as is said: from Tendanculo to Sofala, the Quiteve reigneth: thence to the South is the Kingdome of Sabia, under the Sedanda, who is Lord also of Botonga to the Region Inhambane: within Land at the head of both these Kingdomes is Manica under the Chicanga, who is on the North-west, some hundreths of leagues remote from the Sea. On the North side of Manica, is Abutua, and on the

*Trade from
the Atlantike
to the East
Sea.*

*Manica, how
bounded and
rounded.*

North-east is the Manamotapa, and to the South is a King called Biri. Those three Kings which rebelled are great, but the Quiteve is the greatest, and richest by trade with the Portugals for Stuffles and Beades (which is the Cafres wealth) and his people are the strongest of the Mocarangas, and the best Archers, and most expert at the Azagay.

Neere to Massapa is a great high Hill, called Fura, whence may bee discerned a great part of the Kingdome of Manamotapa: for which cause he will not suffer the Portugalls to goe thither, that they should not covet his great Countrey and hidden Mines. On the toppe of that Hill are yet standing pieces of old wals, and ancient ruines of lime and stone, which testifie that there have beene strong buildings: a thing not seene in all Cafraria. For the Kings houses are of wood, daubed with clay, and covered with straw. The Natives, and specially the Moores have a Tradition from their Ancestors, that those houses belonged to the Queene of Saba, which carryed much Gold thence downe the Cuama to the Sea, and so along the Coast of Æthiopia to the Red Sea. Others say that those Ruines were Salomons Factorie, and that this Fura or Afura is no other then Ophir, the name not much altered in so long time. This is certayne, that round about that hill, there is much and fine Gold. The Navigation might in those times be longer, for want of so good ships and Pilots as now are to be had, and by reason of much time spent in trucking with the Cafars, wherein even at this time the Merchants alway spend a yeare and more in that businesse, although the Cafars be growne more covetous of our Wares, and the Mines better knowne. They are so lazie to gather the Gold that they will not doe it till necessitie constrayne them. Much time is also spent in the Voyage by the Rivers, and by that Sea which hath differing Monsons, and can be sayled but by two winds, which blow sixe moneths from the East, and as many from the West. Salomons fleet had besides those mentioned, this let, that the Red Sea is not safely Navigable, but in

[II.ix.1549.]
*Fura supposed
to be Ophir.*

*Old buildings
of stone.*

Q. of Saba.

Salomons Ofr.

the day, by reason of many Iles and shoalds; likewise it was necessary often to put to harbour for fresh water and other ^a provisions, and to take in new Pilots and Mariners, and to make reparations: which considered (with their creeping by shoare for want of the Compasse and experience in those Seas, and their Sabbath rests, and their trucke with the Cafres) might extend the whole Voyage in going, staying, and returning, to three yeares. Further the Ivory, Apes, Gemmes, and precious woods (which grow in the wild places of Tebe, within Sofala) whence they make Almadias or Canoas twentie yards long of one Timber; and much fine blacke wood (Ebonie) growes in that Coast, and is thence carried to India and Portugall: all these may make the matter probable. As for Peacocks ^b I saw none there, but there must needs be some within Land; for I have seene some Cafers weare their Plumes on their heads. And as there is store of fine Gold, so also is there fine silver in Chicova where are rich Mines.

In all the Regions of Manamotapa, or the greatest part thereof, are many Mines of Gold; and particularly in Chiroro, where is the most and most fine. They gather it as is said before, of Quiteve. It is paine of death for any Moore which discovers a Mine to take away any, besides his goods forfeited to the King. And if by chance any find a Mine, he is bound to cry out aloud, that some other Cafar may come to testifie that he takes none: and both are then to cover the place with Earth, and set a great bough thereon, to give warning to other Cafares to avoyd the place. For if they should come there, it would cost them their lives, although there be no prooffe that he tooke any thing. This severitie is used to keep the Mines from the knowledge of the Portugals, lest covetous desire thereof might cause them to take away their Countrey. It is found in poulder like sand; in graines like beads; in pieces some smooth as they were melted, others branched with snags, others mixed so with Earth, that the Earth being well washed from them, they remayne like Honiecombes; those holes before full of red Earth,

^a This by reason their ships were small, as that infancie of Navigation required: and besides they must carry the timber from one Sea to the other over land to build them: Neither were Hiram's men expert in that Sea: and haply two Nations did not well agree to hasten the Voyage.

^b See sup. pag. 975. store of Peacocks wild and tame, seen by A. Battle, up within the Land. Golden fetters. Riches the cause of povertie.

FRIAR JOANNO DOS SANCTOS

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seeming as though they were also to be turned into Gold. As for that in stone, we have already spoken.

In the Lands confining with Manamotapa, on the North-west is the Kingdome of Chicova, famous for silver Mines. It runs alongst the River Zambeze. After that Francis Barret was at Sofala to conquer the Mines of Manica, as before is said, he passed thence with his company to Cuama, to conquer the Mines of Chicova, and beneath the hills of Lupata, conquered the Mongas; whereupon other Cafres fled into the Desarts and hid themselves. Thus partly by the River, and partly by Land, he came to Chicova, and set downe his Campe, and much desired to discover some Mines. But no Cafar durst shew him for feare of losing their Countrey, which now they had abandoned to them; neither could they take any whom they might constraine by force, or induce any by promises to that designe. Yet one cheating fellow having gotten two stones out of a Mine, buried them in another place, and came one Evening to the Governour to make shew of this Mine, to whom having made that shew, and received a Reward, with promise to returne the next Morning, hee left the Portugals in the lurch, and never came againe. Thus after much triumph, for false hope of a Mine, hee was forced to leave the Countrey for want of Victuals, and returned downe the River to Sena, leaving there Antonio Cardoso d'Almeida, and two hundred men with provisions, fortified in a Trench of wood to procure that Discoverie. The Cafres fained a peace with him (by Treacherie to betray him) and after a League confirmed pretending to discover the Mine, brought them into an Ambush, where the most were slaine, the rest forced to their Fort, and there besieged and slaine every Mothers Sonne. The Governour melted those two stones, and found them to hold three parts silver, and but one of drosse. They have also Mines of Copper, and of very good Iron, of this making Instruments of Warre and Husbandry; of that Bracelets and Braveries for their armes and legs.

Chicova.

*Silver Mines.
Barrets
Conquest.*

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I will adde out of Barrius, Dec. 1. l. 10. this of the buildings above-said. There are in the Province Toroa (called also Butua) the oldest Mines in those parts. In the midst is a square stone Fort well wrought of great stones; the wall is five and twentie spannes large, the height not answerable. Over the Gate are seene strange Letters which some Learned Moores saw; but could not tell what Letters they were. And about the same building are some others somewhat like it. The Natives call them Simbaoni, that is, the Court: of which Palace all other the Kings Houses tooke name: within it is the Simbacaio, a great man which there keepes some of the Manamotapas women. The people are barbarous and know not who was the Author of those Buildings, saying, it was the worke of the Devill; for (judging other men by themselves) they thinke them impossible to Men. The Moores said that our Fort of Sofala was no way comparable. It is from Sofala five hundred and ten miles, betwixt twentie and one and twentie degrees of South latitude. In all that Countrey is no such building, and it seemed to the Moores very ancient. We may conjecture (saith Barrius) that this is Ptolemeys Agysimba, as the names Simbaoni and Simbacaio, seeme to import, &c.

§. III.

Of the Manamotapa his customes and of his Vassals; and of the adjoining Kingdomes, (wherein other Authours have erred) Of Mosambique, Quiloa, Mombaza, Melinde, Magadoxo: of the Mombos and Zimbas cruelties. Of Quilimane, the Ilands on the Coast; the Macuas, and other African Observations.

Although the Manamotapa be greater then those three mentioned, yet hath he not other Kings Vassals or Tributaries to him: only some of his subjects called Encosses or Fumos, are great Lords, and

have Tenants subject to them. Botero therefore in his Relations, Gusman, and Osorius, were deceived by false information, giving to the Manamotapa, so large a Sea-coast with tributary Kings; which, I doubt, whether ever there was any such thing; at least there is now no memory thereof. Philip Pigafetta * also from the Relations of Lopez, hath falsly described these Coasts and Kingdomes, and hath told a long Tale of Amazons in these parts, where neither are such, nor any memoriall of them. They tell also of the Royall Ensignes, a Spade of Gold with an Ivorie head to intimate his Husbandry; and two Arrowes, the notes of his Justice; and that he alwayes is accompanied with Souldiers; but in all they deceive and are deceived. As for Bow and Arrowes, it is as ordinary with the Cafres as with the Portugalls, to weare a Sword in their Cities; none of them going out of doores without them. And in like manner when the Manamotapa goeth forth, hee carries in his hand his Bow and Arrowes, as likewise doe the Cafres which accompany him, as a custome and not as Warriours. Before him goeth a Cafre beating with his hand on a * great Cushion, to give notice that the King is at hand. When the Manamotapa will not carry his Bow, an Officer called Mascorira (which is as a Page of the Chamber) carries it; and the King carrieth in his hand an Azagay, or Javelin of blacke wood with the point of pure Gold, like the Iron head of a Lance, or three pieces of wood, called Fimbos, of two spannes and a halfe, wrought and slender. And when hee speakes with a Cafre, whom he will have dye, he lets fall one of these Fimbos, and his infices (Executioners) take and kill him with an Azagay; and so dye condemned persons.

He hath many women, and the principall, which is most respected, called Mazarira, is his entire sister a great friend of the Portugals, to whom when they give the King his Curua, they give a Present of Clothes. No man speakes with the King or with this Wife, but hee brings a Present; the Portugals give Beades, the Cafres Kine, or Goats, or Clothes: and when they are able to give nothing else, they

**See sup. pag. 1022. in Lopez, the description of those Coasts after his forme. Let the Reader take this generall rule to beleieve our Authors in that which they saw; in other things received by Relations (as this of Lopez) to examine them with eye-witnesses, as here. For this cause, and sometime for want of eye-witnesses, we have briefly inserted such Relations.*
*Coixa.

The Mazarira or Queene.

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bring a Sacke of Earth to acknowledge subjection, or a bundle of straw to thatch the Kings Houses; for all the Houses in Cafraria are thatched. The Manamotapa which now reignes, is called Mambo, and his subjects use to swear by his life, saying, Xè Mambo; and when they speake with him, they say Xè dico, as we, Please your Majestie. The Kings Children are called Manambo. Hee hath given leave to our Religious men in his Kingdomes, to convert and to build Churches; of which they have built three, to wit, at Massapa, Luanze, Bucutu, where live many Portugals.

They speake the Mocaranga Tongue, the best Language of all the Cafres; and whereas the Moores of Africa and Arabia, draw their words out of the throat as if they would vomite; these pronounce their words with the end of the tongue and the lips, that they speake many words in a whistling accent, wherein they place great Elegance, as I have heard the Courtiers of Quiteve, and Manamotapa speake. Their stile of speaking is by Metaphors: and Similitudes very proper, and fitted to their purpose. The Manamotapa and his subjects, weare a white Periwinkle in the fore-head for a Jewell, fastned in the haire, and the King hath another great one on the brest. They call them Andoros, and they are odious to the Quiteve, as a device of the Manamotapan distinction. None of them cut the haire of the head or beard; yet are there very few long beards, for their haire growes little, neither doth it turne white till they are very old. They live commonly ninetie or an hundred yeares. They use Auguries and Divinations by lots, and have often conference with the Devill, who after his wont, lyeth often, and yet holds his credit with them. They say that the Manamotapa hath a house, wherein are hanged condemned persons, from whom the moysture drops downe in a Vessell, till they cease dropping, and then they are buried. Herewith they say is made an Oyntment, which he useth against Witchcrafts and for long life. They have many other Superstitions. Dom. George Meneses, sent to the Manamotapa a faire Grey-hound;

*As Joseph by
the life of
Pharao.*

*Their speech
and phrase.*

[II. ix. 1551.]

*Grey-hound
greatly
esteemed.*

which he much loved and kept about him, and when hee dyed, (as it were by Testament) he commanded that as soone as they saw his breath departed, they should kill the Grey-hound, and a Cosset Ramme which he had brought up by hand, to doe him service in the other World: which was done accordingly, his Queene also drinking poyson (after the custome) for like purpose. The most of the Manamotapan customes are the same that are mentioned before of the Quiteve, and therefore need no further Repetition.

About Tete are eleven Townes of Cafres which have each their Encosse, or Cafar Captayne, all Vassals, and subject to the Jurisdiction of the Captayne of Tete. The Manamotapa having conquered those parts, distributed to diverse divers governments, and these to the Captayne of Tete and his Successors, to whom they are subject as to their King, asking his license when they will sow their grounds; the Encosse comming accompanied with some of his Cafres, and a Present, when they petition him. Before Tete, on the otherside of the River within Land to the East and North-east, are two kinds of Man-eating Cafres, the Mumbos and Zimbos or Muzimbos, who eat those they take in warre, and their slaves also when they are past labour, and sell it as Beefe or Mutton. The Captayne of Tete with his eleven Encosses, and their Companies slue sixe hundred of the Mumbos in a Battell, not leaving one alive, and carried away their Wives and Children Captives. This was at Chicoronga a Mumbos Towne, in which was a slaughter-house, where every day they butchered their Captives; neere which the Portugals found many Negroes, men and women, bound hand and foot, destined to the slaughter for the next dayes food, whom with many others they freed. They undertooke this Expedition in behalfe of a friend of theirs, against whom these Mumbos led by their Captayne Quizura made warre. All the ground before Quizuras Gate was paved with mens Skuls, which he had killed in that war, upon which they must passe which went in or out; a thing in

Tete Jurisdiction.

Mumbos and Zimbos, Man-eaters. Quære, whether these Zimbos bee not the Agisimbæ.

Butcheries of mans flesh.

Skull-paving.

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his conceit of great Majestie. But now he lost himselfe and all his. These Cafres about Tete are prone to warres, saying, If they dye their troubles are ended; if they live, they shall enjoy spoyles. Whiles I was there, the Captayne Pero Fernandez de Chaves, wanting Timber for a Church Doores and Porch, pretended warre, and summoned these eleven Encosses, which came willingly, but were diverted to this Timber businesse.

Sena.
Muzimbas.

Whiles I was at Sena, the Muzimbas warred on some of the Portugals friends, and did eate many of them, who besought helpe of Andre de Santiago Captayne of Sena; who went and set upon them in their Fort, which they had fortified round with a wall of Wood, with wings (revezes) and port-holes, and a deepe wide ditch, insomuch, that he was forced to send to Chaves for his best helpe, who came with above one hundred Portugals and Misticos, and those eleven Encosses. The Muzimbas by their Espials had Intelligence of their comming on the other-side the River without order, and therefore stole out of the Fort by night, and Embuscadoed themselves, and set upon the Portugals (which marched halfe a league before the Cafres) suddenly and furiously; killed them every one, and cut off their armes and legges, which with their armes they carried privily to their Fortresse. The Cafres arriving at the Wood, and seeing the slaughter returned home to Tete, and related the late Tragedie. These Zimbabos worship no God, nor Idol, but their King, who (they say) is God of the Earth: and if it raines when hee would not, they shoot their Arrowes at the Skie for not obeying him; and he only eates not mans flesh. These are tall, bigge, strong; and have for Armes, small Hatchets, Arrowes, Azagaies, great Bucklers, with which they cover their whole bodies of light wood, lined with wild beasts skinnes. They eate those which they kill in warre and drink, in their skuls. If any of their owne Cafres be sicke or wounded, to save labour of cure they kill and eate them.

Zimbabos-
stratagem
and crueltie.

Religion.

They feasted with great jollitie that day of their Victory,

and the night following; and the next morning early sallied out of their Fortresse, the Captayne arrayed in a Dominicans Casula, or Massing Vestment (Nicolas de Rosario, whom they had taken with the Portugals, and carried with them, and put to a cruell death) with a gilt Chalice in his left hand, and an Azagay in his right; and all the other Zimbass with the quarters of the Portugals at their backes, and the Captaynes head on the point of a long Lance; and drumming on the Drumme which they had taken, they presented themselves with great cryes to Santiago, and the Portugals, and after this muster returned to their Fort, saying, they must goe eat their Tete friends, Santiago and his Portugals (which stayed wayting for Chaves, and knew nothing) now terrified with this Spectacle, resolved (if feare be capable of that word) to haste away assoone as night came, and passing over the River was perceived by the Muzimbass, who issued out upon them with great force and slue many on the banke, and amongst others Santiago. Thus of Tete and Sena were one hundred and thirtie Portugals and Misticos, with their two valiant Captaines slayne, with little losse on their part, comming on them with sudden advantage: this was done An. 1592. Don Pedro de Sousa Captaine of Mozambique the next yeere, with two hundred Portugals, and fifteene hundred Cafres passed the River Zambeze, pitched his Tents where Santiago had done, battered the walls of their Fort with his Artillery; but to no purpose, because they were of grosse wood, having on the inside much earth of that which was taken out of the ditch. Whereupon he resolved to stop up part of the ditch, which with much labour and perill, and some losse, he effected; some passed with hatchets to the foot of the trench, and began to cut; but the Zimbass from the walls scalded them with hot water and Oyle, specially the naked Cafres, so that none durst approch againe, as well for scalding, as for long Iron hookes which they put out of the port-holes, wherewith they wounded the assaylants, and held them fast, pulling them to the holes, and killing

*The Portugals
flye, and are
slaine.*

[II. ix. 1552.]

*Ridiculous
revenge.*

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them: so that they were forced to retire to their Tents. The next day hee caused rods to be gathered, and great baskets thereof to be made as high as their trenches, which were carried thither, and filled with earth, for the Souldiours to stand and fight upon them, that the Zimbas might not issue with their scalding liquors. Two moneths were spent in this warre, when some of the Inhabitants of that River (which liked their living by wares better then to endanger dying by warres) fained Letters from Sena, written from their wives, pretending great danger from a Cafer, which came to robbe them in the Portugals absence; which Sousa beleeving to bee true, brake up the siege, and passing the River by night was perceived by the Zimbas; who sallied forth with a great crie, assayled the Campe, killed some which were behind, tooke the most of the spoiles with the Artillerie. Thus returned the Portugals with disgrace, and the Zimbas grew prouder, and after made peace with them notwithstanding.

One of these Zimbas ambitious of that honour, which they place in killing and eating of men, to get himselfe a name, adjoyned others of his Nation to him, and went Eastward, killing and eating every living thing, Men, Women, Children, Dogs, Cats, Rats, Snakes, Lizards, sparing nothing but such Cafres as adjoyned themselves to their companie in that designe. And thus five thousand of them were assembled, and went before the Ile of Quiloa; where the Sea prohibiting their passage, a traiterous Moore came and offered his service to guide them over at the low ebbes of spring tides, upon condition to spare his kindred, and to divide the spoyles with him. The Zimba accepted it, and effected his cruell purpose, slaying and taking (for future dainties to eate at leasure) three thousand Moores, and tooke the Citie Quiloa, with great riches, the people escaping by hiding themselves in the wilderness till the Zimbas were gone; then returning to their Citie (antiently the royall Seat of the Kings of that Coast) and to this day are seene the ruines of their sumptuous Mezquites and Houses. Now, for reward of

*The Zimbas
like the
Jaggas, sup. l.
7. c. 3. §. 3.
which some
unjustly
confound.*

Quiloa taken.

FRIAR JOANNO DOS SANCTOS

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the Traytor, he sentenced him with all his kindred to be cast into the Sea, bound hand and foot, to bee food for the fishes; saying, it was not meet that one should remayne of so wicked a generation, nor would he eate their flesh, which could not but be venomous.

*Reward of
Traitors,
Treason loved,
the Traitor
hated.*

After this he passed along the Coast, till he came against the Ile of Mombaza; which foure Turkish Galleyes of the Red Sea defended, and slue many of them with their Artillery: but Thome de Sousa arriving with a fleet from India tooke the Turkes, and withall destroyed Mombaza in the sight of the Muzimbas. The Captaine said that the Portugals were Gods of the Sea, and hee of the Land; and sent an Embassadour to Sousa, professing friendship to them, and requesting that seeing they had honourably ended their enterprise, he might beginne his, namely, to kill and eate every living thing in the Iland, which by their consent he did accordingly, burning the Palme-trees and Woods where many men were hidden, whom hee tooke and eate with all hee could get.

*Mombaza
destroyed.*

Thence he returned to the Coast, and went to Melinde, where Matthew Mendez with thirty Portugals ayded the King, and three thousand warlike Cafres, called Mossegueios, came also to his succour, which came suddenly on their backes when they had gotten up the wall, and were almost possessed of the Bulwarke, and chased them with such a furie, that only the Captaine with above one hundred others escaped; having found none in three hundred leagues march, which durst encounter them. And thus much of the Zimbas (of whom wee have written more in our Pilgrimage out of the Jesuites.)

Melinde.

*The
Mossegueios.*

Quilimane is an arme of Zambeze, shallow, a league wide in the mouth, but three fathomes deep in the barre, which was the reason of the losse of the great ship, Saint Luis. The Land adjoyning is playne without any hill. Within the barre above two leagues is a Port of good refreshing, where they rest themselves from the heats which are in those parts extreme. Neere it is a Towne of Cafres, and poore Moores, subject to the Portugals

*The Jesuites
call them*

*Imbii, see my
Pilg. l. 7. c. 7.
Tres Braças.*

*Port of
Quilimane.*

PURCHAS HIS PILGRIMES

which dwell at the Port. All the Countrey within is inhabited by Macûas, Cafres subject to King Gallo, a poore Prince, whose brother becomming a Moore, was therefore odious to the Cafres, which thinke basely of the Moores, and more easily turne Christians, holding of them a more honourable conceit. They are blacke and curled, and worship not Idols. Next neighbours to these are the Inhabitants on the River Loranga, the mouth of which is five leagues from Quilimane Eastward; a pleasant River with a turning in, and a good barre, stored with fish. Many of these Cafres paint or rase their bodies with Iron, and bore holes in their cheekes for a gallantry, as doe those of Moçambique. Bano a Cafre is Lord of these parts. They worship onely one God in Heaven, beleeve the immortalitie of the Soule, the Divine providence, that all good comes of God, that there are Devils, and that they are evill; and all this notwithstanding are great blasphemers, speaking evill of God when things crosse them. They have two wives (and some of them have also Concubines, but their children doe not inherite) on the Marriage day two or three women in the morning come and drumme, sing, dance before the Brides doore, and others follow, till all the guests come with their offerings of Mais, Panike, Meale, &c. which they offer to the Bride, first giving a handfull to the dancers, and lay Meale on one cheeke and the left eye. Thus they spend the day, and at night the Bridegroome takes home his Bride, and this is the Wedding ceremonie.

They have Fasts, all day eating nothing, but drinke all the next day and night of their Mais-wine, and of the Wine of a fruit called Puto, very sweet, like Bacchus servitors. They are much addicted to sorcerie, and when they will enquire of things lost, they meet and dance, using certaine Charmes till some of the companie seeme mad and possessed, the Devill entring into them and revealing the thing lost. They are exceeding full of complements, in which they spend much time before they will talke of the businesse they come about to their neigh-

*Macûas
Cafres.*

[II.ix.1553.]

*Loranga
River.*

*Gallants
fashion.*

Marriages.

Divination.

bour. They use pitifull lamentation for the dead, who is wound (almost after our fashion) in a blacke cloth, tyed with many lists of the same, and buried with his Armes and Victuals: his Mat or Bed, and Stoole set over the Grave, and his House burned with all his movables (no great losse) for if any but touch any thing which belonged to the dead, he may not enter into his house till he have first purified or washed himselfe in the River. The ashes and brands left of that burning they lay on the Grave. They mourne eight dayes, beginning at midnight for an houre or two, one beginning, and the rest following. In the day they goe to the Grave, and lay Meale on one cheeke and eye, and set Mais and Victuals thereon, saying certaine words, till the Meale be quite gone, never washing their face; so commending their tillage (forsooth) to the dead, which they thinke can send them good harvests.

From Cuama to Moçambique (which are one hundred and thirtie leagues) there is in all the Coast no King potent, howsoever so stiled (as are also some poore Moores) in and of the places where they dwell. But within Land are great Kings of curled Cafres, most of them Macûas by Nation. One of these not farre from Moçambique is the Maurûca. These Macûas are theeves, the most barbarous and ill disposed Cafres of all that Coast. Their speech is rough and high, as if they fought. They file their teeth above and below as sharpe as Needles. They cut and rase their flesh, bore holes in both their cheekes, from the tips of their eares almost to the mouth, with three or foure holes on each side, each bigge enough to hold a finger, thorow which their gummies are scene with their teeth, the spittle slaving forth. For which, and for the more gallantry they weare bungs of Wood, one in each hole; and he which can have them of Lead is a complete Gallant, for that metall is much esteemed. They have also two holes in the lips; in the upper of which they put little pegs of wood as big as a Hens quill, of a finger long, sticking right out like a Naile; in the lower lip they weare a Leaden bung, so close and heavy that the lip falls

*Maurûca
King of Bar-
barous people.
Lothsome
bravery; the
fittest Glasse
for our
Gallants to
view them-
selves in;
whose mindes
are more
deformed then
these Blackes
in bodie.*

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to the beard, shewing the gummes and filed teeth, that they seeme Devils. They weare their eares also bored round with many holes, in which they have pegs of wood, slender like knitting needles, a finger long, which makes them looke like Hedge-hogs. This their gallantry; for if they are sad, or crossed with any disaster, they leave all these holes open.

They are strong, and able to indure labour. They goe naked both men and women; and when they are apparelled, it is with a Monkees skinne, or of some other beast, from the waste to the knees. Their customes are like those Cafres of Loranga. Of the Macûas of the River Quizungo, when a Maide is to be married, shee goeth into the wildernesse* a whole Moone to bewaile her virginitie, visited of her friends, and returning home every night: betimes in the morning going to her wilde taske againe. As soone as the new Moone appears, a great feast is made, and the next day shee is delivered to her husband without any more ceremonie.

This Maurûca used such cruelty in warring upon, and eating those they killed or tooke in those parts, that they easily chased away the antient Macûas, and enjoyed their Countrey: and giving themselves onely to rob, and not to till the grounds (for they were lazie lubbers though strong robbers) about An. 1585. they grew injurious to the Portugals, cutting downe their Palme trees, stealing, begging, burning, killing, eating, as they saw occasion. Insomuch that Nuno Velho Pereira sent from the Ile fortie Portugals and others to the number of foure hundred, which came suddenly on the Towne of Maurûca three or foure leagues distant, destroyed and burnt it. But the Macûas, which escaped, joyned head, and lay in ambush for the Portugals in their returne, which was secure and disordered, and slue them all, two or three Portugals, and a few Cafres excepted, which hiding themselves, two or three dayes after escaped to Moçambique, and told of their fellowes disastre, whom the Macûas had slaine and eaten. Many such chances betide the Portugals

*Quizungo. R.
*Matos which
wee translate
Wildernesse,
is the untilled
wilde ground
neere their
dwellings, as
well as the
maine Desarts.*

[II.ix.1554.]

Note.

in those parts, through their selfe-confidence, and little accompt of the Cafres. The warres continued long, till Mauruca seeing the necessitie, made peace with the Portugals, forbad eating of mans flesh, and enjoyned his people to till the ground; which rather for feare of him they observed, then any wayes thereto enclined, still in secret using that forbidden food, as I have knowne particular instances, of some, which when they had stollen, and could not sell at their price, they have killed and eaten.

The Ile of Moçambique is in fiftene degrees to the South; above halfe a league long, and but a quarter broad. At the point and entrie of the Barre is the Fort with a Portugall Captaine and Garrison. It hath foure Bulwarkes, two to the Sea, and two to the Ile, with faire Peeces of Artillery. Within is a Cisterne which holds two thousand Pipes of water, into which the raine runneth from the tiles and walls by Conduit-pipes. In the midst is a Church. This is one of the chiefe Forts of India; built by a good Architect, An. 1558. There is also an Hospitall, two Hermitages, a Covent of Dominicans, a poore Towne of Moores. The Iland is drye, and without wood: the water they fetch three miles without the Barre from a Spring in a Bay called Titangone, which serves to water all the Indian ships. Their wood they fetch from the Mayne-land, in which they have Gardens of variety of fruits. It was at first sickly, but now by Gods goodnesse is proved healthfull.

The Ile of Quirimba is sixty leagues distant along the Coast on the Indian side. It is halfe a league wide, and a league long, plaine, without hill, all sowed with Mais and other grayne, whereof the Iland is fertile. It hath a walled Fort, and a faire Church of the Dominicans, which serves for a Parish Church to the Ile, and all the Coast as farre as Cape Del gado, who are bound there to confesse and communicate. In this Coast are the Iles of Cabras, Fumbo, Quirimba, Ibo, Matemo, which still sheweth the ruines of the former Moore-Inhabitants. Foure leagues

*Moçambique.
Of the Hollan-
ders besieging
it, see sup. pag.
716.*

*Two Elements
wanting.*

*Quirimba, and
other Ilands.*

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thence is Macaloe, and from hence as farre is Xanga, and above two leagues from it is Malinde, betwixt which and that of Cabo del gado are two little ones. Others there are, but not so inhabited, one of which is called, Rolas, for the store of those birds which yeerely breed therein, very hurtfull to the Corne-grounds; and therefore the Ilanders of other Iles goe thither to destroy their egges and young. These Ilands are very wholsome and of subtile aire, and therfore subject to the disease, called The aire, which they cure with Elephants dung, Mustard, Garleeke, and a seed called Ingo, fuming him therewith three or foure times a day, &c. Their Kine have a bunch on the shoulder as a great Pumpion, which falls on the necke, the flesh whereof eats like a Cowes udder, very fat. There are store of Swine, Goats which have young twice a yeere, two or three at each burthen, Palme trees for Wine and Cocos, with other fruits, fowles, and provisions. There growes also Anil or Indico, which the Moores use to dye their clothes, of which they weave store in these Ilands. In the wildernesses of the Ile Cabo de gado is store of Manna, procreated of the deaw of Heaven falling on certaine trees, on which it hardens as it were Sugar candide, sticking to the wood like Rozin, and hanging on the leaves, gathered and sold in jarres by the Inhabitants. It tastes sweet as Sugar; in India they use to purge with it. I have often been in the place, and gathered it with my hand. It growes only on one kind, although there be many other trees in the Iland. In that Coast also blacke Corral growes in the bottome of the Sea with small roots or beards, whereby it seemeth fastned. A Mariner gave mee a piece two spans and a halfe long. When it comes out of the Sea it is soft and pliable, but by the aire hardned. In those Iles they finde Cocos which are said to grow in the Maldivas on short trees in the Sea alway covered with water, falling off when they are ripe, and rising to the top, carried by the windes and currents to some Coast. All the Continent is peopled with curled Cafres, some Macûas, others not using rasing, holes, or

Rolas.

Bunched Kine.

Indico.

Manna: this was a Miracle in Moses time, as their waters, Quails, Garments, &c. not by procreation of new kinds, but by miraculous disposition; that it should follow them; breed wormes, and yet in the Tabernacle be everlasting, not fall on the Sabbath, &c.

hornes, but all shaven on the head. In the Countrey within the Kingdome of Mongallo, a Lord of fertile Countries, and of many Vassals. The Ile of Saint Laurence lyes over against this Coast, three hundred leagues long, and ninety broad: a Straight of sixtie leagues running betwixt.

In Ethiopia foure generall plagues have beene observed *Fourescourges.* in our time, the Warre of the Zimbas, An. 1589. the Gras-hoppers, which covered the earth, and involved the aire in a cloude when they arose, which ate up all their labours in the fields and gardens, leaving them as if they had beene burned, the trees not able to beare fruit till two yeeres after, whence many died of Famine; and this was the third plague which caused them to sell themselves onely for sustenance; and one of their children for a pecke of Mais: The fourth plague was the Small poxe, which killed many; a disease in those parts like the plague, killing all in the house where it came; their readiest cure being to let bloud, without bleeding, or in much bleeding, none escaping. The plague is unknowne and unheard of amongst them. The Negro women may be accounted another plague, specially the Portugall slaves, which conceiving will cause abortion with a certaine herbe, so poysonfull that it consumes and rots them, except they by copulation bestow this disease on some man, who is presently payned in his secrets, and hardly escapes death. The remedie to this *Entaca.* (so they call the disease) is the juyce of a counterpoyson herbe taken the same day; both which herbes are plentifull and well knowne in those parts. Another infirmitie, but without payne, befalls both Portugals and Cafres in Mozambique, which is blindnesse *[II.ix.1555.]* by night, beginning at Sunne-set, and ceasing with the Sunne-rising, in which time they which are thus taken, see nothing though the Moone shine bright. If the belly or head ake, the Cafres bind the part affected hard with a Cord. *Night-blindnesse.*

The Cafres will take Elephants both in pits (before described) covered with boughes and grasse; and watching

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*Elephants
sleepe not by
Trees, but on
the ground.*

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where he sleepes (specially by Moone light) as he lyes on the ground, and thrusting into his belly by the genitories an Assagay, made purposely with the Iron halfe a span broad and two spans long. They may steale upon them napping, because they steale not their naps, but make such a noyse that they at once bewray and betray themselves to the Hunters, which having wounded the Beast, fled away, and next day search by the bloud what is become of their prey. They kill them for the teeth and to eate the flesh. Ivory is the principall commoditie of this Coast, above three thousand Arrobas being yeerly carried to the Indies. I saw in Sofala two teeth of one Elephant which weighed sixteene Arrobas, eight a peece.

*Arroba is 32l.
Ships.*

The shipping from Cabo das Correntes to the Straight of Mecca, is made by Moores of wood, which they cleave and shave, never making but two Boards of one Timber, when if they could sawe they might make many. They sew them with threed of Cairo* and fasten them with nayles of wood: their Cordage and Cables are of Cairo. The greatest they call Ships, the middle sort, Pangayas; the least Almadias, which are of one Timber (as the Canoas.) The Sayles are made of the leaves of Palme or wilde Date Trees. The Mariners are Moores, blacke, barbarous, wine bibbers, having nothing of Moores but the name and circumcision, not knowing nor keeping the Law of Mahomet. They celebrate each new Moone with a drunken feast; are given to Divinations; will cast out nothing in a storme although the Vessell be surcharged, saying, the Sea is insatiable; when they want Winde they whip the Ship with Cordes on the Poope and Sides, with crying and chafing, as if the Ships had as much sense as themselves, or as themselves were senselesse, saying, they are lazie and therefore the Winde leaves them; and they mocked me for reproving this their foolerie. Their Wares are blacke Clothes, and earthen glased Beades of all colours. The Cafres steale children, and coozen the elder, enticing them to the Shoares, and there sell them to the Moores and Portugals. The jurisdiction of the Captaine

**Which grows
on the Coco.*

*Pangayos and
Almadias.*

of Moçambique is from Cape Correntes to Cape Delgado, three hundred leagues of Coast.

From this last Cape to the Line is the Coast of Melinde, which is of the jurisdiction of the Captaine of Mombaça. The firme Land is inhabited by Cafres, differing in Language and Customes, agreeing in barbarousnesse. Along the Kingdome of Mongallo runnes to the North the Kingdome of Munimugi, a great Cafre which confines on the South with the Lands of Mauruca and of Embeoe, and on the North with the Abyssine. The principall Iland of this Coast, Quiloa, hath beene in times past the Seat Royall, the King of the whole Coast residing there, who is now a pety Prince; and Mombaça is the chiefe Ile and Citie, where the Portugals have a Fort, the residence of the Captaine of the Coast of Melinde. Pemba is an Iland about eight leagues from the Shoare, and ten long, plentifull of Rice and Kine, Fruits and Wood: sometimes subject to the Portugals till the pride and lazinesse of some made the people rebell, and could never after be regayned. In the Ile of Pate are Pate, Sio and Ampaza, three Cities governed by so many Kings, tributarie to Portugal. Ampaza hath beene best builded of any Citie in those parts, but destroyed by the Portugals, the Citie sacked and burnt with eight thousand Palme-trees, which grew about it, cut downe. The Ile of Lamo hath great Asses, but of little service. This Iland was chastised when Ampaza was destroyed, and Mombaça also, by Martin Alfonso de Mello. The King of Ampaza was slaine, and his head carried on a Pole at Goa in triumph. When he was gone, Mirale Beque the Turke came with foure Gallies out of the Red Sea, and infested that Coast, till the Zimbas and the Portugals ended the businesse with a new Armada, the Portugals captiving and spoyling, the Zimbas eating the Turkes and Inhabitants. The King of Lamo for betraying the Portugals to the Turkes were beheaded. The Ile and Citie of Mandra which had denied the Portugals to land, saying, the Sunne onely might enter there, was sacked and two thousand Palme-

*Coast of
Melinde.*

*Munimugi.
Embeoe.*

Mombaça.

Pemba.

Pate.

Ampaza.

Mandra.

A.D.
1597.

PURCHAS HIS PILGRIMES

*Mossegueyos
customs.*

trees cut downe. In the Coast of Melinde they are great Witches. The Mossegueyos live of their Kine, which they oft let bloud both to prevent the garget, and to make therewith a kinde of pottage with milke and fresh dung of the same Kine, which mixed together and heat at the fire they drinke, saying, it makes them strong. The Boyes of seven or eight yeeres weare Clay fastned on the hayre of the head, and still renewed with new Clay, weighing sometimes five or six pounds. Nor may they be free hereof till in Warre or lawfull fight hee hath killed a man, and shew to the Captaine some tokens of that fact; which only makes them free and Knights of their cast. Hereupon they grow audacious, and prove dreadfull to others.

*The tokens, as
Linschoten
saith are the
privities, see
my Pilg. l. 7.
c. 7. §. 4.
Brava.
Magadoxo.
Maracatos.*

Brava is a small Citie but strong, inhabited with Moores, Friends and Vassals to the Portugals. It is in one Degree North, and very hot. Magadoxo is in 3. 30'. Within the Land are the Maracatos, which have a custome to sew up their Females, specially their Slaves being yong to make them unable for conception, which makes these Slaves sell dearer both for their chastitie, and for better confidence which their Masters put in them. They cut also their Boyes and make them Eunuches.

[II. ix. 1556.]
*Zanzibar.
Devillish
sorcerie.*

In the Ile of Zanzibar dwelt one Chande a great Sorcerer, which caused his Pangayo, which the Factor had taken against his will, to stand still as it were in defiance of the Winde, till the Factor had satisfied him, and then to flye forth the River after her fellowes at his words. Hee made that a Portugall which had angred him, could never open his mouth to speake, but a Cock crowed in his belly, till he had reconciled himselfe: with other like odious sorceries.

*Emas, some-
what like
Ostriches, see
of them my
Pilg. l. 5. c. 12.*

From Magadoxo to Sacotora one hundred and fiftie leagues is a desart Coast, and dishabited without Rivers. In which Desarts breed the great birds, called Emas, which breed on the Sands, and have but two young ones, as Pigeons. Their stomachs will consume Iron and Stones, and flye not but touch the ground with their feet, running with their wings spread, as lightly as other Birds

flye. They are white, ash-coloured; their egges white, holding almost three pints. Heere I may mention also a Sea monster, which we saw neere the River Tendanculo, killed by the Cafres, found by Fisher-men on the Shoalds. Hee was ash-coloured on the backe, and white on the belly, hayrie like an Oxe but rougher: his head and mouth like a Tygre, with great teeth, white Mustachos a span long, as bigge as bristles which Shoo-makers use. He was ten spans long, thicker then a man; his tayle thick, a span long, eares of a Dog, armes like a Man without haire, and at the elbowes great Finnes like a fish; two short feet nigh his tayle, plaine like a great Apes, without legs, with five fingers a span long on each foot and hand, covered with a skin like a Goose foot, the hinder feet having claws like a Tygres; neere his tayle were the signes of a Male, his Liver, Lights and Guts like a Hogs. The Cafres seeing our Slaves slay him, fell upon him and eate him; which they which spare nothing had not done before, because they thought him (they said) the sonne of the Devill (having never seene the like) the rather, because hee made a noyse which might be heard halfe a league off.

Sea Monster.

In the same journey comming to the River Luâbo in August 1590. the Mariners going ashoare for wood, brought two Birds new feathered, whitish, found in the nest, like to Eagles in the eyes, bill and talons, but much greater then great Eagles, contayning nine spans from the end of one wing to the end of the other (I caused them to be measured) wherby it appears that in their full maturitie they are of huge greatnesse. They killed them, for feare the old ones should come.

A nest of great Birds.

§. V.

The Jesuites gleanings in Africa to Christian Religion, gathered out of their owne writings.

WHat the Jesuites have done for the advancing of Christian Religion with the Abassines, yee have heard. In the yeere 1560. Consalvus Sylveria a Portugall Jesuite with two companions, went from Goa

*L. 7. in fine.
Emanuel
Acosta, trans-
lated by
Maffei.*

A.D.
1560-1610.

PURCHAS HIS PILGRIMES

for Manamotapa, a Region abounding with gold, but deare bought by reason of the Ayres unwholsomnesse, and the want of necessaries for food and health. They came first to Inhambane, and there fell sicke, but recovering proceeded to Tonge, and there baptised the King, his Wife, Sister, Children, Kindred, and great Men, with most of the People in few dayes. Thence Consalvus went to Manamotapa, leaving his Fellowes with the King, which built the Church of the Assumption: one of them by want of health was forced backe to India, the other stayed there two yeeres. Consalvus passed by Mozambique, and came to the River Mafuta ninetie leagues from thence, where escaping a dreadfull tempest, hee went on shoare with his folding Altar, and said Masse on the Strand, the heate being so vehement that the Portugals could scarce indure to tread on the ground, and Consalvus his head brake out with pushes as he was in his Holies: which when they would have medicined, præclaro sui ipsius* odio incensus, hee refused all, and permitted himselfe to the cure of Nature and Time. Thence they went to the River Colimane, and were well entertayned by Mingoaxanes, King of Giloa a Moore, little caring for his Mahumetrie, and giving them leave to preach in his Kingdom. But they hasted to Manamotapa, and so passed to Cuama, and then gave himselfe to private devotions eight dayes, onely once a day eating a handfull of parched Corne and drinking a draught of Water.

From Sena he sent to the Manamotapa; meane while the King of *Inhanior offered himselfe to Christianitie, but he comforted him, and refused till he had first beene with the Manamotapa. Antonie Cajado was sent for him, who trussed up his Holies, carrying them on his shoulders. When he was comne, the Manamotapa sent him Presents, Gold, Kine and Servants, which all he thankfully refused. When he came, he entertayned him as never any man, and bringing him into his inner roome, caused him to

The Kingdom of Inhambane. He seemeth the Sedanda, sup. c. 12. §. 3. or rather some Encosse of his.

**As if the denyal of a mans selfe were in regard of our nature which is of God and not of our vices which are of our selves. This flesh (that is, naturall corruption) must be mortified spirituallly; not the body bodily killed, or disabled by immoderate zeale to serve the Spirit. *Santos hath told you that hee hath no tributarie Kings, this was but an Encosse (as it seemeth) which yet as Cæsars foure Kings in a piece of Kent had that name given, to make a greater sound at Rome.*

sit on the Carpet by his Mother. Hee offered him his choise of Grounds, Kine, Gold, Women; Consalvus answered, that hee would have nothing but himselfe; the King thereat wondring and friendly with promises dismissing him. One had seene on the Altar a fayre picture of our Lady, and told the King that Consalvus had brought with him a beautifull Lasse, for which the King sent, and he carried it wrapped in a precious cloth, and tels him it is the picture of the Mother of God, the King of Kings. He worships it and begs it; Consalvus grants, and placeth it in the Kings house, and trimmes up as it were a Chappell for it. Five nights, say the Portugals, the blessed Virgin appeared to the King in that forme in his sleepe; and five and twentie dayes after his comming, the King was baptised by the name of Sebastian, the Queene his Mother by the name of Marie. The same day he sent one hundred Kine to Consalvo, which were distributed by Cajado to the poore. Three hundred of his chiefe men followed his example. Much victuall was sent into Consalvus, but he ate no flesh, living only on wild fruits, herbs, and boyled Corne in small quantitie.

[II. ix. 1557.]

But foure Moores envying these proceedings, and being gracious with the King, perswade him that Consalvus was sent from India to betray him, and to make way for the Portugals to take away his State; adding, that Consalvus was a Sorcerer, and whomsoever hee washed on the head with his forme of words, he made to become his. And if Consalvus went away in safetie, his Subjects would kill one another like mad men. By their perswasions the King caused Consalvus to be murthered, his strangled body being throwne into the River, and fiftie others were slaine, which on that last day of his life he had baptised. Two dayes after repenting of this fact he slue two of the Moores, the other two being fled. Long after, no Jesuites (saith Jarric) were sent hither, because the Dominicans had undertaken the Conversion of those parts, of whose labours yee have heard somewhat before in Santos, which was one of them. Jarric hath since told us

*Treacherie of Moores.**Consalvus martyred.**Jar. l. i. c. 10.*

A.D.

1560-1610.

*Pet. Jarric.
Thes. rerum
Judicarum,
tom. 3.*

*Of Barrets
acts in those
parts you read
before in
Santos.*

*Lib. 7. c. 4.
Of Angola, see
l. 7. c. 4. §. 3.*

PURCHAS HIS PILGRIMES

of Petrus Toarius and Ludovicus Goetz (in respect of these better hopes) sent An. 1562. and to them was joynd Andrew Fernandez the companion of Consalvus, who had stayed at Inambane. These three went to the Manamotapa, and stayed there certayne yeeres, till they were sent for back to India, King Sebastian intending to warre on the Manamotapa, for the said Consalvus Sylverius his death (being the sonne of the Count Sortellane) and for other causes. Thus after their returne An. 1570. Francis Barret was sent with a strong Fleet; who being dead of poyson (with others) Fernand Monroy succeeded, who dying soone after, the Jesuites then in the Campe could doe nothing. An. 1608. the people rebelling, the Manamotapa fled to the parts neere Tete a Portugall Fort, and by helpe of the Portugals subdued the Rebels. Whereupon he gave the King of Portugall the silver Mines of Achicova, Jacobus Simonesius taking possession in his name. Hee gave them leave also to build Forts where they pleased. The Portugals thinke meete not to forget the Jesuites in this occasion, and Francis Gonsalves with Paulus Alexius are destined to that designe, the whole Kingdome seeming a field white to the Christian Harvest, and onely wanting Labourers.

Of Angola and Congo you heard before: the state of Angola (for of Congo we have no later intelligence then that of Lopez) after the death of Paul Diaz received some alteration. It is the manner in those parts that the Sobæ or Governours are as Princes of their Provinces, and in the Kings Court, whom they acknowledge their supreme Lord, have one of his Grandes, to whom they have recourse in all difficulties (like the Protectors amongst the Cardinals) who in some manner disposeth them and their states. Thus Diaz appointed over the Angolan Sobæ by him subdued, some of his Portugall Gentlemen, sometimes some Jesuite at the request of the subdued, seeing in what respect they were held with the Generall. But some Courtiers in Spaine perswaded the Catholike King, that this dependance of mediate Patrons should bee taken away

from them all: whereupon ensued commotions, and contempt of the Portugall name; that in the yeere 1600. John Rhoderick Cotinius being sent Governour, of one hundred and fiftie Sobæ stipendaries before to the Portugall Crowne, not one continued his alleageance. Hee reduced some, but (with many others running like Fates) the unwholsomnesse of the ayre killed him; the Successor being named in a Boxe (the key whereof was kept by George Pererius a Jesuite) Emmanuel Pererius. Hee overthrew Cafucheus the chiefe Soba with the Cambamban, whose Countrey is rich in Mines, in which he built a Fort neere the River Coaxa seventie leagues from Sea (all navigable from Loanda thither in five dayes) and placed therein two hundred and fiftie men, being but thirteene leagues from Dongo the seate of the King of Angola, who confirmed to him that his Conquest. This Conquest of Mines make hope of the conquest of Mindes to the Christian Faith (how many are by these Thornes choked, and reconquered from it?) and the Jesuites are said to study the language that they may preach the Gospell to them. In the Ile of Loanda are said to bee twentie thousand Christians of the Natives, besides the Inhabitants of Saint Paul and Massangaro.

*Castle of
Cambamba.*

Anno 1606. Francis Gois, Edward Vaz, and Antonie Barrius Jesuites, were sent thither; their Ship was taken in the way by the Hollanders, who set them in the Boat which brought them to Loanda, being terrified by two Whales which rising neere the Boat, yet passed without hurt. Now were new missions of Jesuites; one of which comming to the next Soba, taught their children their prayers, helping their memories with knots tyed in cords. There were in that Town two thousand baptised, persons all ignorant of the Faith. There was an Idoll Temple with Images of Men and Women; with the heads of Goats and Snailles, and the feet of Elephants, and other wilde Beasts, which the Jesuite caused to be burned, the people being before made beleieve that if any touched them, they should die suddenly. He

*New Beads.
Many bap-
tised, few
Christians.*

[II. ix. 1558.]

A.D.
1560-1610.

PURCHAS HIS PILGRIMES

baptised thirtie and taught the rest their Catechise, and proceeded to the next Soba, Lord of foure other Sobas, who had beene before baptised of Secular Priests, yet onely had the bare name of a Christian. This Soba had three hundred wives for ostentation of his greatnesse. No man could make the signe of the Crosse. And when the Priest would build a Church there, the Soba said he would consult about it, but gave no answer. He found two Idoll Oratories, but no Idols in them, the people having before hidden them in the Woods, lest they should have like fiery fortune with the former. Hee found here also certayne Chibadi, which are Men attyred like Women, and behave themselves womanly, ashamed to be called men; are also married to men, and esteeme that unnaturall damnation an honor.

*Chibadi
Sodomites.*

About the same time, an Embassador from the King of Cacongo came to Loanda, with a Present to the Bishop and Request from the King, to send some Jesuites to baptise him, and all his Kingdome. The Captaine therefore with the Bishop, goe to the Rector of our Colledge, and obtayne Gaspar Azevered, and Francis Gois to bee sent thither. Cacongo is adjoyning to Congo, and to the great Macoco King of the Anziqui, having also the Kings of Angola, Bungo and Biango Neighbours. It is a large Kingdome, and by the Towne of Pinda eightie leagues distant from Saint Thome, is entrance up the River Zaire in foure dayes unto it. The King of Loango hath also sent for Jesuites, to bee by them instructed and baptised: but what is done in both these Kingdomes, I have not (saith Jarric) received intelligence.

Cacongus.

Now concerning Guinea, that name is given to all the Atlantike Coast of Africa, from Senega, called by the Ancients Stachiris, in sixteene degrees of North latitude, to Angola in thirteene South: and is divided into the Higher from Senega to Congo, and The lower, contayning Congo and Angola. Over against the higher Guinea are the Ilands of Cape Verd (Ptolemie calls it Arsinarium) which An. 1446. the Portugals first inhabited, twelve in

*Guinea,
described and
divided.*

[II.ix.1559.]

THE JESUITS IN AFRICA

A.D.
1560-1610.

Saint Jago.

number, the chiefe that of Saint James, in which is a fortified Citie, chiefe over those Forts and Habitations which the Portugals hold in that higher Guinea; the Bishop thereof subject to the Archbishop of Lisbon. It is in fifteene degrees Mountaynous, having no rayne but in August, September and October, fertile of fruits, hath store of Pompons (every moneth) Sugar Canes, Horses.

Saint Thome is of unwholsome ayre, and Praja unsafe against the enemie. In all the Coast of Guinea are Tangos maos, or Lancados, of Portugall originall, but degenerated into barbarous rites and customes, which trade in all those parts for Hides, Ivory, Wax, Gold, Gumme, Ambargrise: in some places they are also naked and raced like the Savages.

Tangos maos.

King Philip the third procured by Letters to Aquavira, the Generall of the Jesuites A. 1604. that of that Order should be sent into this Guinea, Balthasar Barerius, Emmanuel Barrius, Emmanuel Fernandius. These came to Saint James, and remedied the custome of visiting Wisards and Sorcerers, which was there common, and the wicked abuse of Baptisme, in which three or foure hundred sometimes seven hundred of their Slaves were at once washed without any Doctrine of Christian dutie premised, and presently transported to Brasile or India, ignorant of all things. Likewise they procured libertie to many Free-men, which had beene by the Tangos maos or Guineans stollen, and unjustly sold, they intending and attending such preyes, no lesse then Hunters and Hawkers their game. One of them dyed of the sicknesse of the Countrey: Barerius was sent to the Continent, and writ thence to Barrius that in Januarie hee came to Bissan, where the Kings eldest sonne professed his willingnesse to be a Christian, but that he must then leave off his gainfull man-stealing. Thence they sayled to Guinala, where the King was sick and dyed. The manner is to kill Wives and Servants, and a Royall Horse for his service in the other World, which Barerius did what he could to hinder. Thence they set sayle to Biguba a very healthfull place;

Jar.to.3.c.45.

*Wash-way
Baptisme.*

*Barerius his
Letters.
Bissan.*

Guinala.

*Biguba in
Beafarum
regno.*

A.D.
1560-1610.

PURCHAS HIS PILGRIMES

but some Ethiopians professing Mahomet were hinderance to him.

Pagano.

July thirteene, 1605. he came to Sierra Leona, and arriving at Pagano, the petty King thereof tributarie to Fatema, imitated in all things the Christian Rites, but durst not be such (hee said) except he saw Fatema first. The Portugals in these parts lived liker Ethnikes then Christians, neither having Sacraments nor Word of God in many yeeres past, so that they had almost quite forgotten them. Passing by the Ile Tamarena, he came to the Kingdome of Buran, the King whereof is also subject to Fatema: he would be present also at Masse, and name Jesus, was desirous of Baptisme, but I thought fittest to begin with Fatema. I Confessed some Portugals here, which in ten, twentie, thirtie yeeres had never beene Confessed, the Christians there little differing from Ethnikes.

Tamarena.

Buran.

*Of Sierra
Leona, See
sup. 189.*

The King of Sierra Leona desired my stay there, which I doing, contrary to my former purpose, he sent all the people of the Towne to cut timber for a Church, was wonderfull desirous also of Baptisme, whereto I told him the multiplicitie of wives was impediment. Hee yeelded to this, but wished he had knowne it sooner, for then would he have had none of these, but another which he sent for. I hindred not, because their marriages for the most part are by the law of Nature unlawfull. When the maide came, her friends refused the conditions of our Baptisme and rites: and upon his importunitie, the King was baptised, and clothed now like a Portugall. Hee was named Philip, and is called Philip Leonis, for his Countrey. I baptised also the daughter of another King, and joyned her in marriage to him. His brethren also and children were baptised. The Kings Aunt is of great authoritie, and in manner ruleth all: and should but for her sexe have raigned. Shee leads the reare when they goe to warres, carrying a Bowe, Quiver, and military Club, and compells them to keepe their rankes. Philips father being dead, when they would have observed the Rite of

An Amazon.

THE JESUITS IN AFRICA

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killing some of his wives and servants, Philip interceded, and tooke away those infernall Exequies: The King of Toras sonne was present at Masse, Baptisme, and Sermon, and relating the same to his father; this (said he) is a Father indeed, and not those (Priests) which hitherto have come into these parts no lesse following the merchandising of Slaves and other things then the other Portugals. This King is one hundred yeeres old, originally of the Cumbæ (called also Manes) which conquered these parts; as fresh as if hee were but fortie. At Christmas he was present at our solemnitie, the Altar adorned with faire clothes, the image of our Lady with the Child Jesus on one side, the Crucifixe on the other, foure Candlestickes with Tapers, the wall and pavement trimmed with boughes. Moved with admiration he desired Baptisme, and a place was designed for building a Church. Their building of houses and Churches is to fasten posts in the ground close together, fastning them with timbers layde overthwart, covered with clay, and then laying on a plaister of earth white as milke; the rooffe is thatch and leaves of Palmes. I have two of his sonnes, and two of Philips my perpetuall companions, whom besides the Catechisme I teach to reade. The old King cleaves only to one of his wives the sister of Philip; and at Easter he is to be baptised.

Tora.

*Scandall of
Priests, too
too Secular.*

*Their
building.*

The King of Beni, the Lord of seven Kingdomes hath written to mee for Baptisme: but I cannot forsake these two Kings till I have other helpe. This Countrey is as healthfull as any I ever came in, and Sierra Leona would be a fit place for a plantation of the Society: for which King Philip wrote to the Catholike King, offering a place to erect a Fort, and commending the largenesse, wholesomnesse, and fertilitie of his Countrey. An. 1607. Emanuel Alvares and his Brother went to Guinea, to Bissan, and perswaded the King to forsake his China, (so they call God, and whatsoever is pretious to them) to wit, a Fagot of stickes bound together, which they worship: likewise to leave those infernal inferies of killing at the

[II.ix.1560.]

*A bundle of
stickes
worshipped.*